

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



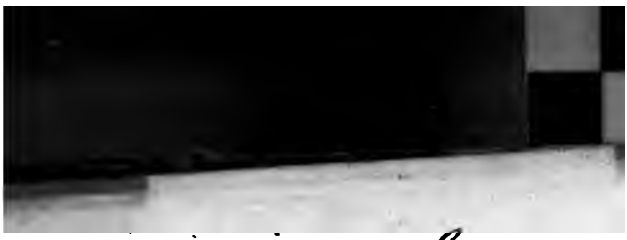
Stanford University Memorial Fund



In tribute to

LUCIUS C. BECKHAM

from a gift by
MR. ROBERT P. BECKHAM JR.



Jno. Simpson





[redacted]

PLATE V.



DUNFERMLINE PALACE

1856.



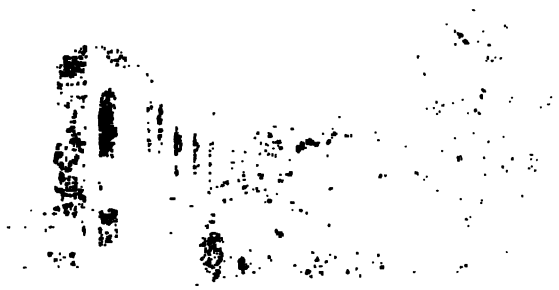
PLATE I

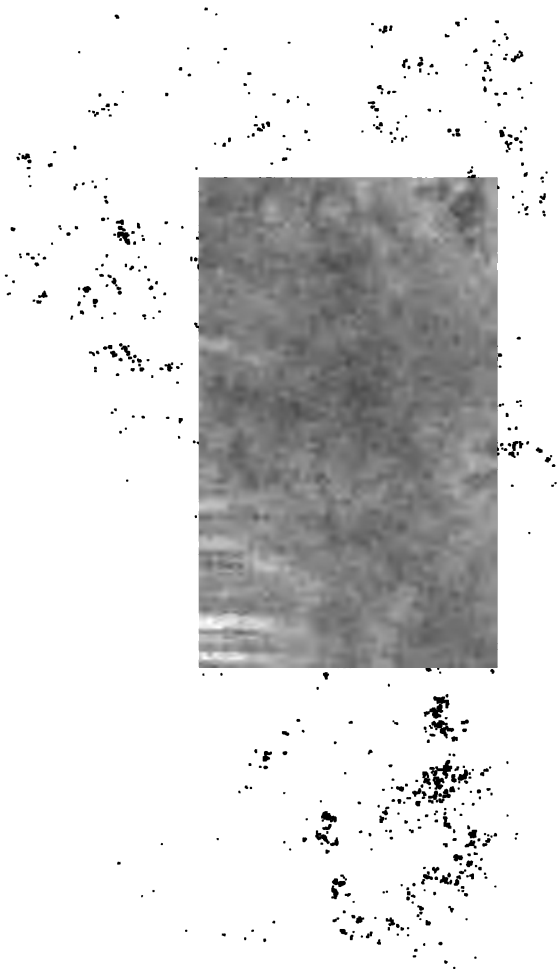


DUNFERMLINE PALACE

1854







HISTORICAL

AND

STATISTICAL ACCOUNT

OF

DUNFERMLINE.

BY THE

REV. PETER CHALMERS, D.D. A.M.

F.S.A. SCOT.

MINISTER OF THE FIRST CHARGE, ABBEY CHURCH,

Dunfermline.

SECOND VOLUME

ILLUSTRATED WITH NUMEROUS ADDITIONAL ENGRAVINGS.



FRATERS HALL

Part of the Ruins of the Abbey of Dunfermline

WILLIAM BLACKWOOD AND SONS,

EDINBURGH AND LONDON.

MDCCCLIX.

D-1890
D9 C4
v.2

TO

THE RIGHT HONOURABLE

THE EARL OF ELGIN AND KINCARDINE,

THE

HERITORS AND MAGISTRATES,

THE

ABBEY CHURCH CONGREGATION,

AND THE

INHABITANTS,

OF

DUNFERMLINE.

This Second Volume,

ILLUSTRATIVE OF THE HISTORY AND STATISTICS OF THE

CITY AND PARISH,

IS RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

PREFACE.

THE Author, in presenting this second volume to the public, may state that it contains the result of his reading and inquiries on the general topics of the first volume since 1844. It is not a republication of any part of the first volume, but an entirely new work. The order of the first volume has been followed, and only so much of each portion of it referred to in the pages as to form a heading to each corresponding new portion. By this arrangement the two volumes may be read either consecutively in portions, or the second volume may be read throughout separately.

The object has been the same as in the preceding volume—extent and accuracy of information, as well as the selection only of materials which, while they would be enjoyed and appreciated by intelligent readers of any class, would at the same time be acceptable to such as are more accustomed to antiquarian and historical researches. How far this object has been attained it remains for others to say.

The Author is glad to have had it in his power to illustrate the volume by many new engravings, woodcuts, and lithographs, most of them original, drawn and executed expressly for this work, and a few which were kindly permitted by friends to be used by him.

He regrets that the publication has been delayed so much beyond the period intended and known to some, the cause of which was chiefly the kindness of friends, who, on learning that the work was in progress and near its close, spontaneously offered to him materials which they thought would enhance its interest, and be a suitable medium through which to make them known and useful. Hence the Appendix has become a valuable addition. He has in almost all cases acknowledged his obligations to his kind contributors, when the articles were long and rare, or when he thought such acknowledgment would be agreeable; but while in some cases this was expressly declined, in others it could not be easily or appropriately done. To all who have spontaneously or otherwise aided him, especially in departments with which it could not be presumed he would be familiar, he returns his most grateful acknowledgments. He specially owns his obligations to Joseph Robertson, Esq., General Register House, Edinburgh, for his kind and valuable aid in revising the proof-sheets, especially in the antiquarian department, in which it is well known he is eminent. He has also been under obligations to Ebenezer Henderson, Esq., LL.D., for putting at his disposal the draughts of some of the

ancient views in Dunfermline, which have been engraved—the Nos. 2, 6, 7, and partly No. 1, and sketch of the ancient Tron Well; as also for supplying him with several interesting memoranda of Dunfermline antiquities, which it is known to many he has long been engaged in collecting.

Robert Matheson, Esq., Assistant-Surveyor for Scotland in the office of Her Majesty's Public Works, kindly supplied the two fine views, on a reduced scale, of Coldingham Priory, lately restored under his supervision.

The execution of the two large Genealogical Tables inserted at the end of the volume, was not thought of till near the close of the publication, and the preparation of them—the Preston pedigree wholly by the Rev. Robert W. MacGoun, Morningside, Edinburgh, and that of the Wellwoods, &c., partly by him and by the Author—was one main cause of the delay of its appearance. It is believed, however, that these, together with the long illustrative note upon them in the Appendix, containing much information, never before in print, regarding some of the early important and distinguished personages connected with Dunfermline, will in some measure compensate for the delay of the publication.

The Author now commits the volume to the indulgent consideration of the public, grateful that he has been spared to complete this last effort to illustrate the historical and statistical facts connected with the sphere of his ministerial life.

DIRECTIONS TO BINDER FOR PLACING THE PLATES, &c.

PLATE	I.	Ground-Plan of the Abbey, &c.,	*To face Page* 1
...	II.		 4
...	III.		 3
...	IV.		 124
...	V.	View of the Palace,	... *Title-page*
...	VI.		 129
...	VII.		 181
...	VIII.		 151
...	IX.		 191
...	X.		 156
...	XI.		 157
...	XII.		 242
...	XIII.		 243
...	XIV.	Urn found at Craig-dhu,	 387
Genealogical Table of the Wellwoods (No. I.),			 476
...	...	Preston of Valleyfield (No. II.),	

Obituary, Adam Rolland.

Enlarged Index to Vol. I.

Rev. Robert Hussey, B.D., Prof. of Eccles. History, Oxford; Right Hon. Sir James Stephens, K.C.B., LL.D., Prof. Modern History, Cambridge; Travers Twiss, D.C.L., Prof. of Law of Nations, King's College, London; Nicholas, Cardinal Wiseman; Peter Wheelen, Numismatist, London; J. T. Akerman, F.S.A., Secretary to the Royal Antiquarian Society, ... 48-51

Recognition of the title by Dr John Leslie, Professor at Aberdeen and Bishop of Ross, ... 51-52.

Page

Notice of the objection that the title City is never applied to Dunfermline in the ancient Register of Dunfermline, ... 52-54

Acknowledgment of the title by some of the Ministers of State, Advisers of the Crown, who are members of the Ordnance Survey—Adoption of the title thereafter by the Magistrates and Town-Council of Dunfermline, ... 55

French Visitors to Edinburgh requiring and obtaining accommodation in Dunfermline, about 1360—Parliamentary boundaries of the town in 1832—Extremities of the parish—Pitreavie—Old Manor-house and its ancient tapestry, ... 55, 56

Recent enlargement and improvement of the Town, . . . 57

Leckerstone Farm—Various etymologies of the name, . . . 57-59

SECTION II.

Natural History.

METEOROLOGY AND HYDROGRAPHY.

Meteorological Table of Barometer and Thermometer for 20 years, 1805-1824—Particulars regarding the Firth of Forth, in connection with the Callander Lakes, and "The Glasgow Corporation Waterworks Act, 1855," 60-63

Supply of Water—Account of New Water Company, 1850—Yearly revenue from 1851 to 1856—Long litigation of the Company with the tenant of Craigluscar and his landlords, settled by mutual agreement early in 1858, ... 63-65

Rosyth Castle—Its present and probable ancient state, with notices of the Rosyth Family from the 13th till the 17th century, . 65, 66, 420-25

SECTION III.

MINERALOGY AND GEOLOGY.

Coal—Additional notices of the discovery and use of mineral Coal in England and Scotland, including Dunfermline, as early as the 12th and 13th centuries, ... 66-69

Extracts from the "Roman Wall," by the Rev. John Collingwood Bruce, M.A., 1851, and a Private Letter from him—Testimonies to Coal being used in the 14th, 15th, and 16th centuries, although a rare commodity, and not much encouraged even at the latest of these periods, ... 69-72

Recent article on the early use of Coal, ... 462-64

Reports on the Mining Districts of England and Scotland, as well as parts of the Continent, by Mr Seymour Tremenheere, from 1844 to 1849, and extracts from them as to this vicinity—Discontinuance of the labour of females underground—Strikes, . . . 72-77

CONTENTS.

SECTION I.

TOPOGRAPHY OF DUNFERMLINE.

Page

Situation of Town—Whence best views of it—Derivations of names, Faskety, Tournour, Lymekil Hills, Gyrth and Legat's Bridges, 1, 2, 393

Seals of Burgh—Common and Double—Descriptions and origin of them, 3-6

Claim of Dunfermline to be called a City—Foundation of—Opinions as to the origin of the title City—Du Cange, Coke, Blackstone, Brady—Demesne and Free Cities and Burghs—Community, Dunblane, Dunkeld, Elgin, Brechin, ... 5-10, 404

Manchester created a City by royal charter in 1853—Letters regarding this, as to "What is a City?"—its rights, privileges, and immunities, 10-34

Perth, although not the seat of a Bishop, nor constituted a City by royal charter, called a City, ... 34-36

Memoranda to the Right Hon. Lord Campbell, and Lord Campbell's Reply as to the claim of Dunfermline to be called a City, . . 36-38

Age of the Dunfermline Seal, having the word "Civitas," &c., . . 38-40

Letters of the City-Clerks of Edinburgh and Glasgow on the subject, 40-43

Extracts as to Glasgow being called a City, from the "Origines Parochiales Scotiæ," or "Antiquities of the Parishes of Scotland," edited by Cosmo Innes, Esq., and from the "Registrum Ecclesie B.V. Marie et S. Anne infra Muros Civitatis Glasguensis MDXLIX," commonly styled "The Book of our Lady College of Glasgow," edited by Jos. Robertson, Esq., ... 43-48

Extracts from Letters on the same subject by Edward Hawkins, F.S.A., British Museum, London; Right Hon. W. E. Gladstone, D.C.L.; Rev. Robert Hussey, B.D., Prof. of Eccles. History, Oxford; Right Hon. Sir James Stephens, K.C.B., LL.D., Prof. Modern History, Cambridge; Travers Twiss, D.C.L., Prof. of Law of Nations, King's College, London; Nicholas, Cardinal Wiseman; Peter Wheelen, Numismatist, London; J. T. Akerman, F.S.A., Secretary to the Royal Antiquarian Society, ... 48-51

Recognition of the title by Dr John Leslie, Professor at Aberdeen and Bishop of Ross, ... 51-52

Page
Landowners, list of, and their valuations, . . . 119, 120, 395
New Parochial Registers, ... 120

SECTION VI.

ANTIQUITIES.

Old Die found at Malcolm's Tower a forgery—Original Verses on Malcolm's Tryst with his false Baron—St Margaret's Stone on Queensferry road—Burgh Seal of South Queensferry—St Margaret's Cave or Oratory—Old Footpath from east side of Malcolm's Tower to Old Townhouse, and along the foot of Glen to Rumbling Well—Bridge over the burn under Bridge Street—Recent official report regarding its condition—Slezer's "Theatrum Scotiæ," . . . 120-24
Elizabeth, sister of Charles I., born in Dunfermline—Afterwards Queen of Bohemia—Her palace at Heidelberg described—Schiller's notice of her and her husband Frederick—Macaulay's sanction of the title of Queen of Bohemia, ... 124-26, 395
Annunciation Stone, and supposed mistake of the artist, . . 126
Mason-marks on Crypt or Vault shown, and observations on them by A. Jervise, Esq., Corr. Memb. S.A. Scot., ... 126-27
Communication on Palace and Date by Edward A. Freeman, Esq., M.A., Fellow of Trinity College, Oxford, ... 127-28
Dr E. Henderson's opinion as to date, and my recent discovery of a repetition of date, very minute, on the Stone. Remarks on this, and Abbot Dury's arms on the Stone, ... 128-29
New view of Palace on Plate V., and a combined view of the Church, Dormitory, Fratery, West Window, Palace, Constabulary, and Bailie of Regality houses, on Plate VI., ... 129-30
Site of Marquess of Tweeddale's Tenement discovered, marked on ground-plan, Plate No. I, ... 130
Rottenrow Street—Origin of name, and examples, . . . 130-31
View of Mill Port, &c., in 1627, shown on Plate VII.—Old Abbey Wall, portions in various places, shown on Plate I., . . . 131-32
Frater-Hall—Recent discoveries of under-ground portions of it—Restoration of Lectern Gallery, and meaning of the name—Octagon Tower, Spiral Staircase, Well, Dormitory, Cloister Court, Cemetery of the Monks, Lavatory—Dates on Buttresses—Extensive repairs on the interior, and some on the exterior, of the nave or old church, . 132-36
Communication on the Architecture of the Abbey Nave and Refectory, by Mr Freeman, 1855, ... 136-41
Notice of Stone Coffin, with coped lid, found under the pavement of the Abbey Church in 1849, and of its contents—Leathern Shroud, &c., now in the Museum of Antiquaries, Edinburgh—Letters of Wm. Sidney Gibson, Esq., barrister-at-law, Mons. Charles Eyre, and Rev. James Raine, on the subject, with pattern of Tiles or Shingles—Body

Page

of Prior Ernald, at Coldingham, discovered, sewed in leather—Bishop Ralph's Stone Coffin, with coped lid, in Chichester Cathedral, ob. 1123—Abbot Serlo's body in a bull's hide at Gloucester, etc., 142-50, 187, 395-99

Old Monumental Stones at west end of the Abbey Nave—Earl of Elgin's, who died 1771, with Dr Hugh Blair's inscription; Murray of Perdew's, engraved on Plate VIII. of this volume, and description of its shields—Paper on the subject by W. Downing Bruce, Esq., F.S.A., of Garlet and Kilbagie, read at Archæological Institute Meeting, Edinburgh, 1856—Monumental Stone of Rev. Mr John Murray, Minister of Dunfermline, 1615; and of his wife, Margaret Leslie, ob. 1620—Woodcut of the Monogram of name of Wm. Schaw, Architect to James VI., ... 150-56

Secretary or Abbot Pitcairn's Monument—Two new and accurate views of his House on Plates X. and XI.—Durie of Craigluscar's and Adam Rolland of Gask's Monuments, &c.—South door of Nave, leading into Old Cloister Court and Dormitory—Wardlaw of Pitreavie's Burying-vault, ... 156-59

Remarks on the Antiquity of the Nave of the Church—Period of Malcolm Canmore—[Fac-simile of Falkirk Church Inscription-stone not given in Appendix, as promised, being of suspicious antiquity], . 159-60

Mr Freeman's conjecture as to Antiquity of Nave, its probable cruciform shape in Malcolm's time, and whether originally a Culdee establishment [Note, Appendix, No. III., superseded], . . 161-62, 400

Dedication—Inscription Stone in Abbey Porch—Reasons for adopting it, ... 162-67

Minster Church, Kent, ... 167

Site of Graditorium, Rwde (Rood) Altar, and Aisle—Interments before the Great Altar—Ancient Burial-place of royalty and gentry, . 167

Newbattle Abbey, and Portrait of Malcolm III. there, . . . 167-68

Front panelling of Royal Gallery in old church renovated, and erected in north Transept of new church, . 168-69, 190, 318-19, 400-401

Sir Thomas Randolph's burial in Dunfermline, and name on the panelling, ... 459-60

Origin of circular indentations on Tombstone of King Malcolm and Queen Margaret in Old Lady Chapel, &c., ... 169-70

Portions of Earl of Dunfermline's gallery, carved pulpit, and precentor's desk, in Old Church, now at Abbotsford, ... 170

Central portion of front panelling of Earl of Dunfermline's gallery, still in Dunfermline, with additions proposed to be erected in south Transept of new church, ... 462

Extracts from "Life of St Margaret," printed at Douay, as to her last illness, death, and character, ... 170-73

St Laurence's altar, croft, and chapel, ... 173

Paintings and Marble Statue of St Margaret, ... 173

Relics of St Margaret, now in the Royal Monastery of the Escurial in Spain—Three original letters concerning them, . . . 173-76

Page

Silver Chest or Coffer, containing St Margaret's bones—Where found, and first carried, ... 176-78

Turgot's account of her last illness and decease, ... 178-80

Notice of St Margaret's Chapel in the Castle of Edinburgh, and its recent repairs, ... 180-82

Notice of the Durie arms and initials on a stone lately discovered, which had been in the Abbot's house at Craigluscar, Dunfermline parish, where Margaret's bones are supposed to have been first taken for security, ... 399

Lord Hailes' notice of canonisation of Queen Margaret, and of the origin of the names of her sons chosen by her—[Fordun's account of the translation of Queen Margaret and King Malcolm, promised to be given in Appendix, superseded by being given at pp. 229-30 of this volume]—Notices of her sons from the "Miscellanea Scotica," 182-83

Characters of Malcolm and Margaret in first volume, referred to, . 183

Triforium, Clerestory, Ambulatory—Etymologies of, . 184-86, 202, 209

Piece of Carved Oak found in Triforium gallery, shown on Plate III., not II., as printed, ... 186-87

Douay College, Town, and St Peter's Cathedral, account of—Amiens Cathedral, account of—Amiens, birthplace of Ducange, . 189-90

Robert the Bruce, birth of, relics of, and fragments of his tombstone, exhibited on Plate IX.—Notice of John de Linlithgow, sculptor of Bruce's tomb, and Andrew the Painter, sculptor of the monument of David Bruce and his Queen, ... 190-91, 466

Mr Gabriel Surenne's Paper on Chateau d'Adam Bruce at Bruis, in Normandy, and genealogical account of the ancestry of Bruce, progenitors of the victor of Bannockburn, read at meeting of Antiquarian Society, 1854, ... 192

Saints Catherine and Laurence, paintings of, at Manchester Exhibition, and of Marriage of St Catherine, in Chapel of Capuchin Convent, &c., Cadiz—Latin Epitaph on Robert Bruce's Monument, . 192-95

Sanctuary House, shown on Plate II.—The style of Doorway also shown on Plate VII.—Five Old Stones on new house at foot of Douglas Street—Maygate, derivation of name, . . . 195-96

Old Tron Well and Pillory—woodcut of it, . . . 196-97

Earl of Dunfermline's Yard, ... 197

Golf Drum (Golf Hill), and James VI.—Two Bowling-greens—Anecdote of King James's son, Charles I., and pastime of golf—Sites of the old Bowling-green, or new churchyard, Friars and Bee Alley Gardens, Abbey Park, Priory Lane, Fratery Ruins, Old and New Churches, &c., shown in Ground-Plan View, No. I.—Crimean Gun—Closing in of the interior of Tower in new church, . . 198-200

Traces of Site of old St Leonard's Hospital and churchyard—Produce of sixty-four acres of land continued to eight widows, under the patronage of Marquess of Tweeddale—St Mary's old churchyard—Lady's Mill Toll-bar—"Gudly landis" for altar of the blessed Mary, 200-201

Charter of James Murray of the lands of Perdew, &c.—Probability of

Page

lands of Perdew, and the Hill (Brūhill, Broomhill) having been one property, ... 201-2

Antiquities at Broomhall House—Robert Bruce's Sword and "Barred Head-piece of the time of the Commonwealth"—Nuptial Bed of Queen Anne—Sarcophagus (Elgin Marble)—Late Peter Deering, R.A., architect of part of Broomhall, ... 202-3

Wooer's Alley Cottage, relics of witches, &c., at—Mr Joseph N. Paton, jun., an Academician, and Mr Waller Paton, an Associate of the Royal Scottish Academy of Painting, Sculpture, and Architecture—List of principal productions of both—Queen's request for a replicate of the "Home! the Return from the Crimea," and Verses on it—"In Memoriam,"—"The Bloody Tryst," . . 203-7, 402-4

SECTION VII.

MONASTERY.

Monks of Dunfermline, Directors of the Schools of Perth and Stirling in 1173, and at a later period of other Schools — Part of Professor Innes's Lecture on the early education of Scotland, in College of Edinburgh, 1850, relative to this, &c., ... 207

Suspicious oldest Latin Charter of Malcolm Canmore, *inter* 1057-93, notice of it, ... 207

Grants of one Toft in Edinburgh to the Abbey of Dunfermline, and of the Church of Lessedwin or Lessuden (St Boswell's) to the Monks of Dryburgh, in the latter end of the 12th century, . . 208

Grants to the Abbey by King Duncan II., supposed son of Malcolm III. by a previous wife to Margaret, Ingibiorg, widow of an Earl of Orkney, of two towns, or villas, Easter and Wester Luscar, in Carnock parish—A Chaplainship in Elgin Cathedral founded by King Alexander II., early in the 13th century, "for the soul of King Duncan," kept up till middle of the 15th century, ... 208-9

Additional notice of Culdees, in connection with Dunfermline, and quotation from Dr Daniel Wilson's Archæology on the subject, . 209-12

Notice of St Jago de Compostella in Spain, where a Prior of Dunfermline, alive in 1148, died, ... 212

Additional explanatory Notes or Memoranda on some of the Thirty-nine Abbots of Dunfermline, of whom a list is presented in pp. 178-9 of first volume, ... 212-27

A few brief Extracts from the Holyrood Chronicle in English, relative to incidents at the period of David I., and the Malcolms, Kings of Scotland, ... 227-8

Grants of land and houses in Craigmillar to the Abbey of Dunfermline—First mention of Craigmillar as a manorial residence, &c., . 228-9

"Notices of the Burial of King Malcolm III. in the Monastery of Tynemouth in 1093, and of the subsequent History of his Remains," by John Stuart, Esq., Secretary of the Antiquarian Society, read

Page

at a meeting of the Society in 1856, and now printed in their Proceedings—[Fordun's account of the translation of Malcolm's and Margaret's bodies from the nave to the choir of the Dunfermline Abbey, promised at p. 182 of this volume to be given in the Appendix, is superseded by being given at pp. 229-230.]

Churches of West, Mid, and East Calder, Carnbee, Cleish, Hailes (Colinton), Inveresk, Inverkeithing Church and Chapel, Kinghorn, Kinglassie, Melville, Newton and Wymet, Newburn, North Queensferry Chapel, Perth (St Johnston's), ... 228-37, 241-2

Convents of Monks, Friars, and Nuns—An Abbey—*Abbates exempti*—Laymen holding benefices *in commendam* (or trust)—Priors conventual and claustral, ... 237-8

Priories of Pluscardine and Urquhart, ... 238-41

Coldingham Priory, ... 242-51

[History of the Priory of Coldingham from the Earliest to the Present Time, by William King Hunter of Stoneshiel: Edinburgh, Sutherland and Knox, 1858, beautifully illustrated.]

Ancient Schools, ... 251

Privilege of Excommunication—Privilege, Ancient Register, and Benefits of the Regality — Coquet Seal of Regality, and Counter-seal of Dunfermline — Cokete Seal of Inverkedin (Inverkeithing)—Escemuthe, Inveruisge, or uisk, Inveresk—Oriolium, or oriel, meaning of, 252-4

Management and Disposal of the Property of the Abbey at and after the Reformation, ... 254-8

SECTION VIII.

REMARKABLE HISTORICAL EVENTS.

1250. Master Richard of Inverkeithing, set over the Episcopate of Dunkeld, ... 258

1273-1300. Edward the First's Charge against Robert Wishart (thirteenth Bishop of Glasgow), relative to the death of Cumin, . . 258

1274-90. Lines from Barbour's "Bruce," relative to this period, . 258-9

1291-6. Extracts from Ragman Rolls, ... 260

1323. Extract from Fordun's "Scotichronicon," as to birth in Dunfermlyn of King David II., ... 260-1

1335. Siege of Lochleven Castle, held by Alan of Vipont in behalf of David II., and escape of the garrison, while John of Strivelin, the besieger, was celebrating St Margaret's holiday, 19th June, 261-2

1389. King Robert II. renews a truce with England and France, at Dunfermline, ... 262

1394. King James I. of Scotland born at Dunfermline—His education, &c., 263

1439. Great famine in the country, affecting the domains of the Abbey, 263

1466. Patrick Graham, the first Archbishop of St Andrews, accused of heresy, transported to Dunfermline, and afterwards to Lochleven Castle, where he died, ... 263-4

Page

1515. The Postulate of Dunfermling witness to a deed, . . 264
1526. The Abbot of Dunfermline slain in battle, and the Abbey dismantled, ... 264
1538. Splendid progresses of Mary (of Lorraine) queen of James V., *inter alia*, to Dunfermling—Her geir, chariot, chair of state and table, &c., transported to Dunfermling, and expenses, . 264-5
1547. The English army entered Scotland—Messengers sent out with the Fierie Crosse—George Durie, Abbot of Dunfermline, one of the counsellors of the Governor—Battle of Pinkie Field, 265-6, 410-11
1550-60. Meeting of Lords of the Congregation at the Kirk of Beath, 266
1558. Trial of Walter Mill, last martyr in Scotland for Protestantism, in presence of Abbots of Dunfermline—Offered a monk's portioun for all the dayes of his life in the Abbey of Dunfermline, if he would recant—Departed in the fire, praying, . . 266-7
1568. Escape of Queen Mary from Lochleven — Passing a night at Rosyth, and conveyed over to Queensferrie, and thence to Nudrie, &c., ... 267-8
1570. John Kirkaldie, brother to Sir Williame Kirkaldie, Laird of Grange, receiving injurie in the town of Dunfermling, be one George Durie, and long interesting letter from the Laird of Grange, Captane of the Castle of Edinburgh—His complent vpoun Johne Knox, givin in to the Sessiones of the Churche of Edinburgh, 28th December 1570, and notice of the letter in the Minutes of Session—Answer gevin be the Queine of England to the Commendator of Dunfermling, and the Quenis Lettre, 7th December 1570—Name of "David Forgesone, minister at Dumfermling," present in the Assemblie on a memorable occasion mentioned, 10th March 1570, ... 268-71
1580. A few Benedictines of Dunfermline, with doors bolted and barred, keeping watch in their choir, by the shrines of St Margaret and St David, the Sepulchres of Bruce and Randolph, &c., . 271
1583. James VI. at Dumfermling, and names of noblemen appointed to pass with him thither from Edinburgh, &c., . . . 271-2
1585. Arrival of ambassadors from the King of Denmark, at Leith, and passing to Dunfermline to meet his Majesty, accompanied by the English ambassador there, and had audience of him, in the great hall of Dunfermling, ... 272
1586. Patrick, Master of Gray, Abbot of Dumfermling, one of the ambassadors to England, for the relief and preservation of Mary Queen of Scotland's life, ... 273
1590. Progresses of various ambassadors from Denmark to Dunfermline and elsewhere, and also of the King and Queen, . . 273
1596. William Schaw, Master of Work, wounded, and his assailants warded, ... 274
—— 19th September. The Queen's Majesty delivered at Dunfermling of Princess Elizabeth, ... 274
—— 28th November. At Holyroodhouse, the child baptised, and

Page

called by the Lyon-herald, "Lady Elizabeth, first daughter of Scotland," 274

1596. Letter of advice from the King (James VI.) to the Earl of Huntley, excommunicated by the Church, ... 275

—— Extracts from Robert Birrel's Diary as to some of these facts, told with a little variation, ... 275-6

1602. Original Charter of Confirmation by Queen Anne of Denmark, with consent of her husband, James VI., in possession of the author —Character of the Queen—Names and dates of birth of her children, ... 276

1602. Mr David Lindsay, Bishop of Ross, preaching at the baptism of Charles I. on Dec. 23, 1600, in the Chapel-Royal, and his text— At the age of 68—Epitaph on the Royale Martyr—"Warrant for the Expenses of the Funerall of King Charles I.," . . 276-8

1624. Cause of great fire in Dunfermline—Sympathy with the inhabitants, and collections for their relief, ... 278-9

1625. Death of James VI. of Scotland, and I. of Great Britain, &c., 279

1651. Battle of Inverkeithing or Pitreavie — Additional notices of it— Letter of General Oliver Cromwell to the Speaker of the House of Commons — Bag of silver coins of Charles I. found at Pitreavie, ... 279-83

1741. George Whitfield preached his first sermon in Scotland from Ralph Erskine's pulpit, ... 283

1746. Lord Charles Hay had one of the ear-curls of his military peruke shot away, while on the bartizan of the old steeple, . . 283

1846. A destructive flood in Dunfermline, ... 283-4

SECTION IX.

EMINENT PERSONS.

Earls of Dunfermline—Additional notices of them, and of their residences at Elgin, Fyvie Castle, Pinkie House—George Seton of Barns, who went by the name of the Earl of Dunfermling—Seton House—Right Hon. James Abercrombie, Baron of Dunfermline, 284-91, 404-10, 432-435

Broomhall Family—Earls of Elgin and Kincardine, . 291-300, 466-71 And Genealogical Table, No. II.

Pitferrane Family—Sir Peter Arthur Halket, Bart., present representative—Lady Anne, or Anna Halket, 1656-99, and Lady Elizabeth Wardlaw, also of the Halket family, 1696-1727, both of literary fame, ... 300-303, 357, 412-15

Wardlaw Family, ... 303-4

Pitliver and Keavil Families — Wellwoods and Barclays — Stedmans, represented at present by Charles von Barton, *alias* Stedman, of Besselich Abbey, near Coblentz on the Rhine, 304-8, 430-32, 440-59 Genealogical Table, No. I.

Admiral Sir Andrew Mitchell — Arnald Blair, monk of Dunfermline— Mr David Ferguson, first Protestant minister of Dunfermline, 308-10

Page

Mr John Davidson, native of the parish, Regent, or Professor in St Leonard's College, St Andrews, died minister of Prestonpans, 1604—an author, ... 310-11

Mr Robert Henryson, eminent schoolmaster and poet of Dunfermline, author of various poetical works, ... 312-13

Mr Adam Blackwood, native of Dunfermline, Senator, and Professor of Law at Poitiers in France, and author—Mr Andrew Donaldson, Teacher, and Dr John Mackie, Physician — Provost Low — Rev. Henry Fergus, of the Relief Church, ... 313

Rev. Dr David Black, author, ... 313-14

Ebenezer Henderson, D.D., late Theological Tutor, Highbury College, England—Works—Visit to him, ... 314

Mr Robert Gilfillan, poet, ... 314

Misses Gedd, descendants of Gedd of Baldridge, Dunfermline, of note in Edinburgh, ... 315

Durie Family, ... 315-16

Mr John Reid, teacher, ... 316

SECTION X.

PUBLIC BUILDINGS AND PRIVATE MANSION-HOUSES, ETC.

Town-House, or Tolbooth—Recent alterations on it, &c., . 316-17

Guild Hall, now County Buildings—Exhibition in it, 1849—Newly gilt ball upon it, by Steeple Jack, ... 317

Female Industrial School, Queen Anne Place, ... 318

Abbey New Church—Alterations on it—Erection of front panelling of old Royal Gallery, with lettering in north Transept—Proposal for another of Earl of Dunfermline in south Transept, and for Tablet over Bruce's Tomb—[Another tablet, too, might be, with late Dr Gregory's appropriate and elegant inscription, Latin, or English as translated by himself,] 319-22, 400-401

Quoad Sacra Churches—St Andrew's, and North, . . . 319

Baptist, Gillespie, Free North, and St Andrew's, . . 319-20

Ralph Erskine's Statue, ... 320-22

MacLean Hospital, ... 322-3

Broomhall, Pitliver, Keavil, Pitferrane, Logie, Pittencrieff, Hill, and Transy Houses, ... 323-4, 430

SECTION XI.

POPULATION.

Parliamentary Census Tables for 1851, compared with those of 1841 and 1857—Most populous villages in the parish—Date upon an old house at Limekilns—Burials for 1848-50—Medical men—Operative weaving population suffered greatly in 1857-8, . 324-7

SECTION XII.

INDUSTRY.

Agriculture.

Page

Agricultural Statistical Table for 1854 and 1857 :—I. Gross Quantities for the Years 1854 and 1847, respectively—II. Average Prices of Grain for the Seven Years preceding 1857—III. Number of Acres, Produce, Prices, and total Value of different Grains, &c. for 1854—IV. Number of Acres, Produce, Prices, and total Value of different Grains, &c. for 1857—V. Number of Draught Horses and other Cattle, and Live Stock, 1854—VI. Number and Kinds of Implements of Husbandry —Rental—Rate of Wages—Wages of Harvest Labourers—Manure —Live Stock—Husbandry, 1854, 1857—Rotation of Crops, &c., 327-30

SECTION XIII.

MANUFACTURES.

James Blake, and his Table-napkin, ... 330

Monsieur Jacquard, inventor of Jacquard card-machine—His portrait and machine (and picture of Sir Thomas More, Chancellor of England, lady and child, just previous to being beheaded), seen at Lyons —Account of Dunfermline Damask manufactures sent to the Great Exhibition, London, 1851, with other articles, . . 331-5

St Leonard's, Foundry Street, Knabbie Street, Pittencrieff, and Wooer's Alley Power-Loom Factories, ... 335-42

Crimean Hero Table-cloth, ... 342-5

Jacquard Table-cloth weaving seen at Carthagena, Spain, . . 345

Spinning Mills—Iron Foundries—late East of Scotland Malleable Iron Co. — Breweries — Soap and Candle Works — Manufactories of Tobacco—Tanning and Currying Work—Meal Mills—Dye Works —Tile and Brick Work, ... 345-8

BANKS, ETC.

Bank of Scotland, British Linen, Commercial, National, National Security Savings—Prizes for Essays on "The Benefits of Savings' Banks to the Working Classes"—Penny Savings Banks, . . . 348-51

Guildry—Incorporated Trades—Horticultural Society, ... 351-2

Gas Company, ... 352-3

Total Abstinence Society—Working Men's Refreshment Rooms, . 353-4

PAROCHIAL ECONOMY.

Burgh Courts held by the Provosts and Magistrates, . . . 354

List of Provosts of Dunfermline, from 1621 to 1843, at pp. 396-7 of first volume; but Provosts still earlier are noticed at p. 111 of first

Page

volume — Another, omitted in my last list, in 1624, Alexander Clerk—In 1755, Alexander Wedderburn became Provost, afterwards Lord Chancellor of England—Amusing anecdote of him by Lord Campbell—Notice of him in Burke's Peerage—Portrait of him at Pitferrane House, ... 354-8

Police—Sheriff Court—Post-Office—Railway and Coach conveyances, 358-60

ECCLESIASTICAL STATE.

Abbey—St Andrew's and North Churches—Free and Dissenting Churches—Scottish and Episcopal—Roman Catholic Congregation—Missionary (present Mr M'Donald)—Church Statistics—List of early Ministers of Chapel of Ease, Dunfermline—Religious Societies, . 360-65

Ancient Ecclesiastical State—Additional Memoranda of some of the Ministers of Dunfermline from the period of the Reformation—Mr David Ferguson, Mr John Fairful, Mr John Murray, Mr Robert Kay, Mr William Pierson, Mr Thomas Kinninmonth, Mr James Graham, Mr Simon Couper, Dr Alexander Munro, Mr John Balneve, Mr John Gray, Mr William Gullane, Mr Ralph Erskine—Notice of Famous Tryal of Mr James Grame—Brown's Gospel Truth—Office of Reader—Lord Bowhill, ... 365-70

EDUCATION.

List of Schools, Teachers, and number of Scholars in April 1858—Masters of the Song, from Mr Rankine to the present Mr Locke—Notice of teaching Deaf and Dumb Children, . . 371-2

LITERATURE.

Libraries in Dunfermline—Instructive Popular Lectures since 1844—Names of Lecturers and their subjects, . . . 372-3

MISCELLANEA.

St Leonard's Hospital—Poor and Parochial Funds—Poor's-house, and MacLean Fever Hospital—Classified Tables of inmates of both, for 1857-58, ... 373-8

Dunfermline Water-Company, ... 379-80

Prison, ... 380-2

Clerks of Pittencrieff, Stenton, and Balbirnie—Letter of J. Clark, Esq., an officer, to the Author, as to Pittencrieff House, Dunfermline, 383-6

Cists found at Craig-dhu, near North Queensferry, May 1857, . 386-8

Other remains at Port Ling, and Hillend wooded ridge, . . 388-9

New Churchyard—Strong masonry and pilaster recently seen in it—Widening of its walks, &c.,—[A proposal at present for an additional Churchyard], ... 395, 429

Burrowes of Regalitie and Barronie, ... 410

Large Genealogical Tables—No. I., of the Wellwoods, with notices of the Maxwells, Moubrays, Stedmans, Rollands, Barclays, Moncreiffs,

Page

Clarkes, &c.—No. II., of the Prestons of Valleyfield, &c., inserted at the end of the volume, ... 411-12

Guild Hall—Exhibition of rare and interesting objects, 1849, . 415-16

Education—Average number of Scholars in the Parish for 1842, 1844, and 1858, ... 417

Bond by Town of Dunfermline anent Queen Anne, of Dunfermline's Mortification for Salary of the Master of the Grammar and Song Schools, ... 417-19

Total Abstinence and Temperance Societies, ... 419-20

King David I., his death and character, and abatement of storm at Queensferry, on the passage of his corpse for interment at Dunfermline, ... 425

King James VI., his baptism, 15th Dec. 1566—The progress of the Earl of Bedford into Scotland, for the purpose of attending it, and his reception—His treating with the Ambassadors of France as to marriage between the Duke of Anjou and Queen Elizabeth—standing godfather to the renowned navigator, Sir Francis Drake—and his death at Bedford House, in the Strand, July 25, 1585, . 425-6

Three Printing-offices in Dunfermline, one of them recent, in New Row, 46

Ballad of Sir Patrick Spens—Extracts from it—By whom written, 426-9

Geneva translation of the English Bible—The proof-sheets of the first edition of it corrected by Mr George Young, servant to the Abbot of Dunfermline, 1575-6—A copy of this edition seen by me at Carnock, 1850, ... 429

Lessuden Church, founded by St Boisil, five miles from Melrose, . 429

Great Fire in Dunfermline—Correct page of reference to it in first volume, ... 429

Presbytery of Dunfermline—Present number and names of its members—Date of decision of the House of Lords for a Manse to the Minister of first charge, Dunfermline, and period of obtaining possession of it, ... 429-30

Calendar of State Papers relating to Scotland recently published—Copious extracts from it as to Dunfermline Palace and Inmates, Abbey and Abbots, Queen Mary and Queen Elizabeth — their Statesmen and Ambassadors, &c., ... 435-40

Long Note on the two Genealogical Tables, which are inserted at the end of the volume, with some information and letters never before published, ... 440-59

Table of the number of Births, Deaths, and Marriages, registered in the Burgh and Parish of Dunfermline, during each month of the year, ending December 1858, ... 464

Extract from Privy Council Register, as to reparation of the Kirk of Dunfermline, 1563, in old Scotch language—curious, . 465-6

Date of King Robert Bruce's birth, ... 466

Conclusion, relative to the late successful Mission of the Right Hon. the Earl of Elgin, principal Heritor in Dunfermline parish, to China and Japan, and to the appointment of his Lordship's brother, the Hon. Frederick Bruce, as first British Ambassador to China, 466-71

EXPLANATIONS AND CORRECTIONS,

WITH ADDITIONS.

At various places in the early portions of the volume, as at pp. 122, 124, &c., the diphthong œ has been inadvertently printed instead of æ. In the latter part of the volume, whenever the same diphthong occurs, it is given rightly.

The designation of Mr Robert Matheson of her Majesty's Board of Public Works has been given differently, as a change took place in the progress of this publication. It is now "Assistant Surveyor for Scotland, in the office of Her Majesty's Royal Parks, Palaces, and Public Buildings," contracted "Office of Her Majesty's Works."

Pp. 2, 53-4; and vol. i. pp. 159-60.——*St Catherine's Chapel.*—Dr E. Henderson suggested in the *Dunfermline Journal* of September 1859 a new site for this chapel, and its accompanying alms-house — namely, at the foot of St Catherine's Wynd. There is not space here for citing or remarking on his description and authorities; but the existing appearances, after careful inspection, are the following: —There still remains a large roofless building, considerably back from the Wynd, but which seems to have received an additional story at some later period, and the lower part may have been the alms-house. The wall of this portion facing the glen is supported by two high buttresses, and other three similar buttresses support the back wall of the adjacent edifice to the south. The whole extent of this wall is seventy feet in length, and thirty-one feet in height of the old masonry, which consists of polished ashlar-work. The southern portion, above which there is built a modern dwelling-house, contains what is most likely to have been the chapel, standing east and west, fifty feet long by fifteen feet broad, and reaching within six feet of the ground under the street, but without either transepts or apse (like St Martin's Church near Canterbury, reputed the smallest and oldest in England). It has the remains of a lancet window facing the south, and some doorways built up surmounted by arches. Mason marks, too, are seen on these and other places.

If this be really St Catherine's Chapel, the ruin formerly considered such, standing above forty years ago near the head of what is now Elgin Street, Netherton, would, it is likely, have been St Mary's (whose position has not hitherto been ascertained), from being in the vicinity of the "gudlie lands of oure Ladye Marie," and the "Lady Mill Toll-bar;" and the *Gyrth Bridge* might be the bridge underneath the old south road to the town, now Pittencrieff avenue, consisting of two arches, one above the other, the Ferm-burn underneath begirthing or surrounding Malcolm's Tower on three sides.

What, too, has hitherto been considered and styled the "St Laurence or South Port," of which there still remains a pillar with the spring of an arch at the foot of Gibb Street, near the manse gate, would most probably be the south entrance to the palace, abbey, &c. It has received the former name on the ground-plan of the abbey, &c., Plate I. of Volume II. Perhaps, too, the names "St Catherine's and St Laurence's Yards," on the same Plate, should now be transferred to the yards or gardens behind the old buildings in question; but the only remaining ancient pigeon-house is on the glebe, at present designated partly from that circumstance, St Catherine's Yard, on account of the old Chapel, which was once near the head

of Elgin Street, being considered St Catherine's, but now thought to have been St Mary's. The pigeon-house is noticed in the extract, at pp. 159-60 of Vol. I.

Pp. 66-70.—In the *Notes and Queries* for July 30, 1859, p. 95, there appeared the following paragraph, headed "*Coals, when first used in England*," but probably applicable only to the very early use of them, since authorities are not quite agreed as to the precise date of their introduction.

"The present Seacoal Lane, near Snow Hill, is mentioned under that name (*Secollane*) so early as 1253. It derived its name, there can be little doubt, from the fact that the coal was brought in barges up the Fleet River, and there stored for domestic purposes."—R.

Pp. 124-6.—The two following recent notices of Charles I. and his sister Elizabeth may be acceptable to some readers:—

"The early years of the royal children had passed pleasantly and usefully. Elizabeth had been baptised in Holyrood Abbey on the 28th November; Ambassador Bowes, representing the virgin Queen of England, carried the infant to the font. Her first seven years were spent chiefly at Linlithgow and Dunfermline, under the charge of Ladies Livingstone and Ochiltree. Early in 1603 James succeeded to the throne of England, to which country his consort and family soon followed him. Our countrymen never again saw her, whom afterwards, by a special envoy, they claimed as 'the eldest daughter of Scotland'—in whose cause so much of our best blood was shed, and for whose deliverance and success rose so many and so earnest prayers. In October 1603 the education of the Princess was confided to Lord and Lady Harrington. The affectionate child, to whom parting from Lady Ochiltree had been so great a calamity, found in Combe Abbey, the residence of the Harringtons, others to love; and the friendships formed in the home of her childhood continued through life. Between the Princess and her brother Henry, to whom she clung with passionate attachment, tender, we had almost said romantic, letters passed. Nothing broke the quiet of her retreat, except the Gunpowder Plot, the design of the conspirators being to elevate the Princess to the throne of England. As all other parts of the plot, so the attempt to gain possession of her person failed through the vigilance of her guardians. It was on this occasion that the youthful Frederic penned his first epistle to his future father-in-law."—*North British Review*, Aug. 1859.

"The deeper our sympathy in the Bohemian struggle, the more painful and strong is our conviction that the Estates made a fatal mistake in choosing Frederic as the hero of a war of liberation. Well had it been for him and for Bohemia had he listened to the counsels of his experienced mother, and declined the dangerous honour; had he, at least, made inquiries about the state of the national defences, or contented himself with the title of 'Protector of Bohemian liberties.' As it was, the poor Palsgrave, with tears in his eyes, listened to opposite opinions; his council put on paper a number of reasons *for* and *against* his acceptance of the crown; endless correspondence was carried on. At last Frederic proclaimed himself to the world King of Bohemia. The question—whose advice had induced him to take this step, had been the topic of serious discussion. The Duke of Bouillon, Anhalt, Maurice of Orange, perhaps his court chaplain, also, may have had part in it; but the blame, if any, of this decision rests with Frederic himself. While Frederic deliberated, Elizabeth Stuart was far from him, and at Heidelberg; these sudden events startled her from her childhood and plays. As every true Protestant in Europe, she felt, indeed, desirous that Ferdinand should not wear the Imperial diadem; yet, as her granddaughter has rightly noted, the royal child knew more of toys and the chase than of affairs of state."*

Pp. 126-9, 156-7.—Since the publication of this Volume a new reading has been discovered of the Inscription at the bottom of the Palace Annunciation Stone, by Mr Ions, Photographer and Glass-stainer, Dunfermline, when recently taking a cast of it. What has hitherto seemed to be "1100," and which was also shown as such in a small stereoscopic view of the stone by Mr Ions, has now been ascertained by him to be in old ecclesiastical lettering FIDO. My conjecture as to C, the first letter, has proved to be correct; and the intermediate letters, the space occupied by which was previously a mere blotch, appear to have been ON, all constituting the Latin verb CONFIDO.

* *Letters of Elizabeth Charlotte of Orleans* (Ed. Menzel, p. 287):—"The Queen knew not a word about it; and, indeed, at the time thought only of comedies, ballets, and novels."

The Dury family arms—a shield, party per cheveron, with three crescents—are the same on the palace Annunciation Stone, and on their monumental tablet, affixed to the north wall of the nave of the Abbey Church, opposite to their burying-ground. I have recently received, too, an old book-plate, showing these arms, with the word CONFIDO (I trust) on the riband or fillet below, and the name Alexander Dury, Esq., at bottom. This sets the matter at rest; consequently some of the letterpress on the subject in the First Volume, and at the first heading above in the Second, is superseded. The remark too at pp. 126 and 416, then correct, as to my cast being the only one known to have been taken with success, is also now superseded by the recent one of Mr Ions.

Pp. 159-60.—The fac-simile here promised of the alleged old stone of the ancient church at Falkirk, with an inscription bearing the date of the church, was subsequently considered unsuitable, from the doubts entertained of the antiquity of the stone, and has, therefore, been dispensed with.

P. 326.—The name of R. Brown, M.D., has been inadvertently omitted among the medical men, and may be supplied.

Pp. 300-3, 357, 415-16.—The surname of the proprietor of Pitferrane has been generally spelled Halket, but not uniformly. The orthography of Halkett is applied to the present Sir Peter Arthur and his family, at p. 357, and is the approved one. Both modes are used in the Covenant subscribed at Dunfermline in 1638, noticed at pp. 272, 273 of Vol. I.

P. 305, Dr John Stedman is stated to have been made a Professor of the University of Edinburgh. This was believed at the time, on good authority, to be correct; but on subsequent inquiry it was ascertained that his name was not found in the list of Professors of the University, and accordingly the designation was afterwards dropped.

An interesting obituary of Adam Rolland of Gask, Esq., Advocate, 1819, was received too late for insertion at the proper place, but it will be found after the Index to Volume II., and Genealogical Tables, pp. 1-3.

P. 316.—The father of the Rev. Dr Morrison of Morpeth, the eminent Chinese missionary and translator of the Bible into the Chinese language, was a native of Dunfermline.

In the Index to this volume, p. 473, article "Churchyard," another reference is to p. 429. Do. "Coal, early use of," instead of "461-63," read "462-64." "Printing," p. 426, omitted in Index, p. 475. "Total Abstinence Societies," pp. 353-54, 419-20. The latter reference omitted in Index at p. 476.

The reference at foot of page 401 to Appendix, last note, is to pp. 461-62, where notice is also taken of a proposal for the restoration and erection of the old front panelling of the Earl of Dunfermline's (afterwards Marquess of Tweeddale's) gallery in south transept of the new church. In the same Index no reference is made to the following names, as they do not occur in the letterpress of Volume II., but notices of the families will be found in the Genealogical Table, No. I., near the end of the volume — viz., Wellwood Johnstone or Maxwell, Wellwood Herries Maxwell, Moubray, Harrower, Row, Gibbon, Robertson, Clarke.

The Barclay family are referred to under the heading in Index, *Keavil*, p. 474.

P. 388.—Instead of *three* read *two* Tibiæ, or shin-bones.

P. 417.—Rev. Mr Tullo, preacher, is the present town missionary.

P. 429.—At the foot of this page there is a verbal inadvertency in the statement that there are at present only eleven, instead of fourteen, members of the Presbytery of Dunfermline, as formerly. This relates merely to the original parish ministers; but the two *quoad sacra* church ministers having been added since 1851, makes the total number thirteen; and when the Mossgreen Chapel in Dalgety parish receives a bond and constitution, as is soon expected, and its minister is ordained, the total number will, as before, be fourteen. The Table at the head

of the immediately following page, 430, shows this.——The name of the village of St Boswell, noticed in this page, is spelled St Boswells.

Pp. 459-60.—The following is an additional and recent testimony to Randolph or Ranulph being Earl of Murray. It appeared in the *Notes and Queries* for June 25, 1859.

"*The Regent Murray* (2nd S. vi. 395).—Your correspondent P. C. will find in *Essays upon several Subjects concerning British Antiquities*, Edinburgh, 1747 (by Henry Home, Lord Kaimes), at p. 103, 'King Robert's Charter to Ranulph, Earl of Murray, 'Robertus, Dei gratia, Rex Scotorum, omnibus probis hominibus totius terræ suæ salutem. Sciatis nos dedisse, concessisse, et hac præsenti carta nostra confirmasse Thomæ Ranulpho *militi*, dilecto nepoti nostro, pro homagio et servitio suo, omnes terras nostras in Moravia, sicut fuerunt in manu Domini Alexandri Regis Scotiæ prædecessoris nostri ultimo defuncti,' &c.—"And at p. 84: 'With regard to Scotland, the oldest Patent of an Earl I have seen, is that granted to Ranulph Earl of Murray. King Robert I. grants certain Lands to him, and to the Heirs male of his Body, to be held of the Crown *in libero comitatu*. As no other Form or Ceremony was used in creating this Gentleman an Earl, the Charter is full Evidence that in those Days the Title of an Earl was considered as merely a territorial Dignity. A copy of the Charter is annext (p. 103.) for the Satisfaction of the Curious.'

"Will you excuse this long extract, and if you think it worth a corner of your valuable paper, it will be 'for the satisfaction of the curious.'—BELATER-ADIME."

I have been recently favoured with the following communication from David Laing, Esq., Signet Library, Edinburgh, being a note of some *Carberry Charters* in his possession, showing a connection between the monastery of Dunfermline and the family of Rigg of Carberry, a property a few miles from Musselburgh. Among these may be specified:—

"1. Charter by George, Archidiaconus of St Andrew's, perpetual Commendator of the Monastery of Dunfermling, and the Convent of the same, in favor of Mr Hugh Rig and Janet Hopper his spouse, *totas et integras terras nostras* de Carbarrye, and dated at the Monastery of Dunfermling, 22d May 1543. It has the signatures of G. de Dumferlyn, and 26 others, and the seal of the Chapter.

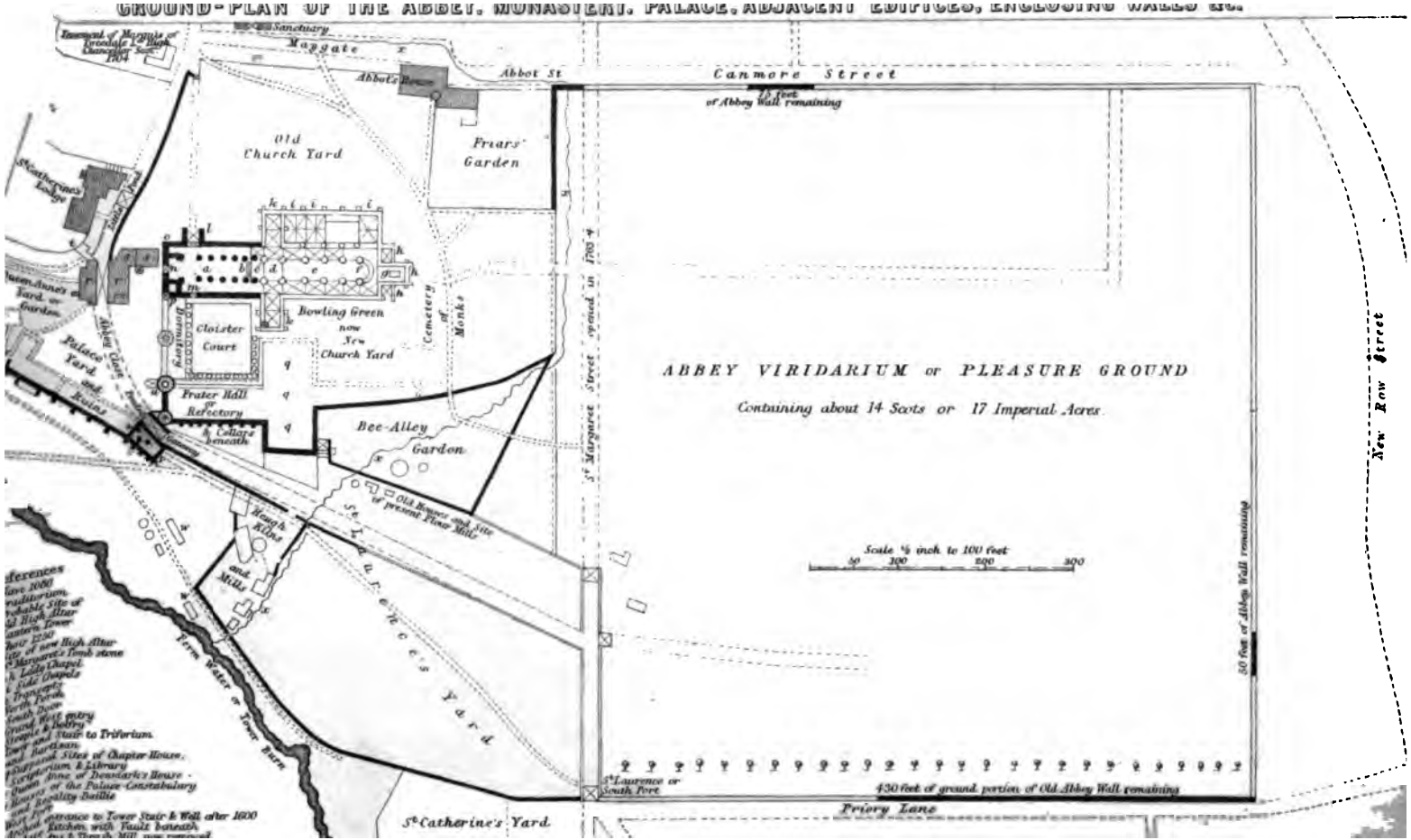
"2. Charter of Assedation for 19 years of the Teind scheaves of the toun and landis of Carbarry to Mr Mungo Rig of Carbarrie, dated at Dalkeith, 28th June 1601, signed James R., Anna R.: Countersigned A. Seton Fyvie. Secretarius, M. T. Hamilton. Preistisfeild. The Royal seal is mutilated.

"3. Also, a charter superscribed Anna R., and the *cachet* James R., in favour of James Rig, son and heir of the deceased Mungo Rig of Carbarrie, dated at Edinburgh, 10th March 1618, and subscribed Al. Cancell[r] Binning. George Hay. Sir A. Drummond. The seal is lost."

A copy of the First Volume of the "Historical and Statistical Account of Dunfermline," very handsomely bound in red morocco, with devices and gilt-edging, which, as noticed at p. 335, was sent by Mr Clark, bookseller, Dunfermline, to the Crystal Palace Exhibition of 1851, was afterwards presented to her Majesty Queen Victoria, and graciously accepted.

The Second Volume was also sent to her Majesty, through Lord Elgin, by the Author, and graciously accepted.




GROUND-PLAN OF THE ABBEY, MONASTERY, PALACE, ADJACENT EDIFICES, ENCLOSING WALLS &c.
Sanctuary
Maggate
Abbot St
Canmore Street
75 feet of Abbey Wall remaining
Abbot's House
Old Church Yard
Friars' Garden
St Catherine's Lodge
Tudor Gate
Cloister Court
Bowling Green now New Church Yard
Cemetery of Monks
Frater Hall or Refectory
Cellars beneath
Bee-Alley Garden
Palace Yard and Ruins
Abbey Close
ABBEY VIRIDARIUM or PLEASURE GROUND
Containing about 14 Scots or 17 Imperial Acres
St Margaret Street opened in 1780
New Row Street
Scale ½ inch to 100 feet
50 100 200 300
Old Houses and Site of present Flour Mill
Hough Kilns and Mills
St Lawrence's Yard
Term Water or Tower Burn
St Lawrence or South Port
430 feet of ground portion of Old Abbey Wall remaining
Priory Lane
St Catherine's Yard
50 feet of Abbey Wall remaining

[redacted]

HISTORICAL AND STATISTICAL

ACCOUNT

OF

DUNFERMLINE.



HISTORICAL AND STATISTICAL

ACCOUNT

OF

DUNFERMLINE.

Pages 1–4.—Dunfermline is very conspicuous in almost every direction, being situated on an extensive eminence, stretching from east to west, and having a steep and uniform declivity to the south. One pleasing view of it is obtained from the high ground on Crombie farm south-west, its spires and towers being there observed over large and fine plantations. These, along with the general aspect of the town, its monastic ruins, and many of its principal buildings and beautiful foreground of wood, can be seen to great advantage, also, from Gallow-ridge* hill, Hill-house, and Aberdour road, especially the first-named position, as containing a very excellent rural prospect, north and south, with the range of the Ochil hills in the distance.

The small eminence on the east side of the turnpike road near Broomhall Lodge, is now always called *Faskety hill*, not Fasiky hill, to the eastward of which is another knoll, at the west end of the village of Pettiemuir, named Earnyside. The farm in the immediate neighbourhood to the south, has recently had its name changed from Claysikes to Brucehaven, after the harbour in the vicinity, and the family name of the noble proprietor. To the westward, about a mile, near Foodies, anciently Feuchie's mill, is a small eminence named in a map about the end of the 17th century, Tournour-hill, seemingly after the Tourburn, which flows near it on the west. The name of the village, Limekilns, on the sea-shore south from Broomhall-

* In Regist. de Dunfermelyn, Galrick and Galrik; and in ordinary pronunciation, Garlick.

house, was of old spelled Lyme, or Lymkillis, and Lymekellis; and there was also a Lymekil-hill,* in allusion, no doubt, to kilns for burning lime in the immediate neighbourhood, and previous to the adjacent neat village of Charlestown on the west being built, where the kilns for this purpose now are.

To the four derivations already suggested of the name Dunfermline, may be added a fifth, having apparently a preferable authority to any of the others for its hitherto puzzling etymology. It is taken from the printed Register of Dunfermline, charter 443, p. 335. In that charter, "Abbot Richard and the convent of Dunfermline grant in feu-ferm to their servant Thomas de Camera the croft of St Laurence, beside the lower Abbey gate in the lower town of the Burgh of Dunfermline in the street, which runs from the said gate to the water of *Ferm*, commonly called Tourburn,† on the west side of said street, lying between the garden of Saint Laurence on the north, and the said water on the south, together with that rood of land which lies on the west side of the said garden, between the said garden and the said water, in which (rood) the Butts for archery are now situated: To be held of our monastery and of the altar of St Laurence, in our Monastery church, in fee: Paying to the said Altar and its Procurator, eight shillings yearly in name of fee-ferm, and the Burgh-ferm used and wont: Sealed with the common seal of the Monastery, 1 May 1455."

I have adopted this name of the stream in the ground-plan of Dunfermline, Plate No. I. The stream, as already stated in the first volume, coming from the north, runs past the foot of three sides of the little hill or mount, on which King Malcolm's tower in Pittencrieff glen is situated, then along the west and south sides of the Glebe, and under a bridge (the Gyrth), southward, till it meets the water of Lyne, a little east from the Legat's bridge,‡ when the united streams proceed west and south-west to the Firth of Forth, at Charlestown. Hence the name Dunfermline will signify the Fort, Hill, Mount, or Tower, upon or near the water Ferm. In the Appendix to the first volume, pp. 481–82, are given the Gaelic derivations of various localities in the parish.

* Reg. Dunf., Index to Charters.

† *Ad aoquā de ferm*, vulgarit. nūcupatā tourburn.

‡ *Legattis brig* and *brige*, Reg. Dunf., App. II. pp. 425, 436.



PLATE II.

DOUBLE SEAL OF THE CITY OF DUNFERMLINE.







TABERNACLE WORK OF THE ABBEY CHOIR 1240

DUNFERMLINE





TABERNACLE WORK OF THE ABBEY CHOIR 1250
DUNFERMLINE

Pages 4–5.—I have mentioned that the ancient double seal of the Burgh had been long amissing, and certainly such was the prevailing belief at the period of the publication of the first volume; all my inquiries for a sight of it at the civic authorities having failed. I am happy, however, to announce, although already known to many in the locality, that since then it has been discovered, and that I have had it for a time in my possession. I presume it had been recovered from its long seclusion on the removal of the old burgh and regality records a few years since, to the present commodious and more secure situation in a stone safe-room of the Town-house, adjoining the apartments of the Town-clerk. The want of it would not be much, if at all, felt, in consequence of the smaller single seal, itself old, being more convenient, and serving all ordinary purposes.

The following is a more detailed and technical description of the present common seal of the burgh represented in Plate III., facing p. 94, of the first volume, than was there given, and for which as well as for one of the double seal, I am indebted to the kindness of Wm. Anderson, Esq., Marchmont Herald, Edinburgh. A blazon of the arms had been given in Edmondson's "(English) Heraldry," with a slight variation in the wording, which appears to have been adopted by Robson in his "British Heraldry." Mr Anderson says that "the achievement, as it appears in the Plate, may be read or blazoned as follows, viz. :—'*Azure*, a tower set on four steps, with a pyramidical roof, topped with a ball, above an indented battlement, *Argent*, masoned *Sable*, having a square window of four compartments over an arched gate, both *Gules*; on each side of the tower a lion rampant affrontée of the second (Argent).' The achievement is encircled with an edged belt or scroll, inscribed with these words, FERMILODVNI SIGILLVM CIVITATIS, which signifies unquestionably 'The Seal of the *City* of Dunfermline.' The *upright* lines in the field would likewise indicate *Gules*, but they appear to be broken to give the effect of a sky with clouds or *Azure*."* This side is the same

* For the sake of the uninitiated in heraldic language, it may be stated that the terms above employed are taken from the French, and denote metals or tinctures. Thus *Azure* signifies blue; *Argent*, silver or white; *Sable*, black; and *Gules*, red.

in the double seal, with the exception, in the latter, of a small wicket or window of four pieces in the gate, and nebule work, instead of indented, around the battlement of the tower, as also an interior circle with the words ESTO RVPES INACCESSA,* "Let this be an inaccessible Rock:" a call, as it were, made by the king to his people to defend it to the last extremity. These words are in smaller capitals than those in the exterior, which are the same as on the single seal, SIGILLVM CIVITATIS FERMILODVNI, the last word, too, being spelled exactly as in the small seal, and not, as was formerly supposed, with E in the second syllable.

The Tower, from its external appearance, would seem to be intended rather for a place of *residence* than a fort or place of strength, and might be King Malcolm's abode while hunting in the neighbourhood. Only an inconsiderable fragment of it now remains. The Tower, as shown on the seal, differs from the one sculptured in stone on the Town-house, representing the town-arms, in respect of the number and situation of the windows; but which of these is the more exact likeness, it may now be impossible to determine. The seal is more likely to resemble the original.†

"The obverse side of the double seal of Dunfermline," says the Marchmont Herald, "represents a female figure, standing within an antique niche, or double canopied recess, set upon four steps, crowned with the ancient crown of Scotland, which then

* As the ravine winds completely round the abrupt eminence on which the remains of the Tower may still be traced, and a deep fosse had evidently intersected the promontory in front, the stronghold must have been truly inaccessible."—*Scottish Journal*, vol. ii. p. 336.

† The old arms were over the main door of the former Town-house, as represented in figure of new Plate No. II., and were carved in wood, gilded, and on a blue ground. Two aged persons, one born in 1728, the other in 1740, and consequently of the corresponding ages of about forty-one and twenty-nine when the Old Town-house was removed, remembered and told this to my informant. The stone arms, therefore, now on the Town-house, must have been executed subsequently, and probably at the period of the erection of the present edifice, which was begun in 1769, and completed in 1771.

There is an old stone representing the town-arms, with date 1620, in the pleasure-grounds of James Morris, Esq., Gardener's Land, which was brought from a house when taken down in Priory Lane, but which, it is likely, was not its original position.





PLATE II



SANCTUARY HOUSE
MAYGATE 1819
DUNFERMLINE.



TOLBOOTH OR TOWN HOUSE
FRONTING HIGH STREET 1788.
DUNFERMLINE.

merely showed points, and supporting over her dexter shoulder a sceptre tipped at the upper end with a fleur-de-lis, the sinister hand resting on her waist. The niche is placed between two antique candlesticks, with candles inflamed, and around the device is an edged belt or scroll, having thereon these words: S ° MARGARETA REGINA SCOTORVM; in reference, there can be no doubt, to Saint Margaret, Queen of Scotland, and wife of King Malcolm III. (Canmore). We have this Queen's arms, namely, the lion of Scotland, flowered and counter-flowered with fleur-de-lis, impaled with those of her paternal family, and placed within a lozenge (in Sir David Lyndsay's Heraldic MS. p. 21), and which has a compartment underneath, with the words, 'Sanct Margaret Queyne off Scotland;' *vide* your *Historical Account*, p. 71, where they are shown upon two shields."

Shortly before, and especially since the recovery of the ancient double seal of Dunfermline, much has been said and written regarding the claim of Dunfermline to be named, as it is there, as also on the single seal, a *City* (*civitas*). As what is essential to this claim is not very definitely understood nor generally agreed on, it would not become me, in a work mainly historical, and not controversial, to enter largely into the subject, or to advance a positive opinion. I shall satisfy myself, therefore, with stating some facts, and giving some quotations from the printed and written views of others, justly entitled to consideration on such a subject.

The prevailing opinion of learned antiquaries is, that the title is of Roman ecclesiastical origin, and that the true and only legitimate claim of a place to be called a city is, that it had once been, or still is, a bishop's see. This opinion is very fully stated and argued by Dufresne, *alias* Du Cange, in his elaborate Latin Glossary, a new edition of which has been lately published by the brothers Didot of Paris, and has been supported by some of the commentators of British law, as Coke and Blackstone. Du Cange gives the respective meanings of *civitas*, *urbs*, *castrum*, and *municipium*, with examples of their application, which the learned and curious can consult for themselves. He admits, however, that while there was a distinction in their meanings, there was at the same time not an exact uniformity

in their application, mentioning, as corroborative of this, that Valesius, in the preface to his *Notitiæ Galliarum*, says that the old historians call only the capitals of nations *urbes* or *oppida*, also *civitates*, and sometimes even *municipia*, and that the terms *civitates* or *urbes* were applied to those of the greatest size, and that in the old Notitiæ of the Gauls, by the name of *civitas* was meant not only *urbs*, the capital of the nation, or one of the capitals, but also the whole adjoining land, district, or diocese. And he expresses a doubt whether a place could be called a city after it had lost its episcopal dignity.

Brady, in his *Historical Treatise on Cities and Burghs*, published at London in MDCCCIV., gives a vast deal of information regarding those of this country, as well as some on the Continent, respecting their original constitution, what they were, and whence they derived their great liberties and privileges. He says that, in ordinary writers, he found little else but prescription and pretended usage and possession, time out of mind, vouched for the great independent rights which they claimed.

He takes the Domesday Books for his chief authorities as to cities and burghs in the Saxon times, and at the date of the Conqueror's Survey. These books are known to have been so named, as containing a record of a survey of most of the lands in England, made by command of William the Conqueror, and so called, it is thought, either from *Domus dei*, the house in which they were deposited, or more probably from "dom," or doom, *judgment*, as presenting the means by this survey of settling all disputes respecting landed property and the tenure by which it was held, preparatory to the King's introducing the feudal system. For, on the survey being completed, it is related that the King summoned all his nobility to meet him at Sarum, where the chief landowners submitted their properties to military tenure, became his Majesty's vassals, and did homage and fealty to his person.

He observes, although Sir Edward Coke says all bishops' sees are cities, yet from the cases of Gloucester and Leicester, noticed in the Survey, that "there was not then (the time of King Edward) much difference between a city and burgh, both appellations being given to one and the same town; that Leicester never had bishops, and at this time Gloucester had none; the

great distinction grew after cities were made counties by charter." Still Leicester at that period was called a city, "Civitas de Ledecester." *

He specifies new Sarum (Salisbury) as having been made a city in the eleventh year of Henry the Third, by the King's letters patent, and given to the then bishop, his successors and canons there, and their successors, as their proper demesne (tanquam proprium Dominicum); and farther, that this king granted to the same bishop and his successors, that, for the *necessity* of himself or his church, he might take a reasonable tallage or aid of his citizens, when the king or his heirs made a reasonable tallage in his demesnes.—P. 47.

He gives various authorities for considering a burgh to denote generally a number of houses joined together, not enclosed with walls; but upon increasing in size, being defended by a tower or castle, becoming a place of safety, and having privilege in trade—in short, a *ton* or *tun*, now *town*. A free burgh (liber burgus) was one that had special liberties granted by royal charter, such as to buy and sell everywhere without disturbance within its own liberties, and by a law of King David, even in his whole kingdom, as well by water as by land; as also a freedom from paying toll, pontage, passage-money, &c.†

He states that "the king's demesne cities, and burghs, were not much unlike one another, having their name from the same thing, that is, from holding of the King by fee-ferm," which he explains to have arisen thus: Those towns and lands which are found in Domesday Books, under the title of *Terræ Regis*, were then and afterwards kept in his hands, and managed by *præpositi* or bailiffs (as were most of the towns and lands of bishops, abbots, priors, earls, barons, and other great men), and called his and their demesnes; which, in process of time, were let to farm to tenants for a considerable part of their true value, a half-part, third, or fourth at least, and this rent was called a fee-ferm rent, the tenants esteeming what these estates were above the rent, or, in respect of the tenure, to be to them *ut* or *tanquam de feodo*, as if they were holden in fee, paying their rent and tallage.

"Of the same condition were cities and burghs: at first they

* Pref. p. 3. † P. 19, and App. p. 6.

were kept in the king's hands, and the customs and profits that arose from trade gathered by his bailiffs and officers, which afterward were let out in fee-ferm to the communities of cities and burghs, which commonly were made such by the same charters by which the customs in kind, or the true value of them, as then collected, were changed into fee-ferm rents, and the king's officers, or others in lieu of them, were made officers as well to the cities and burghs as to himself."*

He states that cities and burghs were called demesne cities and burghs, by reason of the fee-ferm which they paid as such, or from tolls and customs arising from trade, and that "the burgesses were called the king's farmers or tenants;"† and further, that the citizens, burgesses, and tenants of the king's demesnes, were first summoned to Parliament on occasion of a threatened French invasion of the kingdom at Dover, in the twenty-third year of the reign of Edward I., and a suspicion of the intention of the King of France to destroy the English nation and language.‡

Cities were called *free cities*, or more frequently *free burghs*, and the members thereof free citizens and free burgesses (almost in all charters), from their liberties and free trading only, notwithstanding they were liable to reasonable tallage imposed by the King when his necessity required it; and from their paying a fee-ferm rent, and being obnoxious to the king's tallage, either expressed or implied in the charters, by the profit received, most of the cities or burghs in England were called *civitates et burgi dominici regis*, as his *demesne* lands were called *terræ regis dominicæ*, and the tenants of them *tenentes regis dominici*.§

Community.—"A community or commonalty corporate consisted of a mayor and two bailiffs and burgesses of the same town, having perpetual succession." In regard to New Windsor, Brady adds: "Twenty-eight, or not above thirty, of the best and most worthy inhabitants of the burgh are appointed to be the number of the fraternity of the Guildhall of the burgh, and to be the common council of the burgh, and assistant to the mayor and bailiffs of the same burgh, in all matters and things touching the same. Of these twenty-eight or thirty brethren, thirteen were to be called Fellows or Benchers of the Guildhall;

* Pp. 39-40. † P. 41. ‡ Pp. 25, 34-35. § Pp. 49-50.

and of these thirteen, ten were to be called Aldermen or Chief Benchers, out of whom the mayor is to be chosen, and the two bailiffs out of the brethren of the burgh." "And if the ancient charters, writings, and monuments of all burghs, or pretended burghs, in England were inspected, judiciously examined, and compared one with another, the meaning of the word *communitas*, community (or, as vulgarly translated, the *commonalty*), would be as clear and perspicuous as it is in this place of Windsor, or in any other city or burgh."*

According to Du Cange, Brady states that the chief things which constituted a *community* were "a mayor, eschevins or aldermen; a body, society, fraternity, or common counsell, out of whom they were to be chosen; a bell-fry and bell, to call them together to public meetings; a common seal and jurisdiction. Du Fresne gives an account of ninety-seven in France, and parts adjoining, which were erected by charters of the ancient kings thereof, and their great vassals, the most ancient being by Lewis the Sixth, called the Gross, to the town of St Riquier in Pontieu, A.D. 1126."†

Suffice it to add the following notandum of Brady, in connection with this subject: "In 1191, which was the second of Richard the First, John Earl of Moreton, the archbishop of Rouen, and all the bishops, earls, and barons, with the citizens of London, met in St Paul's Churchyard on the 11th of October, and *inter alia* granted to the citizens of London to have their community."‡

In consequence of the commonly-received ecclesiastical origin of the title, Dunblane, with only a small population, and not a burgh, but after being the residence of a Culdee fraternity, having been restored by David I. to the rank of a *sedes episcopi* (occupied so worthily at the middle of the seventeenth century by the mild and pious Bishop Leighton), was, and still is, honoured with the designation of "City of Dunblane." Dunkeld, too, has been thus styled for a similar reason, and having still a district adjoining called "The Bishopric;" as is also Elgin, with more inhabitants than either of these two, having an old iron seal, which bears this inscription in Saxon characters, apparently as early as the beginning

* Pp. 83-83. † Pp. 17, 18. ‡ P. 20.

of the sixteenth century: "S. Commune Civitatis de Helgyn;" and Brechin, too, on a similar ground; while many populous, wealthy, and important commercial towns and burghs have been denied this civic honour.

Manchester, noted equally for its size, opulence, and manufacturing importance, but having, besides, the prestige of an episcopal see, was created by royal charter a city only in the spring of 1853. Soon after this dignity was conferred, some able articles on the general subject appeared in the *Manchester Guardian* newspaper, which, for their ability and information, may be interesting and acceptable to many readers. One bears the signature of John Jackson, a gentleman of the legal profession there, and the others are from the pen of the talented editor, Mr Harland, who was kind enough to put them at my disposal. I give them without abridgment:—

"THE CITY OF MANCHESTER.*

"TO THE EDITOR OF THE MANCHESTER GUARDIAN.

"SIR,— Our neighbours at Liverpool, sore at the distinction conferred on Manchester, and envious of a like honour for their town, complain also of their lack of a bishop, whom they seem to consider as a necessary condition precedent. The incorrect definitions of Coke, Blackstone, and others, founded on a supposed necessary connection between bishops' sees and cities, although long since shown by the learned Hargrave, Woodeson, and other commentators, to be quite erroneous, seems to have infected the minds of the people down to this day with this obstinate popular delusion. I wish it were fairly weeded out. Perhaps you will therefore let me say a word or two on it, as well as notice the remarks of another about the necessity of a city being 'begirt with walls.'

"1. The title 'city' *never* had any necessary connection with a bishopric. The supposed connection arose, as I think history warrants, from the assumption of ecclesiastical supremacy by the pope, who, as Bishop of Rome, claimed for his see, as the mother of cities, 'matrix civitatum,' that universal ecclesiastical dominion which ancient Rome, as 'matrix civitatum' in a civil sense, claimed and enjoyed over the countries which became subjugated to her. Rome, therefore, claims the sole right of creating cities at this day, as is apparent from the late rescript, making Salford and other places Roman bishops' sees, and also cities. But this claim in England has never been recognised. There is no city here which became so by making it a bishopric; and those who keep fomenting this popular error do their best to make 'city' an ecclesiastical and not a civil distinction.

* From the *Manchester Guardian* of April 13, 1853.

"2. But it is not equally true that the title 'city' never had any connection with walls and intrenchments. An old writer, who is better known as an antiquarian than a lawyer—Mr Francis Tate, of the Middle Temple, London—in rather a rare tract, which I shall have pleasure in showing you, and which is published in the "Collectanea Curiosa" of Archbishop Sancroft (one of the seven bishops)—gives this definition of a city: 'A city with us is a town fortified and enclosed with trenches, gates, and walls, by license of the king, and so by him entitled.' It is impossible to argue, at this time of day, that a town, in order to be a city, must be walled; but etymology shows that walls at one time had something to do with a city, though one is not prevented disputing that in Britain they were only a *privilege*, and not *parcel* of the *thing*, however uncommon it might be for a city to be without walls; which line of argument is supported by what Grotius says, that the destruction of the walls of a city does not destroy the city, thus showing that it does not earn its title merely from its walls. To return to etymology—*urbs* and *civitas* both signify city, but the two words have quite different significations—urbs refers to the locality, and is so called ab urbe, urvo, vel orbe, *i. e.* the circle or curvature made by the plough on the founding of a city—ab urbo parte aratri quo muri designabantur. It is said that urbs and oppidum are alike in this—that both were defensible, and enclosed for the safety of the people, the difference between them being, that the one was intrenched with greater solemnity, and for the most part walled about, the other commonly not at all. If not in this, it is difficult to say what was the difference between urbs and oppidum. Commonly they are confounded, and both have reference *in nomina* to places defended by intrenchments. Oppida quæ prius erant circumdata aratro, ab orbe et urbo urbes. And Cæsar (lib. 5, c. 21) says: 'Oppidum Britanni vocant quum silvas impeditas vallo atque fossa munierunt quo incursionis hostium vitandæ caussa convenire consueverunt.' And the civilian Pomponius (in his *Epistles*, 308) thus writes: 'Oppidum ab ope dicitur quod ejus rei causa mœnia sunt constituta.' The fact is, that *caer*, *urbs*, *oppidum*, and *burgus*, have all reference to intrenched places; and urbs also includes walls. The right of creating cities was necessarily *inter regalia*, or amongst the prerogatives of the sovereign power; because no town could fortify itself with walls without letters of authority from the prince. This was always law in all states, as part of *jus gentium*, for the fact of a people building a wall round their town was looked upon as an assumption of independent power, and significative of claims inconsistent with or dangerous to the sovereigns. Many examples in history may be furnished as exemplifying this.

"*Civitas*, on the contrary, has reference to the inhabitants. It is significative that the same word is used to express both *city* and *state*, or commonwealth. In this sense city may have reference to 'corporation,' and possibly this accounts for another error in our legal writers representing that city must be a corporate town, for which there is no neces-

sity, as Westminster shows. With us, however, *urbs* and *civitas* are totally confounded, as Coke himself says.

"I have stated above, that the destruction of the walls of a city does not destroy the city. The history of our corporations, particularly that of the city of London, from the great case of which, during Charles II.'s time (State Trials), it will be seen that the adjudication of its forfeiture did not destroy the title 'City of London,' and shows that that title is not necessarily incident to a corporation; and from that part of Coke and Blackstone's definition, which runs, that 'though the bishoprick be dissolved, the city remaineth,' it is clear that city is a civil, and not an ecclesiastical distinction.

"There is one thing to be observed, which accounts for the reason why some old towns, which in this country were formerly called cities, are not recognised as such now. It is necessary, as all professional writers know, that a city, to be such, must have been recognised as such *within time of memory*, that is, from the time of King Richard I.; which is not the case with the old towns alluded to.—I am, Sir, your obedient servant,

"JOHN JACKSON.

"BROWN STREET, *April* 11, 1853."

"WHAT IS A CITY?*

"WHAT ITS RIGHTS, PRIVILEGES, AND IMMUNITIES?

"The elevation of Manchester to the rank of city seems a fitting time to answer these questions, so far as a reference to authorities on a subject confessedly of much obscurity can enable us to offer an explanation. As in thought we endeavour to penetrate the gloom of remotest antiquity, we are carried back to those ancient abodes of our race, whose names in the traditions of history, or the songs of poets, are almost all that remain to us, of Tadmor of the desert, perhaps better known as the Queen-ruled Palmyra,—Memphis, and the hundred-gated Thebes. Recent events are again unfolding to our eager gaze some of the wonders of Nimroud and Nineveh, and recalling the associations connected with Persepolis and Babylon the great. From these thoughts we descend to the merchant cities of Tyre and Sidon, to Ephesus and Damascus, to the fallen Carthage, the holy city of Zion, and their destroyer the once mighty Rome; to the cities, too, of that wonderful race that peopled the Hellene peninsula,—Sparta and Athens, Corinth and Ægina, Argos, Delos, and the Bœotian Thebes. The Greek name for a city was πολις, which is still retained in the name of the city founded by the Emperor Constantine, and now the capital of Turkey; and we have it also in our word metropolis, literally mother-city, the chief city or capital of a country; and in the words by which we express the government and regulation of a city, a state, or a nation—as police, polity, politics, &c. The word 'city,' how-

* From the *Manchester Guardian* of April 13, 1853.

ever, we have from the Latin civitas, which the Italians (dropping the *S*), retain in Civita Vecchia, and other names of their cities, and which, in the universal tendency of language to curtail and compress, they abbreviated into Citta, as in Citta Castellana, Citta Nuova, &c. We derive our word city direct from the Norman-French *cité;* and its modern signification may be given on the authority of Webster's dictionary, as, in a general sense, a large town ; a large number of houses and inhabitants, established in one place ; and, in a more appropriate sense, a corporate town ; a town or collective body of inhabitants, incorporated and governed by particular officers, as a mayor and aldermen. Such, says Webster, is the sense of the word in the United States. He adds that in Great Britain, a borough town corporate, which is or has been the seat of a bishop, or the capital of his see, is called a city. Anciently 'city,' in the countries of Greece and Rome, was synonymous with state ; and citizen had a much larger signification than with us. Under certain circumstances, many of the inhabitants of towns throughout Italy, and indeed in Spain, France, Germany, and Great Britain, were raised to the privileges of Roman citizens.

"It is suggestive of a singular train of reflections, that in Roman Manchester (whether Mancunium or Manucium be its name, now matters little) there were dwelling citizens of Rome more than 1400 years ago. But a brief historical notice of cities derived from various authorities, as a phase of human society, civilisation, and progress, may be here given, as having an important bearing on our subject, especially as to the polity or policy, the politics and the police, of cities. Mankind have twice been indebted for civilisation and liberty to cities. With them civilisation and political institutions began, and in them were developed the principles of democracy, or of equal rights, in the middle ages. The origin of cities belongs to the earliest period of history. According to Moses, Nimrod built three, among which Babylon was the most important. The Jews believe, though without foundation, that Shem erected the first city after the Deluge. At the commencement of society, the form of government was patriarchal. The ruler was the head of the family, or clan. Relationship, the innate wish of men to live in society, and more, perhaps, than both these causes, the necessity of providing means of defence against more powerful clans, brought together separate families into one spot. The fertility of the East, also, was an inducement to men to give up the rambling life of nomades, and to form permanent settlements. These settlers began to barter with those tribes who continued to wander with their herds from place to place. Thus cities sprang up. These were soon surrounded with walls, to prevent the inroads of the wandering tribes. The bond of connection between their inhabitants thus became closer, and their organisation more complete. As by degrees the chiefs of these family states died away, the citizens began to elect the most able or most popular men for magistrates, without respect to birth or descent. Thus political institution began to assume a systematic

character. The earliest form of government succeeding the patriarchal state was probably monarchical. In this, the religious, paternal, and political authority remained rudely mingled. The authority of the king was weak, his connection with the different parts of his kingdom imperfect, and the progress of civilisation was promoted almost solely by the growth of cities. These gave rise to the division of labour, the refinements of social intercourse, the development of laws caused by the conflicting interests of many people living close together, the idea of equality of rights, the diminution of awe for a distant monarch, the growth of patriotism, springing from the sense of advantages enjoyed, and the exertions necessary to maintain them. These were the salutary consequences of the establishment of cities. Under the mild skies of Africa, Greece, and Italy, cities were built first, and in the greatest number. The Phœnicians and the Egyptians particularly distinguished themselves by the erection of cities, which soon attained a high degree of wealth, and consequently of civilisation. The Egyptians considered their city Diospolis (Thebes) older than any of the Greek cities, and Pliny says that Cecropia (erected in Attica by Cecrops, 1582 B. C., and afterwards called Athens), was the oldest city of Greece.

"Heeren justly remarks, that the rise of cities was the most important source of republicanism of antiquity. This is particularly true of Greece. In fact, cities are, by their very nature, of a republican tendency. Several confederations of cities existed in the ancient world; for instance, the Phœnician, consisting of the cities of Tyre, Sidon, &c., and the Achæan League, formed by the most important cities of Greece, in order to strengthen themselves against the power of Macedon. Under Augustus and his successors, the Romans began to establish colonial cities in Germany, having done the same long before in Gaul, Spain, Africa, &c. In Switzerland they first erected cities about A.D. 70, which, however, were mostly laid waste by the Alemanni, and subsequently rebuilt under the government of the Franks (A.D. 496). The Germans, accustomed to a wild, rambling life, did not show any disposition to live in cities, until Charlemagne laboured to collect them together in settled abodes, from his desire to civilise them. Henry I. distinguished himself particularly in this way, and, on this account, has been called by some 'Henry, the city-builder' (*der Stadeerbauer*). He gave the cities privileges, in order to induce subjects to live in them, and thus laid the foundations of that power which, at a future period, contributed most to break down the feudal system. In many cities imperial castles were erected to protect the inhabitants, and the insupportable oppressions, and even cruelties, exercised by the feudal lords upon their peasants, or by the wandering knights and robbers, drove many people into the cities. The attacks of the neighbouring lords gave firmness to their union, and compelled them to cultivate their resources. Commerce and the various arts and trades were soon cultivated within their walls, and their wealth and respectability increased. They soon became sensible of the want of a better

system of laws and political administration than prevailed around them, and the principle of equal rights and laws was quickly developed.

"One of the most important remnants, if not the most important, of the great fabric of ancient civilisation, was the cities of Italy. What the world would have become without them is not to be calculated. In spite of their bloody contests with each other, and the vices to which these gave rise, they must be considered as having lighted the torch of modern civilisation. It was not the monarchies, it was not the courts of the great princes, it was the cities of northern Italy which opened the way for the progress of improvement; and the petty princes of Italy caught from them the spirit which prompted their efforts to promote it. Under the reign of Conrad III. (1138-52), the cities of Lombardy, and particularly Milan, which stood at their head, had acquired a high degree of wealth and power, and had formed themselves into a confederation. The struggles between the emperors and these cities form one of the most important portions of the history of the German empire and of Italy. Frederick I. in vain demolished the powerful city of Milan. It was soon rebuilt; and the cities of Lombardy, in alliance with the Pope, obliged the Emperor to conclude with them a very disadvantageous peace at Constance. Two other confederations of cities, highly important, were formed during the interregnum of the German empire, between 1256 and 1272. One of them was the powerful Hansa, or Hanseatic league; the other, the confederacy of the High German and Rhenish cities, from the foot of the Alps to the mouth of the Maine, established by Walpode, of Mentz, in 1255. A similar confederacy, and a very important one, was that of the Suabian cities, instituted in 1488, to repel the outrages of the feudal lords and knights. By degrees the cities acquired, in different countries of Europe, the right of representation in the legislative bodies; and wealth, industry, knowledge, and equal laws spread from them through Europe. But the cities of Lombardy, though still flourishing and wealthy, had fallen, for the most part, under the rule of single families, their republican governments vanished, and their confederation was dissolved. The associations of German cities experienced a similar fate. By the peace of Westphalia, the princes of the German empire were declared sovereign powers, and the more their authority increased, the more did the relative weight of the cities diminish. These had formerly suffered from the oppressions of the feudal lords. They were now the victims of the policy of the neighbouring princes, whom envy often led to adopt the most unwarrantable measures against the cities, many of which had lost their independence before Napoleon dissolved the German state. He took away the privileges of those which remained free; and the different powers could not agree as to whom they should be assigned. At the same time Cracow was declared an independent city, with a republican form of government. Cities, as we have already said, naturally develop the democratic principle, and, on this and several other accounts, are considered to be among the firmest supports of liberty. Well-organ-

ised municipal institutions, in which the government is in the hands of the citizens, afford continual nourishment to the spirit of freedom throughout a country, and, in fact, are more important, in this point of view, than the mere possession of legislative privileges. Wise nations, therefore, have bestowed the greatest attention on the establishment of free, well-organised municipalities, while others have neglected this, in their zeal to secure the right of representation to the people at large. The importance of cities in this respect, makes it very difficult in a constitutional monarchy to combine the necessary liberty of municipalities, with the prerogatives of monarchs. In France, this has been a point of contest and legislation ever since the establishment of the charter.

"But we must quit the general subject, for that which more particularly concerns us,—the cities of Great Britain, and more particularly those of England, from the remotest to the present time. The Britons, we are told, the aboriginal inhabitants of this isle, 'had nothing amongst them answering to the Roman ideas of a city or town.' 'What the Britons call a town,' says Cæsar, 'is a tract of woody country, surrounded by a vallum (or high bank) and a ditch for the security of themselves and cattle against the incursions of their enemies;' and Strabo observes, 'The forests of the Britons are their cities, for when they have enclosed a very large circuit with felled trees, they build within it houses for themselves and hovels for their cattle. These buildings are very slight, and not designed for long duration.' What Cæsar calls a vallum and ditch, is expressed in Welsh by the words *caer* and *din*, or *dinas;* the same with the Gaelic *dun*. The caer is generally found to consist of a single ditch and vallum; such is the circular intrenchment called 'Caer Moris,' in the parish of Cellan, county of Cardigan. The dun, din, or dinas, was a more important work, and generally crested, like a fortress, some very commanding situation. 'The towns of the warlike Britons were all, in fact, military posts; and we have the testimony of Cæsar, that they evinced distinguished skill in fortification and castrametation. The capital of Cassivellaunus he describes as admirably defended (egregie munitum) both by nature and art.'

"Passing from the British to the Saxon period of our history, we cite the following from various sources and authorities:—

"'The larger Saxon towns were distinguished by the name burghs, derived either from the barbarous Latin word burgus, a fort (Βύργος), or from borc, a pledge or bail, from the mutual responsibility of the inhabitants. They were governed by a burgmot, or a portmot (if they were seaports), and a reeve, like the country districts, and the burgesses held offices by the tenure of property. The word town, however, or township (in Saxon tun, from tynan, to enclose), had not the same meaning as at the present day, but was nearly identical with what, after the Conquest, was called a manor. Thus the whole country was divided into townships as well as hundreds; and for certain purposes the former had a jurisdiction of their own. The presiding deputy of the lord of the manor was called

the town-reeve, and, with four others, represented the township in the courts of the hundred and shire. The origin of cities rested with the Romans; for the Britons had none, properly so called, and the Anglo-Saxons planted theirs in the first instance upon the sites of the Roman towns and stations. So rapidly did they spread, however, that, with very few exceptions, all our present towns, and even villages and hamlets, appear to have existed from the Saxon times. The division of the country into parishes is also descended, almost without alteration, from the tenth century, at the very latest.' *Sub voce* 'City,' the 'Penny Cyclopædia' observes that 'certain large and ancient towns, both in England and in other countries, are called cities, and they are supposed to rank before other towns. On what the distinction is founded is not well ascertained; the word seems to be one of common parlance, or at most to be used in the letters and charters of sovereigns as a complimentary or honorary appellation, rather than as betokening the possession of any social privileges which may not, and in fact do not, belong to other ancient and incorporated places which are still known only by the name of towns or boroughs.'

"Sir William Blackstone is unfortunate in his attempt to define a city. 'A city,' he says, 'is a town incorporated, which is or hath been the see of a bishop.' But Westminster is a city, though it is not incorporated. Thetford is but a town, though incorporated, and once the seat of a bishop. Whether Westminster owes its designation to the circumstance that it had a bishop for a few years of Henry VIII. and in the reign of Edward VI. may be doubted. But there are, besides Thetford, many other places which were once the seats of bishops, as Sherburn, and Dorchester, in Oxfordshire, which are never called cities. On the whole, we can rather say that certain of our ancient towns are called cities, and their inhabitants citizens, than show why this distinction prevails, and what are the criteria by which they are distinguished from other towns. These ancient towns are those in which the cathedral of a bishop is found, to which are to be added Bath and Coventry, which, jointly with Wells and Lichfield, occur in the designation of a bishop in whose diocese they are situated, and Westminster, which in this respect stands alone.

"A city, says M'Culloch in his 'Account of the British Empire,' differed only from a borough in being the seat of a bishop, who, in the Saxon times, possessed an extensive civil and criminal jurisdiction, and assisted the earl, or sometimes supplied his place, in presiding over the county court. Some cities, and even a few boroughs, were, from time to time, raised to the rank of counties; that is, were in all points of jurisdiction entirely exempted and made distinct from the county in which they were situated, and had within themselves a court in the nature of the county court, held by their own sheriffs. Merewether and Stephens say the name 'city' was borrowed by the ecclesiastics from the civil law, and applied by them to those places where their great ecclesiastical establishments were settled.

"Notwithstanding the conflicting authorities above cited, it remains to some extent doubtful what constitutes a city. Indeed, it is much more easy to define it negatively that positively—to say what is not, rather than what is, a city. It is not the chief town of a county; for Lancaster is not a city. It is not necessarily the seat of a bishopric or cathedral town; for Ripon is not a city though a see,* and Cambridge is a city, but not an episcopal seat. It is not every walled or garrison town that is a city; for Hull has been one, and is still the other, but is no city. Every city is a borough; but there are more than a hundred English boroughs, municipal and parliamentary, which are not cities. It is not always the site of a Roman station, though many English cities have been so, some of which still retain in their names the proof of their having once been castra—as Chester, Chichester, Gloucester, Rochester, Winchester, and Worcester; and, though last not least, our own Manchester. If there was ever any distinction between cities and boroughs, because of the population of the former being larger, that mark of superiority exists no longer; and such boroughs as Birmingham, Liverpool, Leeds, Hull, Newcastle—nay, even some of our Lancashire manufacturing villages, such as Heywood, Stalybridge, Dukinfield, Accrington, &c., have each a much larger population than the cities of Chichester, Durham, Lichfield, Peterborough, Wells, or Winchester, none of which in 1841 numbered 10,000 inhabitants. Is it, then, from their antiquity that some places are cities? In part only does this seem the truth."

"WHAT IS A CITY?

"WHAT ITS RIGHTS, PRIVILEGES, AND IMMUNITIES? †

"Having, in the former part of this article, shown the derivation of the name of 'city,' and what a city is not, we resume the subject, with some reference to the old British and Roman-British cities and towns. Of thirty-three British cities enumerated by Nennius, only eight still possess that title—York, Worcester, Gloucester, Norwich, Canterbury, Carlisle, Bristol, and London; whilst others, which have been both British and Roman cities and towns, are now only towns—as Silchester, Grantchester, Doncaster, Colchester, Leicester, Ilchester, &c. As to the Roman cities and towns, it is stated that there were in Britain two *municipia*, or municipal towns, Verulamium (St Alban's), and Eboracum (York). Some accounts include Londinium (London) in this category, whilst others place it amongst the nine *coloniæ* or free cities; besides which there were ten cities under the Latin law (civitates Latio jure donatæ) and twelve stipendiary towns of less consequence. Of these several kinds of Roman-British towns and cities the following are lists, with their modern English names:—

* Ripon became a city, only by a special grant from the Crown when erected into a See.

† From the *Manchester Guardian* of April 16, 1853.

NINE COLONIÆ.

Londinium (London).	Deva (Chester).
Camulodunum (Colchester).	Glevum (Gloucester).
Rutupiæ (Richborough).	Lindum (Lincoln).
Aquæ Solis (Bath).	Camboricum (Cambridge).
Isca (Caerleon).	

TEN CITIES UNDER LATIN LAW.

Durnomagus (Caistor).	Ptoroton (Burgh-Head).
Cataracto (Catterick).	Victoria (Dealgin Ross).
Cambodunum (Slack).	Theodosia (Dumbarton).
Coccium (Ribchester).	Corinium (Cirencester).
Luguballium (Carlisle).	Sorbiodunum (Old Sarum).

TWELVE STIPENDIARY TOWNS.

Venta Silurum (Caerwent).	Cantiopolis (Canterbury).
—— Belgarum (Winchester).	Durinum (Dorchester).
—— Icenorum (Caister, Norwich).	Isca (Exeter).
Segontium (Caer Segont).	Bremenium (Rochester).
Maridunum (Caermarthen).	Vindonum (in Hants).
Ratæ (Leicester).	Durobrivæ (Rochester).

"Mr Wright, in his useful little work, *The Celt, the Roman, and the Saxon*, says:—

'In earlier times the *coloniæ* were the cities out of Italy which possessed in the most perfect degree the rights of Roman citizens; but at a later period the *municipia* and *coloniæ* appear to have been nearly identical with each other. The Latian law was a modification of the municipal privileges and forms, which it is not necessary here to enter upon. The stipendiary towns are said to have been distinguished by the payment of their taxes in money, instead of giving a certain proportion of the produce of the soil. All these towns enjoyed the *civitas*, or rights of Roman citizens; they consisted of the town and a certain extent of land around it, and had a government of their own, republican in form, resembling the ancient constitution of Rome, and exempt from all control of the imperial officers. As soldiers, they were obliged only to defend their own town, and were not liable to serve elsewhere. They possessed, in fact, their own free constitution and officers, perhaps differing at times from one another; but, speaking generally, the Roman *municipium*, or town corporation, consisted of the people at large and the *curia* or governing body.'

"Wright is of opinion that the Saxons, in founding towns, naturally imitated the forms of the Roman models already existing, and most of both these classes of municipalities were royal towns—that is, they had no superior lord but the king. We cannot agree with Wright, however, when he says that every municipal right and power of our English towns is derived from the political constitution of the Romans.

"But as the Saxons only called their larger aggregations of buildings, towns and boroughs, and as the term 'city' is both Norman in name and in institution, it is subsequent to the Conquest that we must look for the first clear indications of the existence of our English cities. Of twenty-five old cities of England, seventeen are named in the Domesday Survey (A.D. 1085-6) as boroughs; seven others are described as boroughs during the 12th, 13th, and 14th centuries; and only Westminster is of later date: it first appears as a borough in 1547. Within these limits, then, it would seem as if our present cities were the larger and more ancient boroughs, exist-

ing at the Conquest or during the next three centuries. And this brings us to the best and latest authority as to the signification of the term city, as distinguished from borough. We mean Merewether and Stephens's 'History of the Boroughs and Municipal Corporations of the United Kingdom.' The nineteenth section of what are called the laws of King Edward the Confessor, enumerates the cities, boroughs, castles, and vills of England, 'all of which (say the authors) may reasonably be assumed to differ from each other; and from what we have seen of the Saxon institutions, and what we have collected from subsequent documents and charters, we should say that every city is a borough, but not every borough a city; that both of them returned members to parliament, the former not as a city, but as a borough; that the castle, whether of a city or borough, was distinct from it; and that a vill was a small town, where population was collected together, but not being of sufficient importance to be made a borough, remained part of the county in which it was situated.' Domesday shows, as to Canterbury, that, though it was then called a city, no class of its inhabitants were designated citizens, but burgesses, and that these comprised all the inhabitant householders of the city. From these circumstances, and others, especially from the fact that prior to the Conquest there is no trace of a chosen body like our municipal corporations to rule the borough or city, it would seem, as Merewether and Stephens affirm, as the conclusion to which their investigations led them, that 'cities and boroughs were substantially the same.' In this we concur, so far as the latter term is understood to mean that higher description of borough called the 'free borough.' Both were taken out of the county; each had its separate jurisdiction, and was exempt from the interference of the sheriff. The burgesses of both cities and boroughs were the inhabitant householders, excepting peers, ecclesiastics, minors, females, villeins, felons, and persons of infamous character. This will show us that whilst freemen, as distinguished from those in the various states of serfdom, might, and did, reside indifferently in or out of boroughs, they had no burgess rights, unless dwelling within a borough; so that burgess and freeman are very different persons. Every burgess was a freeman; but no freeman living outside a borough was a burgess.

"This leads us to the consideration of the second question—as to the rights, privileges, and immunities of cities and boroughs; which were substantially the same. These were chiefly, if not wholly, local, as depending upon local residence. The charters creating boroughs usually conferred their distinguishing characteristic, that they should be exempt from the interference of the sheriff. The burgesses, therefore, had the return of all writs, and were, as the words ran, 'to be quit of all suits of shires or hundreds;' as a necessary result of which exemption they were required to give their pledges in their own courts, and were amerced if they did not provide them. It is important to bear in mind that, down to the close of the reign of John—that is, within the time of legal

memory—there were not any municipal corporations; consequently there could exist no prescriptive right, such as used to be claimed by the old corrupt corporations, to make burgesses arbitrarily, or to exercise that power by common councils. The right of election vested in all the burgesses, or free inhabitant householders, who paid scot and bore lot, and were sworn and enrolled at the Court Leet of the borough. What has been called the Great Charter of Liberties, renewed by Henry III. in 1262, chapter 9 of this confirmation repeated the provision of Magna Charta, 'that the city of London should have all the old liberties and customs which it hath been used to have; and, moreover, that all other cities, boroughs, towns, and the barons of the five ports, and all other ports, should have their liberties and free customs.' As the county or shire was subject to an officer of the king, called the shire-reeve (corrupted into sheriff), so boroughs and cities were ruled by a burg, or borough-reeve, or port-reeve, who was invested with a power and jurisdiction which the sheriff of the county would otherwise have possessed. These jurisdictions, civil and criminal, were included in the grants of sac and soc, toll and them, infangthef and outfangthef, &c.; and subsequently grants were made of exemption from suits of shires and hundreds, and also of courts leet and borough court, or court of pleas,—the necessary consequence of excluding the authority of the shire-reeve. All the privileges, then, of cities and free boroughs were enjoyed by the inhabitants at large, with the exceptions previously specified—all the free, rateable, lay population of the place.

"The laws of William the Conqueror provide, amongst other things, that all *cities*, and boroughs, and castles, and hundreds, and wapentakes, shall be watched every night; that there shall be no market or fair, unless in *cities*, in close boroughs surrounded with walls, in castles, and in the safest places, where the customs and the king's right may not be defrauded; and for this purpose, it is declared, castles, and boroughs, and *cities* exist, and were founded, for the safety of the people and the defence of the kingdom; wherefore they ought to be preserved in full integrity. As a special application of a general law, and as a sample and model for a charter to a city or borough, take the following, granted by William the Conqueror to the city (then called borough) of London, soon after he had obtained possession of it:—

'William the king gives friendly greeting to William the bishop, and Godfrey the port-reeve, and all the burgesses within London, both French and English. And I declare that I grant you to be all law-worthy, as you were in the days of King Edward [the Confessor]; and I grant that every child shall be his father's heir, after his father's days. And I will not suffer any person to do you wrong. God keep you.'

"To be law-worthy was to be entitled to the protection of the law, and bound to obey it—pledged to the due discharge of all the duties of burgesses, especially to be in the king's allegiance, and to maintain peace. The right of inheritance is another characteristic privilege of

freemen, not possessed by the villeins and bondsmen, who could neither have land nor goods of their own, and consequently nothing for their children to inherit. The freeman could hold and enjoy his own free tenement; and this short charter grants to the burgesses of London that every child should be his father's heir. In return for their allegiance, he assures them of the kingly protection; he will suffer no one to do them wrong.

"Another charter granted to London by Henry I. gives them the right to choose their own sheriff and justiciary; exempts them from pleading without the walls; frees them from scot and lot, danegelt and murder tax, and from wager of battle; none of the king's household, or any other, to take lodgings by force in the city; the citizens to be quit and free with their goods, throughout England and the seaports, of toll, passage, lastage, and all other customs; the citizens to have their sokes, with all their customs—as well as their lands, securities and debts, within and without the city; with various other privileges as to pleas, debts, and even chaces to hunt over. Such, then, at this early period, were the chief privileges and immunities of cities and free boroughs. Residence in them could raise a bondman into the ranks of the free; for if a villein dwelt in a borough, holding land within it, for a year and a day, without any claim of his lord, be became free, and might remain there for any time as a burgess. Henry I. granted to his men of Chester and their heirs that no one coming to the city should buy or sell but themselves and their heirs, or by their leave, except at markets and fairs, which were free to all. And in this reign, in the year 1121, Ranulph, earl and constable of Chester, granted to all the citizens of Chester the liberties and customs which they had in the time of any of his predecessors. And if any citizen should die, his will should be held good whensoever he should die. It is unnecessary to multiply examples. Enough has been cited to show what were the rights, privileges, and immunities of cities and free boroughs; and that in the origin these were all in accordance with the old Anglo-Saxon laws. Where a manor, or part of a manor, became a vill, wic, or tún, the lord of that manor might raise it to the position of a borough. Thus Robert de Grelle, or Grealet, after buying for his town of Manchester, during the minority of King Edward I., the right of having there a weekly market, and an annual fair of three days, for which he gave the young prince a palfrey—afterwards, in 1301, recognises and confirms the rights and customs of the burgesses, especially providing that they 'ought and may choose a reeve of themselves, whom they will, and remove him.' Under this charter Manchester had a borough-reeve for more than 500 years, till the charter of incorporation in 1838 gave it a mayor and corporation.

"The result of this inquiry is, that, beyond the title of city and any superior municipal or civic rank which it may be supposed to confer, including perhaps a precedence over boroughs not being cities, there is no substantial privilege or immunity acquired for Manchester by the

royal charter of 1853. That it deserves this high dignity, however, none of its citizens will, we presume, be disposed to deny, especially when it is brought into comparison with its older civic sisters of England, in the following table:—

Cities.	Counties.	Charter of Incorporation.	First appear as Boroughs.	Population, 1841.
Bath	Somerset	1589	Domesday	52,346
Bristol	Gloucester	1710	1164	123,188
Cambridge	Cambridge	1684	Domesday	23,455
Canterbury	Kent	1448	Domesday	15,422
Carlisle	Cumberland	—	Henry III.	20,815
Chester	Chester	—	Domesday	22,961
Chichester	Sussex	—	Domesday	8,084
Coventry	Warwick	1445	1267	30,179
Durham	Durham	1575	1189	9,577
Exeter	Devon	—	Domesday	37,231
Gloucester	Gloucester	1671	Domesday	14,497
Hereford	Hereford	—	Domesday	11,367
Lichfield	Stafford	1152	1310	6,587
Lincoln	Lincoln	—	Domesday	13,411
London	Middlesex	—	Domesday	120,702
Manchester	Lancaster	1838	——	240,367
Norwich	Norfolk	1663	Domesday	60,982
Oxford	Oxford	—	Domesday	23,656
Peterborough	Northampton.	—	Domesday	6,991
Rochester	Kent	1461	Domesday	11,949
Salisbury	Wilts	1611	1226	11,626
Wells	Somerset	1588	1200	4,607
Westminster	Middlesex	—	1547	219,930
Winchester	Hants	1587	Domesday	9,370
Worcester	Worcester	—	Domesday	26,306
York	York	—	Domesday	30,152

"From this table it will be seen that Manchester, though the youngest of the twenty-six English cities, is actually the most populous of them all; Westminster being the next, then Bristol, and fourth in order 'the city of London,'—these four being the only English cities that number more than 100,000 inhabitants. Among the names for small or large aggregations of dwellings may be specified—row, ham, vic or wick, tún or town, market town, burgh or borough, chester or castrum, and city; and it is not a little remarkable that Manchester, in itself and the townships comprised within it, has held or does hold all these appellations. We have had Chorlton Row, the row or ton of Céorl; Chetham, the hamlet or village of Céot; Ardwick, the village or street of Arden; and Manchester itself, which has in turn been castrum, vill, manor, ton, market town, manorial borough, parliamentary borough, municipal borough, and now city. To it we can cordially say, especially in reference to its progressive character and institutions, *Esto perpetua!*"

"ENGLISH CITIES—THE CITY OF MANCHESTER."*

"We resume our notices of various English cities in alphabetical order. We may preface these by a quotation or two from that able and learned work of one of our most accomplished Saxon scholars, Kemble's 'Saxons in England.' We have stated in a former article that the Saxons never used the word city, but only a word still preserved amongst us, borough, for their chief and most populous towns. On this subject Kemble observes, as to the Anglo-Saxon names for towns, that the strict meaning of *burh* appears to be fortified place or stronghold; it is applicable, therefore, to a single house or castle as well as to a town. There is a softer form, *byrig*, which, in the sense of a town, can hardly be distinguished from *burh*, but which, he says, is never used to denote a single house or castle. Rome and Florence, and in general all large towns, are called *burh* or *byrig*. This is the widest term. *Port* strictly means an enclosed place, for sale and purchase—a market. *Wic* is originally *vicus*, a vill or village. It is strictly used to denote the country houses of communities, kings, or bishops. *Ceaster* seems universally derived from Castrum, and denotes a place where there has been a Roman station. Every one of these conditions, he adds, may occur in a single place. Thus, London is called Lundenwic, Lundenburh, Lundenbyrig; and its geréfa, a port-geréfa. He further remarks that the Latin chroniclers do not help us out of the difficulty; on the contrary, they continually use the words *oppidum*, *civitas*, *urbs*, and even *arx*, to denote the same place. Kemble collects a list of 'cities' from the Saxon Chronicle, amongst which he includes 'Mameceaster, now Manchester.' In the work already cited, he has a chapter on 'The Bishop,' in which he observes that the Anglo-Saxon bishops 'did not universally, or indeed usually, make their residences in the principal cities.' He adds that 'the Normans adopted a different custom. Many of the cathedrals were transferred from obscure sites to the cities which they now adorn, by the first Norman bishops.' With these extracts by way of preface, we resume our separate and individual notices of English cities.

"HEREFORD.—This is termed a city in Domesday, and was ruled by a reeve, and had 103 burgesses dwelling in the city so early as in the time of Edward the Confessor. It was a bishop's see in the time of the Britons, its first bishop dating so early as A.D. 680. In an old MS. account of its forty-second bishop, Peter de Aqua-blanca, a native of Savoy, who appears to have succeeded to the see about the year 1240, it is styled 'the city of Hereford.' So that here, too, we have both city and see carried back to a period too remote to be now ascertainable whether its civil and ecclesiastical titles were synchronous, or the one preceded the other.

"LICHFIELD.—Though this city is not mentioned even as a borough in Domesday, it claims to be an ancient borough. In sundry patents of

* From the *Manchester Guardian* of May 4, 1853.

pavage, extending from 13th Edward I. [1284-5] to the 12th Richard II. [1388-9], when a royal patent was granted to the Bishop of Coventry and Lichfield, of his leet in 'the vill of Lichfield,' the place is never once called a city; but whenever described, it is by the term vill. Merewether and Stephens observe that there is no document known to them relative to the municipal privileges of Lichfield till the charter of Edward VI. [1547], which granted to them that Lichfield should from thenceforth be 'a city, incorporated, of two bailiffs and the citizens within the city for ever.' The same authors add the following note:—

'Lichfield originally belonged to the church, and therefore was, no doubt, under ecclesiastical jurisdiction. It was a considerable place before and during the Saxon Heptarchy, and the only bishop's see in Mercia. It had a bishop in 656, and was for a time [790] an archbishopric; but when the see was transferred by William the Conqueror to Chester, Lichfield dwindled into comparative insignificance, which may account for the absence of all documents relative to its municipal rights, within the periods material to our inquiry.'

Here, then, is another peculiar case. A small town, not even a borough in the time of the Domesday Survey, yet in succession an episcopal and an archiepiscopal see; that see being removed from it in 1067 to Chester, in 1088 to Coventry; brought back to Lichfield in 1186–99, where it has since continued, a single diocese with a double name. Taking its last episcopal existence from, say 1199 to 1547, when it was first declared a city by royal letters-patent, we have for nearly three centuries and a half an episcopal see in a town and not a city. Another account, differing widely in dates, is that, in the year 1075, when the council decreed that episcopal sees should no longer remain in obscure towns, it was transferred to Chester; and that it was brought back from Coventry to Lichfield in 1148. But this account also testifies to the removal, because Lichfield was a small, insignificant vill, not important enough for an episcopal see.

"Lincoln.—This place is described in Domesday as a city, having in the time of Edward the Confessor 970 inhabited mansions. Indeed it was a fortified place, station, and city, in the times of the Britons, the Romans, and the Saxons. But it did not become a bishop's see till the reign of the Conqueror (or according to another account, that of William Rufus), when, in pursuance of the decree of a council or synod held in London, for the removal of all episcopal sees to fortified places, Remigius, Bishop of Dorchester, fixed upon Lincoln as the seat of that diocese. An inspeximus of Henry VI. recites a charter of William the Conqueror in these terms: 'Know ye, that I have transferred [transtulisse] the seat of the bishopric of Dorchester to the city of Lincoln, by the authority and advice of Pope Alexander and his legate,' &c. Here, then, we have a pre-existing city, and the see brought to it from an obscure or less secure place.

"London.—The modern capital of England is said to have been a British place of strength, and to have been raised by the Romans to the dignity of a municipium or free town (of which Verulamium or St

Alban's was the only other example). In the introduction to the compilation of laws, during the reign of Athelstan, called (probably receiving this title subsequently) 'Judiciæ *civitatis* Londoniæ,' London is called a byrig or borough, as in the laws of Lothaire and Edric (A.D. 675) it is merely called a vic or town. So early as Edward the Confessor, it is described in his laws as 'the head of the kingdom and the laws.' It appears to have been walled about the year 994. In 1041 the people of London repulsed Canute, and drove him from the walls. Several of the ancient chroniclers describe London as a city in the Saxon times; and after the battle of Hastings, when William the Conqueror approached London, it is said that Stigand, Archbishop of Canterbury, with 'the principal persons of the city' (principes civitatis) met him and surrendered themselves and the city to him. But on this point Merewether and Stephens remark, that though thus called a city, it does not necessarily follow that London was so named at that time, as these chronicles were written long afterwards; and in the charter which William granted to London, soon after he had obtained possession of it, there appears to be no mention of it as a city. This charter we published in a former article, and need only repeat that it is addressed to the bishop, the portreeve, and all the inhabitants of the borough of London. It is first called a city in a charter of Henry I., about the year 1100, which, amongst other large privileges, grants Middlesex to the citizens of London and their heirs, at the farm of £300. The see of London was, amongst the Britons, the principal of their three archbishoprics, and the chief bishopric amongst the Saxons, dating from A.D. 514. Here, then, we have an ancient city becoming borough or town, and afterwards city again; ancient diocese subsisting throughout. All that can be deduced from the ancient history of London is, that a bishop's see alone does not constitute a city, and that must have been sufficiently obvious from what has gone before.

"MANCHESTER.—Were we disposed to claim for Manchester the title of an old city, we might cite ancient evidence of its having borne that name in one of our earliest chronicles. The passage is curious enough to copy at length. Edward, surnamed the Elder, to distinguish him from the Martyr and from the Confessor, was the eldest son of Alfred the Great, whom he succeeded in A.D. 901; but his inheritance was a bloody one, and he had to fight for it, first against his own cousin, and afterwards with the Danes. He seems to have been a commander of great sagacity, and to have seen that the best defences of the country against the marauding Northmen were in castles and fortified places. Accordingly we find him restoring the dilapidated walls of various cities and towns; and he might well be designated the castle-builder. In 918 he built two castles at Buckingham, one on each side the Ouse; in 919 he built one at Bedford, on the south of the river; in 920 he repaired and fortified Malden in Essex; in 921 he did the same at Towcester in Northamptonshire, Wigmore in Herefordshire, Colchester in Essex, and Hunting-

don; in 922 he built a castle at Stamford in Lincolnshire; in 923 he repaired Thelwall in Cheshire, and Manchester; and in 924 he built the town of Nottingham. The most ancient authority for his kingly restoration of the dilapidated fortifications of Manchester, is the 'Anglo-Saxon Chronicle,' of which brief but curious record the following is a translation:—

'A.D. 920.—In this year, after harvest, King Edward went with his forces to Thelwal, and commanded the burh to be built, and occupied, and manned; and commanded another force, also of Mercians, the while that he sate there, to take possession of Manchester [Mame-ceaster, or Manige-ceaster] in Northumbria, and repair, and man it.'

"Florence, of Worcester, in his Chronicle, apparently deriving the fact from the Anglo-Saxon Chronicle, has the following, under a date three years earlier:—

'A.D. 920.—Antumnali tempore rex invictissimus Eadwardus ad Thealweale profectus est, ibidemque urbem construxit, et ad ejus præsidium quosque fortissimos de exercito suo reliquit. Misit etiam in Northimbrian Merciorum exercitum, ut *urbem* Mame-ceaster restaurarent, et in ea fortes milites collocarent.'

"The last sentence runs thus:—'He sent also into Northumbria a force of Mercians, that they might restore the *city* of Mameceaster, and settle therein valiant soldiers.' Roger de Hoveden, who dates the event four years earlier than the A.S. Chronicle, in his Annals of England and other countries (A.D. 732 to 1201), has the following passage, which we give from Mr Riley's translation, recently published by Bohn in his Antiquarian Library:—

'In the year 916 King Edward sent into Northumbria an army of Mercians, to liberate [rather to restore] the *city* [ut urbem instaurarent] of Mamcestre, or Manchester, and post there some brave soldiers as a garrison.'

Henry, of Huntingdon, takes no notice of this year of Edward's reign.

"Turner, in his 'History of the Anglo-Saxons' (vol. ii. p. 5, *sq.*), tells us that Edward pursued the plans which Alfred had devised for the protection of his throne. 'The possession of the north of England from the Humber to the Tweed, and of the eastern districts from the Ouse to the sea, occasioned Edward to have extensive frontiers to defend, on which invasion was easy. Arched with hostility, the king found safety in a line of fortresses. In the places where irruptions into Mercia and Wessex were most practicable, and therefore where a prepared defence was most needed, he built fortifications. He filled these with appointed soldiers, who, when invaders approached, marched out, in junction with the provincials, to chastise them. No time was lost in awaiting the presence of the king or of the earls of the county. They were empowered to act of themselves on every emergency; and by this plan of vigilance, energy, and co-operation, the invaders were so easily defeated that they became a derision to the English soldiery. . . The posi-

tion of these fortresses demonstrates their utility. . . . Runcorn and Thelwall in Cheshire, and Bakewell in Derbyshire, answered the double purpose of awing Wales, and of protecting that part of the north frontier of Mercia from the incursions of the Northumbrian Danes. Manchester, Tamworth, Leicester, Nottingham, and Warwick, assisted to strengthen Mercia on this northern frontier,' &c.

" Kemble, in his ' Saxons in England' (vol. ii. p. 322), enumerates Edward's borough and fortification buildings, and says, ' In 923 he built a fortress at Thelwall, and repaired one at Manchester.' And he adds, ' A large number of these were no doubt merely castles or fortresses ; and some of them, we are told, received stipendiary garrisons ; that is, literally, king's troops : contradistinguished on the one hand from the free landowners who might be called upon under the *hrreban* to take a turn of duty therein, and on the other from the unfree tenants, part of whose rent may have been paid in service behind the walls. But it is also certain that the shelter and protection of the castle often produced the town, and that in many cases the mere suttlers' camp, formed to supply the needs of the permanent garrison, expanded into a flourishing centre of commerce, guarded by the fortress and nourished by the military road or the beneficent river.' Lastly, let us cite a local historian : Hollingworth, in his ' Mancuniensis,' says,—

' About anno 920, Edward, king first of the West Saxons, and afterwards of the Mercians, sent into the kingdome of the Northumbers an army of Mercians, that they should re-edify, sayth Roger Houeden, the city of Manchester, and place valiant soldiers in it ; or (as Fabian expresseth it) this noble prince, about the twentieth yeare of his reigne, was chosen by the king of the Scots and Cambreyes to bee their lord and patron ; he repayred the city of Manchester, that sore was defaced with the warre of the Danes. After which, and other notable deeds, by this puissant prince finished, this noble man died, and was interred in the monastery of St Swithin in Winchester. It was a frontier towne betweene the Mercians, which inhabited Cheshire, Derbishire, &c., and the Northumbers which inhabited Lancashire, Yorkshire, &c., and in their warres and mutuall incursions was sometimes possessed by the Mercians, sometimes by the Northumbrians. It was anciently a burrough. Now, with the Saxons a burrough was the same with a city, as Sir Henry Spelman observes in his glossary, though afterwards those principall townes which were episcopal sees did engross the name of cities, and thence were called burroughes.'

" Fabian's words are,—

' Howbeit divers books of writers of Chronicles of England, as of Marianus the Scot, William of Malmesbury, Henry of Huntingdon, and other, it is showed that this Edward subdued the kings of Scotland and of Cumbris, about the 9th year of his reign. . . . Then this noble prince Edward, after these things set by him in an order, he in the north end of Mercia, by the river of Merce [Mersey], builded a *city or town*, and named it Thelwall, and strengthened it with knights, and after repaired the *city* of Manchester, that sore was defaced with war of the Danes.'

" We cannot, however, lay any stress upon the term ' urbs' or ' city,'

as here applied to Manchester, for the reason already given as to its application to London. Besides, in the first Latin sentence of the extract from Florence of Worcester, we are told that Edward constructed 'a city at Thelwall,' in Cheshire, now an obscure village, on the south bank of the Mersey, three miles and a half from Warrington; and although there is some reason to believe that it was once a considerable town, it does not appear to have been regarded in the time of Domesday as of any consequence. One thing we think a fair inference from the passages above cited, that what Edward did for Manchester was to rebuild its castle or fortress, and other fortifications, which had been almost wholly destroyed by the devastating Northmen. Whether it was by him surrounded by walls, or they were erected at a somewhat later period, we cannot here determine; but in Hollingworth's 'Mancuniensis,' under the date 1652, is the following entry: 'The town dismantled; the walls thrown down; the gates sold or carried away.' So that Manchester, even during the civil wars, had its fortifications, walls, and gates, and yet was not a city.

"NORWICH.—This was a considerable borough in the Domesday survey, having in King Edward's days 1320 burgesses. Henry I., in 1101, granted a charter running thus: 'I have given to God and the church of the *city* of Norwich, and to Herbert the bishop and his monks, part of my *borough* [meum burgum] of Norwich.' In another charter of 1122, the same king granted to the inhabitants the same franchises and liberties as the city of London then had. Still we find it, in the Taxatio of Pope Nicholas IV. (1291), styled the 'vill de Norwic.' It seems to have been called a city in a diploma of John, Archbishop of Canterbury, who is named, as 'metropolitan visitor, lately—in the diocese and city of Norwich.' The bishopric dates from 636, under the East Anglian kings, and was once two episcopal sees,—Elmham and Dunwich; these being held jointly from 955 to 1088, when it was removed to Norwich. Here, then, amidst changes in see and city, it is doubtful whether it bore both titles together, from 1088; but it certainly seems to have been a city before it was a see.

"Here we must again stop; but hope to conclude these notices in an early number."

"ENGLISH CITIES—THE CITY OF MANCHESTER.*

"We resume and conclude this article. We may just notice with reference to walled towns and cities, that it would appear, from the Domesday Survey, that Canterbury, Nottingham, and York, were each surrounded with a fosse; and that Oxford, Hereford, Leicester, Stafford, Chester, Lincoln, and Colchester, are noticed in this record, not as cities, but as 'walled towns and boroughs.' The next city in alphabetical order is

"OXFORD.—This is apparently only a modern city, though an ancient borough. In 1013 the Danes arrived there, and 'the inhabitants of

* From the *Manchester Guardian* of May 14, 1853.

the borough immediately surrendered and gave hostages.' In Domesday it is described as a walled town; and Merewether and Stephens say it is clear that it was in point of fact a borough in the reign of William the Conqueror, because a burgess of Oxford occurs in Domesday in the return for Bucks. In the reign of John (1199) the burgesses of Oxford gave the king 200 marks, for the confirmation of their liberties, and that they might have 'the borough' at fee-farm, with the same liberties as the city of London. In various succeeding reigns (Henry II. and III. and Edward I.) it was styled a town and a borough, but not a city, in various royal grants. In the 25th Henry VI. (1446-7) it is still called 'the town.' In short, although it had been both a municipal and a parliamentary borough, sending burgesses to parliament from the time of Edward I., it seems not to have been a city till it was erected into a see by Henry VIII. So late as the Valor Ecclesiasticus of the 26th Henry VIII. (1534-5) it is styled 'Oxon: Villa.' We have not been able to find the letters patent of 1545 erecting Oxford into a see and city; but in the surrender of the dean and canons to that monarch are named 'all our lands and tenements in the vill of Oxford,' and the charter of surrender is acknowledged by them 'at the vill of Oxford.' And in the ratification of the liberties to the first bishop by royal grant, Henry VIII. speaks of translating the cathedral church 'into a more convenient place within our city of Oxford.' Here, then, it is first authoritatively called a city after it has been made an episcopal see, and in all probability the letters patent created it both at once.

"PETERBOROUGH.—In Domesday, Peterborough is described as a vill amongst the possessions of the abbot of St Peter, and is stated to be called 'burg;' but no further reference is made to it as a borough, nor to its burgesses. It did not return members to parliament till the first year of Edward VI., just before which it had been made a city by Henry VIII. The letters patent of this king, dated 33d Henry VIII. (1541-2) thus erect the see and city: 'We, considering that the site of the late monastery in the borough of St Peter is an apt site, convenient and necessary, for the instituting, erecting, ordaining, and establishing of the see of a bishop, &c. [and so erects such see.] And that the whole of our vill of St Peter's borough, from now and henceforth for ever hereafter may be a city; and we will and decree that the same shall be called, known and named, the city of Peterborough.' Here, then, as in every other case in the reign of Henry VIII., the see and the city were simultanously erected and created.

"RIPON.—This was an ancient Saxon episcopal see, never having more than one bishop, when the town was destroyed, and it never attained the civic dignity till the erection of the new see, we think in 1846;* and

* The see of Ripon was founded in 1836, when Dr Charles Thomas Langley was appointed by Lord Melbourne, then Prime Minister, to be its first Bishop; and after presiding over that diocese for twenty years, he was promoted to the Bishopric of Durham in room of the Right Rev. Dr Edward Maltby, who resigned.

we learn, on the authority of the Bishop of London, that, on the appointment of its present bishop, the question as to whether it should be a city came before the ecclesiastical commissioners,—some doubt being intimated as to whether creating it a see would make it also a city. To obviate all objections, therefore, the letters patent issued on that occasion under the great seal (like most of those we have seen issued by Henry VIII. on creating new sees), contained a grant by the crown of the name and title of 'city' to the town of Ripon. The omission of such grant from the letters patent erecting the see of Manchester, led to all the difficulty and inconvenience which have since been experienced here.

"ROCHESTER.—This is one of the more ancient cities, having been so styled repeatedly in the Domesday Survey. It is also said to be the most ancient see in England next to Canterbury, being erected, as asserted, by St Austin, in 606. Here, then, is a case in which both see and city date from so remote an antiquity that it remains in doubt whether both rose together, or the one preceded the other.

"SALISBURY.—This place is not named in Domesday; and the first notice of it we have found is a charter of King John to its burgesses, granting them a mercatorial guild. It was erected into a see and created a city by the same instrument, and it throws some light upon what were deemed the peculiar privileges of a city in the 13th century. In the 11th Henry III. (1226), a royal charter was granted to the church of Salisbury or New Sarum, reciting the translation of the church from the castle to a lower situation; and the king grants that the place called New Salisbury should be a free city; that the citizens dwelling there should be free of toll and other customs, and have all other liberties, like those of Winchester. On this, Merewether and Stephens remark that there is no pretence for saying that Salisbury was either a city or a borough before this period. The terms of the charter, after ratifying the translation of the see and cathedral from Old to New Sarum, are: 'We will and grant for ourselves and heirs that that place which is called New Sarum, shall be a free city for ever, enclosed within a fosse, as is noted below, and that the citizens, dwelling therein, shall be quit of all toll [theolonio], pontage, passage, pavage, lastage, stallage, carriage, and all other customs, and that they may convey all their goods by land or water, &c. And we grant that the said citizens may have for ever all other liberties and quittances through all our land, which are enjoyed by our citizens of Winchester.' Here, then, grant of city and see is made at the same time.

"WELLS.—Merewether and Stephens say that a charter was granted by King John to Wells, making it a free borough, and directing that all the men of the town and their heirs should be free burgesses. They add that, as Wells does not appear to be a borough in Domesday, or by any anterior document, it may be inferred that this was the charter of its creation as a borough; it having been previously an ecclesiastical possession in the

hands of the bishop. Various charters follow; one of Henry VI. (1422) still regards it as a town or borough only. The first uncertainty as to its title occurs in the reign of Edward IV. Entries in the corporation books of the sixth year of that reign (1466-7) mention 'burgesses of the town;' in the 21st year of the reign (1481-2) an 'honest man' is appointed a magistrate of 'the borough;' and in 1483, an ordinance speaks of 'the burgesses and the borough.' But other entries notice 'the liberty of the city;' and throw some doubt as to its real title, though the evidence preponderates in favour of town and borough. Indeed, in 1574, the Bishop of Bath and Wells, writing to Lord Burghley, complains of 'the townsmen' having lately got a corporation, and that 'the town' is so poor that it cannot maintain a corporation, and must either have a shoemaker or baker to be mayor. After some difficulty, however, the bishop was propitiated with £100, and a royal charter was granted by Elizabeth, in 1588, reciting that it was 'an ancient and populous town,' and that it should be 'a free city.' Wells was made a bishop's see in the time of Edward the Elder, A.D. 905; so that it was an episcopal seat more than six centuries before it became legally a city.

"WESTMINSTER.—This was not an ancient city. In the 8th Year Book of Henry VI. (1444), Westminster is described as 'within the franchise of London, being in the suburbs.' In short, it was a place of sanctuary, with ecclesiastical jurisdiction in the abbot, &c.; but temporal jurisdiction was exercised therein by the Lord Mayor of the City of London, till the letters patent of 32d Henry VIII. (1540-41) erecting the site late of the monastery of St Peter at Westminster and the church there, into an episcopal see; and decreeing that all 'the vill of Westminster' thenceforth for ever should be 'a city,' and should be called, known, and named the city of Westminster. We must not overlook the statute of the 27th Elizabeth (1584), because it shows the uncertainty which then prevailed as to the true title. It recites that the people 'within the *city or borough* of Westminster' had much increased, &c., and enacts 'that the city or borough of Westminster should continue severed and divided into 12 several wards.' Here, therefore, the city and see are coeval; dating from the middle of the 16th century.

"WINCHESTER.—This is spoken of as a borough and also as a city in Domesday; and in the reign of John it was also styled 'the city of Winchester.' Its see dates from the Saxon Heptarchy, A. D. 636; but whether it bore the name of city at that period is not clear. It was then, however, the capital of the kings of the West Saxons. Bede calls it a city, and says that by the Saxons it was named Uintanceaster. It is one of the cases in which the origin of the title is lost in the mists of antiquity.

"WORCESTER.—In Domesday it is described as a borough amongst the lands of the Bishop of Worcester. But in a charter of Æthelred (A.D. 692) the church of St Peter, chief of the apostles, is described as situated in 'Uueogorna [Wigorna] civitate, cum antiquis confiniis,' &c. (in the city of Worcester, with its ancient confines or boundaries). In 1261, Hen. III.

granted a charter to 'the citizens of Worcester;' but in the reign of Edward I. (1272-1307) we are told that 'the town of Worcester' was seized into the king's hands, because 'the men of the town' had elected a coroner without warrant. In the 4th Edward III. (1330-31) Worcester obtained a confirmation of all previous liberties, and a grant of sessions within the walls of 'the city.' The see was founded by the above Æthelred, A. D. 679. Here, then, in all probability, is another place in which see and city might arise together; but with respect to which there is nothing certain as to the civic title.

"YORK.—This is described as a city, and its inhabitants as citizens, in the Domesday survey; but the Anglo-Saxon Chronicle names, as in the Conqueror's time (A. D. 1068), the 'Port-men,' or townsmen of York, and it describes hostages as being given by the 'burh.' On the other hand, King Æthelstan, in the time of St Wulfstan, Archbishop of York (A. D. 930), granted to the church of St Peter the Apostle, 'in the city of York,' various lands, &c. York is the most ancient metropolitan see in England. Weaver says it was made an archbishopric about A. D. 180 by the British King Lucius; but if we accept its Anglo-Saxon establishment, in 625, when Paulinus was made archbishop, that will be sufficiently early for our purpose. Expressing the opinion with diffidence, it does seem that York was a see long before it was a city.

"Upon the whole, then, it will be seen from these articles, that neither walls and gates, nor being a bishop's see, can, *per se*, constitute what was before a market-town, or even a municipal and parliamentary borough, a city. Some ancient sees never became cities; others did not attain to civic dignity for centuries after their episcopal honours. In fact, Henry VIII. seems to have been the first of our monarchs who systematically erected a see, and created its place a city by the same instrument. In the wide diversity of circumstances under which cities became sees, and sees cities,—for that these dignities do most generally concur, we readily admit,—two states of things seem usually to have prevailed. Anglo-Saxon sees were selected on church lands, in fertile situations, and therefore often in places of small population or importance. These, under Norman rule, were removed to walled and other strong and populous places, where the bishop might find an army of defenders in case of necessity, and a large body of the faithful at all times. The other state of things was where a large and richly endowed abbey, monastery, or other religious house, gradually drew a population around it, and thus became the centre of a community which, increasing in wealth and power, was subsequently made a city by charter.

"One privilege, besides that of precedence over the boroughs in the same or other counties, has been suggested to us, as peculiar to a city,—namely, the right of presenting its freedom (usually in a gold box), to any distinguished individual whom it may deem worthy of this mark of its favour and respect, for services, naval, military, or civil, to his country and his sovereign."

Perth, about twenty years since, and again recently, has engaged attention in connection with this title. The chief magistrate had, from an early period, been styled "Lord Provost;" but the Court of Session on one occasion refused to acknowledge the right to such designation, and some years afterwards, in a case which came before them, the Lord Justice-Clerk and Lord Meadowbank challenged the claim which was made to the title, and the counsel for the Magistrates, Mr Patton, was called upon to show upon what grounds the designation was assumed. This was done briefly at the moment, consuetude, and the recognition of the title in some recent Acts, being chiefly rested on. But by order of the Court, a minute was subsequently given in on the part of the Magistrates, when, after discussion, and the Judges present delivering their opinions *seriatim*, they, on the 12th March 1836, unanimously sustained the title, with the exception of Lord Meadowbank and the late Lord Medwyn, who were of opinion that it required an express charter to warrant the assumption of the title. As the subject was one of interesting historical details, a well-prepared minute was lodged by the counsel, of which only the headings can be here cited: 1st, That the burgh of Perth was of high antiquity; 2d, That Perth enjoyed this pre-eminence until the middle of the fifteenth century, at which time Edinburgh became the capital; 3d, That though losing its pre-eminence by the selection of Edinburgh as a capital, Perth had uniformly and constantly maintained the second place in the order of burghs, and its right to do so has been repeatedly and solemnly acknowledged, as by a precept of King James VI., 30th May 1594, followed by a decreet-arbitral of the King and his Lords of Session, which was ratified by Parliament upon the 9th July 1606, since which period the right of priority has been enjoyed and exercised; 4th, Perth stands second in the order of the principal burghs in the rolls of the Convention, and of the Scottish Parliament; 5th, On the 15th April 1601, King James VI. accepted the office of chief magistrate of Perth;* 6th, The charters of the burgh give a right to

* The metrical historian of Perth, although no authority in the argument, thus humorously celebrates the fact of King James VI. being proclaimed Provost of Perth at the market-cross, along with many festivities of which he was an eyewitness:—

the burgesses to appoint a Sheriff, having within the town power and authority coextensive with the Sheriff of the county; 7th, For a very long period a use and consuetude have existed of addressing the chief magistrate of Perth by the title of the Lord Provost; he was introduced to the King at Holyrood House in 1822, by the Lord-lieutenant of Perthshire, under that title, and the Gazette of that time contained the address of "The Lord Provost, Magistrates and Council of Perth," which was presented to his Majesty, and acknowledged by the Secretary of State to have been received by the King in the usual form; and, 8th, and most conclusively, the chief magistrate received this title and designation under a deed granted by the Crown, and bearing the sign-manual of his Majesty, appointing him a director of the Royal Lunatic Asylum at Perth; a designation which was repeated in the charter passed upon the precept or warrant, and passing the Great Seal. *

Although, therefore, Perth was never the seat of a Bishop, nor constituted a city by royal charter, yet its claims to the dignity in question, now enumerated, appear to be many and strong, together with its having been, as the learned gentleman might have added also, a walled town; indeed, according to Jo. Major, anno 1521, "the only properly walled town in Scotland."† But the time when it began to be styled city, and the authority by which the title was adopted, are unknown.

Lately the present Lord Advocate, in his Education Bill, designated Perth a town, and the chief magistrate Provost, but when a remonstrance was made to him on the subject, he acknow-

> "But who shall show the Ephemerides
> Of these things which sometimes adorn'd that city?
> That they should all be lost it were great pity;
> Whose antique monuments are a great deal more
> Than any inward riches, pomp, or store;
> And privileges would you truly know,
> Far more indeed than I can truly show:
> Such were our Kings' good-wills, for to declare
> What pleasure and contentment they had there.
> But of all privileges this is the bravest,
> King James the Sixth was burgess made and Provost."
>
> ADAMSON'S Poem of *The Muses' Threnodie*, 1638.

* Traditions of Perth, 1836. Memorabilia of Perth, 1806.

† De Gest. Scot., lib. i., fol. ix.

ledged that this was done through inadvertence, and restored the proper title.

In respect of the cumulative grounds of claim to the designation of city, Dunfermline bears a considerable resemblance to Perth.

Early in 1855, E. Henderson, Esq., LL.D., a native of Dunfermline, and, as already noticed, deeply interested in its antiquities, submitted a detailed statement of the grounds upon which he conceived that Dunfermline was entitled to this style and dignity, to the Right Hon. Lord Campbell, Lord Chief-Justice of England, when he had the honour of receiving an equally favourable response. The *Memoranda* to his Lordship, and his opinion, are, with some verbal alterations, as follow :—

"MEMORANDA.

"1. Dunfermline, as early as the year 1070, was a chief residence of Scottish royalty, and was more or less so up to the accession of James VI. to the English crown in 1603. About A. D. 1080, the capitular church of the Holy Trinity of Scotland was erected at Dunfermline, and two of its earliest seals had the following legends, viz.: 'Sigill. Capitli. Eccliesce Trinitatis, De Dunfermlin,' and 'Sigillum Sancte Trinitatis.' A few years afterwards (instead of Icolmkill) the capitular church of the Holy Trinity at Dunfermline became the future place of 'Sepultura Regum' for Scotland. In this church were interred eight kings, five queens, six princes, two princesses, and a long list of abbots, Scottish nobility, &c.

"2. As early as the year 1395, Dunfermline had 'a Guild,' constituted by the abbot, and endorsed by royal authority. About this period the town had ports, 'whereat were collectit the kyngis grate customis, and alswa the lessir customis of the plaice.' Dunfermline was governed by a mayor and aldermen, and its seal had the following legend, viz.: 'Sigillum Civitatis Fermiloduni.' (Seal of the City of Dunfermline).

"3. The Bishop of Ross (Dr John Leslie), an accomplished scholar, and a man of extensive experience, published a 'History of Scotland,' in Latin, at Rome, in the year 1578. In alluding to Dunfermline in his History, he says of Malcolm: 'Templum in civitate Dunfermilingensi magnifice suis impensis exstructum sanctiss. Trinitati dicavit.'

"4. King James II., in one of his charters to the abbey (in 1450), declares that Dunfermline is a place to be held in the very *highest esteem and veneration.*

"5. Dunfermline never had a Bishop. Yet, its church of 'the Holy Trinity' might not differ much in its worship, as it did not in its architecture, from the usual cathedrals. In the year 1244, the Abbot of Dunfermline,

by virtue of a bull from the Pope, assumed the *mitre* and other pontifical ornaments, and was styled 'by the grace of God, Lord Abbot of Dunfermline,' and had a seat in the upper house of the Scottish Parliaments. *Archbishops or Bishops, the Pope's Legates a Latere, Lord High Chancellors of Scotland, Secretaries of State, Lords of the Privy Council*, &c., have been abbots of Dunfermline; and 'on two occasions, the Kyngis sons have held the abbacy.'

"6. The spiritual and temporal rights, &c., of Dunfermline Abbey were very great, viz.: The Abbot of Dunfermline was superior, or over-lord, of lands the property of others. He received the resignation of his vassals on bended knees, testifying all due humility. He had the right and privilege of holding his courts '*in the fullest manner, and giving judgement by duel, by combate, by yron, by fyre, or by water.*' The Abbey was exempted from attendance at courts of law, which was a common burden on other subjects. If any of the men on the territories of the Abbey committed a crime, they could be *repledged from the Supreme Criminal Judges of the Kingdom*, and brought to the abbot's court. The men belonging to the Abbey were bound to answer for their crimes *nowhere* but before the abbot and his court in the church of the Holy Trinity of Dunfermline. The abbot, by a bull from the Pope, was endowed with the formidable privilege of *excommunication*, which was used on several occasions.

"7. Dunfermline Abbey had very extensive possessions in churches, lands, &c. To the Abbey belonged the following churches and chapels, viz.: Abercrombie church and chapel, Bendochin, Calder, Carnbee, Cleish, Cousland, Dunipace, Dunkeld, church and chapel, Kellin, Kinross, Kinghorn (easter and wester), Kirkaldy, Kinghorn, Melville, Newlands, Newton, Newburn, North Queensferry chapel, Orwell chapel, Perth (its church of St John), Perth (its church of St Leonard), Perth (its chapel of the Castle), Stirling church and Stirling chapel of the Castle, Strathardolf, and Wymett, as also for a time the patronage of St Giles' Church, Edinburgh. Also the abbot was superior over the priories of Urquhart and Pluscardine in Morayshire, and, at a late period, prior of Coldingham, in the shire of Berwick; and as early as the year 1170, he was superior of the schools of Perth, Stirling, and several other schools in different parts of Scotland. The following is a list of some of the remote places from which the Abbey of Dunfermline derived revenues, conferred either by Scottish sovereigns or opulent subjects at various periods, from motives of gratitude or piety, viz.: Kildun (near Dingwall), Buckhaven, Balchristie, Carnbee, Crail, Newburn, Kinglassie, Kirkaldy, Abbotshall, Kinghorn, Burntisland, Kinross, Orwell, Perth, Scone, Bendothy, Dunkeld, Kirkmichael, Dollar, Tillicoultry, Clackmannan, Stirling, Logie (near Stirling), Linlithgow, Cramond, Libberton, Maistertown in Newbottle, Newton, Inveresk, Tranent, Musselburgh, Haddington, Berwick, Coldingham, Roxburgh, Renfrew, &c.: Also from many places in the con-

tiguous parishes of Inverkeithing, Beath, Saline, Cleish, Carnock, Torryburn, and Dunfermline parish itself. To the Abbey and Monastery of Dunfermline David I., by charter, granted the whole wood necessary for fuel and building; also the seventh seal of those caught at Kinghorn after being tithed. Malcolm IV., by charter, conferred on the Abbey the right of demanding and receiving the half of the fat of the whales that were caught or stranded in the Forth (except the tongue). The abbot had a ship that was exempted from duties. The monks, &c., had a right to the Queensferry passage and ship of Inverkeithing, on condition that those belonging to *the court*, as also strangers and messengers, should have a free passage. The abbot, &c., had likewise the customs of vessels entering the harbour of Inveresk; likewise houses, lands, annuities, salt-pans; and in 1291 obtained a coal-pit and stone-quarry. The abbot had an eighth part of all fines for offences levied in Fife. He was entitled to the skins and fat of all animals killed at festivals in Stirling. Alexander III., by charter, conferred on the Abbacy certain duties from his own kitchen. The first ships arriving at Perth and Stirling paid the monastery five merks of silver yearly for vestments. The Abbey, likewise, had a tenth part of all the hunting between Lammermoor and the river Tay, a tenth part of all the King's wild mares of Fife and Fothrif; a tenth part of all the salt and iron brought to Dunfermline for the King's use; a tenth part of the gold that might come to the King from Fife and Fothrif; a tenth of the cane payable in grain, cheese, malt, swine, eels, &c.; and a tenth part of all the Abbey lordship revenues in corn, animals, fishes, money, &c.

"8. Parliaments of Scotland have frequently been holden in Dunfermline; also meetings of the Convention of the Estates.

"With such extensive privileges, property, jurisdiction, &c., can Dunfermline claim the honour of being called a City?"

Copy REPLY of the Right Hon. Lord CAMPBELL, Lord Chief-Justice of England.

"STAFFORD, *March* 20, 1855.

"SIR,—After carefully perusing your letter of the 13th instant, I am of opinion that Dunfermline *is* entitled to be called a City.

"I have the honour to be, Sir, your obedient faithful servant,

"CAMPBELL."

"To Dr Henderson," &c.

Manchester, too, had a bishop some years before it became a city, so that circumstance did not, *ipso facto*, constitute it a city. It became so only by royal charter.

It is a common and natural question, how old is the burgh seal of Dunfermline having the word *Civitas?* The question cannot be positively answered, as no record of the age either of

the double or single seal has been met with, and most of the deeds, to which impressions of either were attached, being, as may be supposed, in other hands than those of the magistrates and town-council. Still some documents have been found, proving that the word *civitas* was applied of old to Dunfermline, both by seal and common parlance. The double seal, of which a short description has been given in the previous part of the present, as well as in the former volume, seems to be older than the single, and on each is the word *civitas*. The single has long been the only one in use for its convenience, as well as on account of the double one having for a considerable time fallen aside. There is a parchment document in possession of the incorporated trades, Dunfermline, entitled "Gift and Ratification, the magistrates and town-council of the burgh of Dunfermline, in favour of the incorporated fraternity and crafts of the said burgh," subscribed by Charles Halkett, designed in the deed "of Pitferrane, Knight-Baronet, Provost," and by Jo. Chalmers (bailie) of date 1690, and having a green wax impression of the single small *civitas* seal, termed "the common seall of the burghe," appended to it. I have had also in my possession, for the last ten years, impressions of the *double seal*, in green wax, from a burgess ticket, granted by Hugh Simson, burgh-clerk, 16th April 1703.

A third, of date 1713, subscribed by Peter Halkett, Bart. (Pitferrane), Provost, and others, bears that it had *the common seal of the burgh* affixed to it, and of which the leathern thongs remain, but now without the actual seal.

There is, however, along with these documents, although detached from them, the remains of one side of a wax impression of the double seal, bearing the figure of Queen Margaret, &c.

And there is a still older deed, of date 1500, with the double seal attached to it in dark wax, but in a dilapidated state on the edges, and with the peculiarity of seemingly *communitatis* instead of *civitatis* on one side of the legend, "S. Com — tis De Dun——"—Seal of the Community of Dunfermline. But this may be explained by the remark of Traverse Twiss, Esq., of King's College, London, in his letter, afterwards given, that *civitas* means the community of *cives* rather than the place; and where the words "Sigillum Civitatis" are found, they mean the

common seal of these citizens, the abstract being put for the concrete, "*civitas* for *communitas civium*." The city-clerk, too, of Edinburgh, informs me that "the seal in use in the earlier part of last century bore the legend, 'S. Communitatis Burgi de Edinburgh ad causas;' and the same legend *verbatim* is contained in the seal now in daily use."

In illustration of *city* being the understood ordinary designation of Dunfermline at the commencement of last century, the following extract from the Register of Contracts and Marriages, kept in and for the neighbouring parish of Beath, fully attests:—

"*June* 26, 1714.

"The very Reverend Mr Ralph Areskine, one of the ministers in the City of Dunfermline, gave up his name to be proclaimed, in order to marriage with Margaret Dewar (only daughter of John Dewar of Lassody), and gave to the box £3 0 0, Scots, or 5s. sterling.

"They were married on the 23d of July.

"Extracted the 30th day of October 1856, by Thomas Scott, Session-clerk of Beath."

As an evidence that there may not be all the clearness and fulness of authority for the origin and use of the title of *city*, even where its application is unchallenged and considered deserved, the case of Edinburgh itself may be instanced. In reply to some of my queries, Mr Laurie, one of the city-clerks, favoured me with the following information:—

"1. I cannot learn that the seal of Edinburgh ever had the word *civitas* on it.

"2. The oldest impression of a seal I can lay my hands on at present, is attached to a writ, of date 1565, and bears the legend, 'Sigillum Commune Burgi de Edinburgh.' The seal itself does not exist.

"3. The two great charters of confirmation and *novodamus* granted to the city of Edinburgh, by King James VI., in 1603, and King Charles I., in 1636, seem to use the words *burgus*, *civitas*, and *urbs*, somewhat indiscriminately, and neither of them contains a special grant of the dignity, style, and title of *civitas* or city. The charters granted by the magistrates and council themselves, so long as they were written in Latin, bear to be granted by them as 'Præpositus, &c., *burgi* de Edinburgh.' The first English one on record is dated in 1743, and bears 'city' instead of 'burgh.' For several years later the two words seem to have been used indiscriminately, but, after the middle of the century, *city* seems to have

become fully established. The town-clerks continued to designate themselves as 'Clerici communes burgi de Edinburgh,' down to 1845, when Latin docquets were abolished by Act of Parliament.

"4. In addresses to royalty, and petitions to Parliament, Edinburgh is usually, or always, styled a city; but when this usage began I am unable to say.

"P.S.—I have said that neither of the charters of 1603 and 1636 contains a special grant of the dignity, &c. of city, but in one phrase of the letter, I find the word *civitas* used as the equivalent of *burgus regalis:* thus, 'in unam civitatem seu burgum regalem erect;' and possibly this may be construed into a special grant.

(Signed) "JAMES LAURIE."

And even now the style "Burgh of Edinburgh" is used in all advertisements relative to the registration of voters for the election of members of Parliament, and by virtue of the Registration of Voters' Act, as well as in the execution of deeds having feudal holdings within burgh.

The same is the case as respects Glasgow. Mr William Davie, one of the city-clerks, in reply to some queries of mine, says, that

"The difficulty in answering them arises in great measure from the city arms not having been registered in the 'Lyon Court,' and the impossibility, apparently, of finding any charter or other writ with the city seal appended, except the seal in use in ordinary cases of attestations or certificates by the Lord Provost or acting chief magistrate, addresses to the throne, and petitions to Parliament. These addresses and petitions generally run in name of the Lord Provost, Magistrates, and Council of the city.

"I send you an impression of the seal in use as just referred to, and also a fac-simile of the *arms* of Glasgow (as they are called), used nearly two centuries ago by the printer to our university. I also enclose a note on the subject of your inquiries from the keeper of one of our public libraries, who is conversant with matters of antiquarian research, and in whose remarks I am disposed to concur. He says to me—

"'In answer to your query of the time when Glasgow became a city, after investigation I find it rather a difficult point to ascertain what is the real meaning of the word City. If it is derived, as it is said, from the Latin word *civitas*, this derivation does not appear to give any countenance to the usual opinion of city signifying a corporate town that has been, or is, the seat of a bishop, as no such meaning seems to attach to the word *civitas*, or collection of people living under the same laws. In this there is no mention of bishop or any such dignitary.

"'I think the probability is, that the word was adopted to denote some-

thing superior to a town. The Saxons are said to have had no word with such a meaning as city, and when it was introduced after the Conquest, it would naturally be applied to places of episcopal importance, such importance being of itself enough to give so much consequence to the place that the name would follow as a matter of course.

"'Let us, therefore, endeavour to trace, from the Glasgow charters, the progressive importance of the place. The very earliest of these charters take little notice of Glasgow at all, as either a city or anything else, but are only solicitous about it in connection with its ecclesiastical advantages.

"'From the time (1116) when Prince David of Cumberland recommended an inquiry into the various properties of the Church, and onward to 1174, when King William, at Traquair, granted a charter empowering a burgh (as he expresses it) to be held at Glasgow, and a weekly market upon Thursday, this appears to be the first time the place assumes anything like municipal consequence.

"'I suspect that the period you mention (1450, James II.) is the time when the place had acquired sufficient importance to be denominated a city. In the charter of James, bearing the above date, it is called a city, so far as I can see, for the first time, and I think on account of the place having only by that time assumed sufficient consequence to entitle it to that appellation.—I am, &c.,

"'J. W. SIMPSON.'"

"'To Mr Davie.'"

LETTER to me from JOHN STRANG, Esq., LL.D., City Chamberlain, Glasgow.

"In reply to your several queries, I may state—

"1. That any seal of Glasgow I ever saw, or ever heard of, had not *civitas* upon it.

"2. The oldest seal, a copy of which appears in Laing's Descriptive Catalogue of Impressions from ancient Scottish Seals, Edinburgh, 1850, Maitland Club, is 'a front head of St Kentigern, mitred, between the bell-fish and ring on the dexter, and a bird on a tree on the sinister side. 'Sigillum Comune de Glasgu,' A. D. 1542.

"3. The arms of Glasgow, as used by Robert Saunders, printer to the city and the university, anno 1675, of which a fac-simile is printed on the title-page of Zachary Boyd's 'Zion's Flowers,' must have been adopted about the covenanting times, when *preaching* was more valued than *prayers*. The addition, 'by the preaching of the word,' must evidently have been made to the original motto of 'Let Glasgow flourish,' about that period; for in popish, or even in prelatic times, preaching was little attended to and less thought of.

"4. When city was first applied to Glasgow, is not quite certain; but from the time it became the seat of a bishop, it was entitled to this desig-

nation. I have seen, however, a curious old deed, dated 10th May 1593, in the reign of Mary's son, James I., of the ancient kirk-yard in Gallowgate, making over the said property to the 'Provost, Baillies, Counsall, and Communitie of the said Citie of Glasgu.' You thus see that, at that date, nearly 300 years ago, Glasgow was spoken of in authentic deeds still extant, not as a mere town, but a city. There is no doubt, however, that that character was of much older date, and I am of opinion that we must hold it to have commenced about the time that Bishop Turnbull obtained from Rome the Bull for the College. In some of the coins of Robert III., struck in the mint in the Drygate about 1398, the one side has the inscription 'Villa de Glasgu,' which would go to prove that our city had then only the rank of a town, in the common acceptation of the term. It is, therefore, between that date and the date of the Bull 1450, that I apprehend we are to look for the elevation to the higher grade of the city, and no doubt, as the influential prelates of that time did so much for this their favourite locality (including Bishop Cameron, who, as you know, held the high office of Secretary of State), they procured for Glasgow the more dignified position now under consideration.

"5. After what I have said of this early deed, it is not necessary to add more, except that, for a long period at least, the word City has been used in all petitions to Parliament, and all addresses to the Crown, the word Burgh being used to express the special character of those feudal holdings that belonged to royal burghs.

"I am sorry I am not able to be of more service to you in your inquiry at present, but if in any other matter I can aid you, I shall be most happy.—I am, &c. "JOHN STRANG."

In the "Origines Parochiales Scotiæ; or Antiquities, Ecclesiastical and Territorial, of the Parishes of Scotland," edited by the accomplished antiquarian, Mr Cosmo Innes, I find that, after the foundation of a Christian settlement and a church at Glasgow by the patron saint Kentigern, or Mungo, in the middle of the sixth century, and the dedication on the 7th day of March 1136, by king David I., of the Cathedral Church there, built by John the first bishop, after the restoration of the bishopric, although, including John, there had been at least seven bishops till 1449, this last year appears to be the earliest date of the actual application of the title city in the "Registrum Glasguense," two years after the death of Bishop Cameron in 1447. The following are a few quotations. P. 12: "Glasgow had been a village of some note since St Kentigern's age, and in the earliest records (1175-99) which we have of the tenure of property, it seems to have been managed like the other Saxon villages. The

bishop's men were either 'natives' and serfs, or they were *burgesses*, free tenants and vassals." "In 1175-99, Raan Corbett, Master of the Temple in Scotland, gave to his man, William Glen of Glasgow, for a reddendo of 12 pence, a plenary toft, which Jocelin, bishop, had given to the bishop's men, natives and serfs (*nativi et servi*), freedom from toll, as well in *burghs* as without, for their own chattels, and what they bought for their proper use."* "About 1175, King William the Lion granted to God and St Kentigern, and to Bishop Jocelin and his successors, that they should have a *burgh* at Glasgow, with a Thursday market, and with all liberties and customs of one of the King's *burghs*."† "Bishop Jocelin, who had formerly been Abbot of Melros, granted to his Old Abbey a toft in the *burgh* of Glasgow, namely, that toft which Ranulph de Haddintun built in the first building of the *burgh*," expressions which seem to mark that the town was at least extended by new buildings about the time of receiving royal privileges. We next find the bishop's burgh resisting the claims of the more ancient and royal burgh of Rutherglen, which King Alexander II. declared should not levy a "toll or custom within the town of Glasgow, but only at the cross of Schedenestun (now Shettleston), as they used formerly to be levied."‡

"The same king, after erecting Dunbarton into a royal burgh, by a charter in 1242, preserved to the bishop's *burgesses* and men of Glasgow, the rights of trade and merchandise through Argyll and Lennox, which they had anciently enjoyed."§ P. 3: "Robert, a *burgess* of Glasgow, and Elizabeth his wife, gave, before 1290, a tenement for the augmentation of the light of St Mary the Virgin's altar in 'le crudes,' or 'crypt,' lower church."‖

As previously mentioned, the year 1449 is the earliest date given by Mr Innes from the Register of Glasgow for the application of the style, City of Glasgow, when the reason too is assigned for this, namely, p. 11: "When James II., in 1449, erected the whole into a regality, he designated it as the city and barony of Glasgow, and the lands called Bishop-forest. These lay in the north of the parish." He adds, p. 12: "The ancient surface of the parish, unless near the river, was, with a very few exceptions, a forest of wood and bush land.¶ Many of the ancient

* Reg. Glasg., pp. 32, 33. † Ibid., p. 36. ‡ Ibid., p. 114.
§ Ibid., p. 148. ‖ Ibid., p. 298. ¶ Ibid., p. 234, &c.

names indicate this, and perhaps the legend which represents St Kentigern as miraculously compelling the wolf of the woods to join with the deer of the hills in labouring in the yoke of his plough, may preserve a memorial of the fact, that these animals abounded there."* P. 13: "In 1450 the bishop's city and territory were erected into a regality"† (previously said to have been in 1449), "and the burgh, hitherto a burgh of barony, then rose one step in dignity and privilege. The bishop was permitted to appoint a serjeant for making arrestments and executing the edicts of his court, who was to bear a silver staff, having the royal arms blazoned on the upper end, and the arms of the bishop on the other."‡

After this period the use of the term city is frequent, as at p. 8, in 1450-51, when Pope Nicholas V. had issued a Bull for the erection of a *studium generale*, or university, in Glasgow, to have all privileges, &c., "possessed by the university of the city of Bologna," it is said that "William, Bishop of Glasgow, and his successors, should be the chancellors, and have a full and free power of directing and instructing, as well in that city as in every other university." Again, p. 9, 1st Dec. 1453: "The members of the university are to be exempted from all tributes," &c., "and other personal services whatever, performed now or in time coming within the city."§

Page 13.—The increased consequence of the magistrates is immediately apparent. An indenture between them and the Friars Preachers, dated in 1454, runs in the name of "an honorabyll man, Johne Steuart, the first provest that was in the *cite* of Glasgu."

The word *city* is of frequent use in the remainder of the fifteenth century, and afterwards.

Glasgow (like Dunfermline) had various ports, and like it, too, was partly walled. Mention is made of places being *extra* and *infra* "muros civitatis Glasguensis" in 1530 and 1540 respectively. But Mr Innes observes, "It may with some reason be doubted if any regular or continuous rampart encircled the whole town, at least so late as the fifteenth (perhaps sixteenth) century." The municipal ordinances of the city prove suffi-

* Camerarii de Scot. Fortitud. pp. 81, 82.
† Reg. Glasg., pp. 375-77.
‡ Reg. Glasg., p. 432.
§ Ibid., p. 397-99.

ciently that Glasgow was not in later times what is now called a walled town. On the last day of October 1588, it is stated that "everie personne repair and hauld cloiss thair yaird endis and back sydis, swa that nane may repair thairthrow to the town bot be the commoun portes."—*Memorial of Glasgow*, p. 23.

Page 13: "Glasgow sent representatives to Parliament in 1546."

I cannot conclude these extracts, which I have taken the liberty to make from Mr Innes's excellent preface to the *Origines Parochiales Scotiæ*, without quoting the following interesting remarks which he makes at pages 24, 25, partly applicable to Dunfermline :—

"In the centuries of intestine wars and barbarian invasions that followed the first planting of Christianity in Scotland,—in those ages of anarchy and confusion, which have left a blank on that page of our history, many of these families of religions died out, many of their churches doubtless fell without record or remembrance. But many still lived in the memory or tradition of a grateful people, and there still survived some of the religious houses—there still stood a few of the olden time; honoured churches of the earlier light, when the dawn of a second day rose upon Scotland."

(*Note.*)—"There is every reason to believe that most of the monasteries which were found subsisting in Scotland when David I. began his church-reform, were of that primeval foundation—the institutions of the great preachers of the truth to whom Scotland owes its Christianity. Such, probably, were the monastery of Dunkeld, founded by Columba, or his immediate followers, Dunblane, Brechin, St Andrews, St Servan's of Lochleven, Culdee houses of high and unknown antiquity; Abernethy, with its hereditary lords; Scone, the place of coronation from time immemorial; *Dunfermline, then dedicated to the blessed Trinity and to no saint;* Culross, where St Servan already led a monastic life, when the infant Kentigern and his mother were washed ashore on the white sands of its bay, &c., &c., all plainly the vestiges of that monastic system which had sufficed, however imperfectly, to keep Christianity alive before a secular clergy was provided, or the parochial system thought of." "Our imperfect acquaintance with the Christianising of Scotland ceases with the seventh century. The three ages that follow are all darkness. The eleventh century is the renewal of light, and at the same time the era of a great revolution in society. The natives of our country were now all Christians. At least the old Pagan religion as a creed had disappeared, leaving some faint traces in popular rites and usages. Writing was coming into use, and lands began to be held by written tenures. But more important still, a new people was rapidly and steadily pouring over Scotland, apparently with the approbation of its rulers, and displacing or predominating over the natives or old inhabitants. The marriage of

Malcolm Canmore with the Saxon Princess Margaret, has been commonly stated as the cause of that emigration of southerns. But it had begun earlier, and many concurring causes determined at that time the stream of English colonisation towards the Lowlands of Scotland. The character of the movement was peculiar. It was not the bursting forth of an overcrowded population seeking more room. The new colonists were what we should call of 'the upper classes' of Anglian families, long settled in Northumbria and Normandy, of the highest blood and names. They were men of the sword, above all servile and mechanic employment. They were fit for the society of a court, and many became the chosen companions of our princes. The old native people gave way before them, or took service under the strong-handed strangers. The lands those English settlers acquired they chose to hold in feudal manner, and by written gift of the sovereign, and the little charter, with the king's subscribing cross (+), or his seal attached, began to be considered necessary to constitute and prove the rights of property. Armed with it, and supported by the law, Norman knight and Saxon thegn set himself to civilise his new-acquired property, settled his vil or his town, built himself a house of fence, distributed the lands among his own few followers, and the *nativi* whom he found attached to the soil, either to be cultivated on his own account, or at a fixed 'ferm,' on the risk of the tenant."

A few extracts may be given on the subject also, from the admirable Introduction by Mr Joseph Robertson, of the General Register-House, Edinburgh, to the "Registrum Ecclesie B. V. Marie et S. Anne infra Muros Civitatis Glasguensis MDXLIX," Glascue MDCCCXLVI., commonly styled "The Book of our Lady College of Glasgow," edited by him.

At pages 25, 26, anno 1293, he says that "the earliest notice which has been preserved of the Burgh Seal, is the description by Father Thomas Innes of the Scottish College at Paris, of a charter of the year 1293, which is now lost: 'Huic carte appensa erant duo sigilla, quorum primum, scilicet sigillum *communitatis* Glasguensis, exhibet superius caput episcopi et inferius tintinabulum, alterum vero amissum est.'"* Here the

* *Reg. Episc. Glasg.*, vol. i., p. cxxvi., note 9.—Mr Robertson introduces this quotation by the remark, suggested by the word *tintinabulum*, that "St Mungo's Bell, though every trace of its story appears to have long vanished from the popular memory, still survives in the armorial ensigns of the city, where it has been enshrined for more than five centuries." These armorial ensigns, as used by Robert Saunders, printer to the University, anno 1675, consisted of a tree, with a bird perched on its summit, a bell hanging from one of the lower branches, and a fish, with a ring in its mouth, lying on its back at the bottom of

designation of Communitas only is applied to Glasgow, just as it is to Dunfermline, in apparently its oldest seal, previously noticed.

At page 237, anno 1325, there is a deed quoted, entitled, "De inheredatione Thome de Aula," in which are the expressions, "Communitas civitatis Glasguensis," and also "in villa de Glasgu,"—community, city, and town being all here used.

At page 237, anno 1410, in a deed respecting the sale of a tenement of Donald Taylyhour, in Ratonraw, he is called "*burgensis de Glasgu,*" and the tenement is described to be in "*burgo de Glasgu.*"

At page 46, anno 1429, *villa de Glasgu* again occurs. "Soluendis—in villa de Glasgu dictis viginti solidi," &c.

At pages 49, 50, anno 1454, Mr Robertson quotes the designation noticed by Mr Innes, as given to John Stewart, "the first Provest that wes in the cite of Glasgu," and appends the following note: "John Stewart (according to the peerage writers, the second son of Sir Jo. Stewart of Dalswinton), is found designed Provost of Glasgow on the tenth of May, the eighteenth of December, 1454," &c.*

The following extracts from letters of men of great authority in such a question, obtained by Dr E. Henderson, who obligingly favoured me with a perusal of the originals, are farther satisfactory, and may be interesting to many:—

1. From EDWARD HAWKINS, F.S.A., Keeper of the Antiquities and Coins of the British Museum, London.

"B. M., *March* 20, 1856.

"I think the word *civitas* upon the seal will justify your giving the title of *city* to Dunfermline. In England we only give that title to places which give name to a present or past bishopric. In Scotland, I

the other side of the stem—the whole encircled with the words, in capitals, "Lord, let Glasgow flourish through the preaching of Thy word." But at present, the fish with the ring is stretched across the middle of the stem below the branches, bell and bird. The former motto, too, is contracted into, "Let Glasgow flourish," and there is a lower one, "The Common Seal of the City of Glasgow," encircling the whole insignia.

* In 1392 a mint-house was erected in the Drygate, where coins were struck with the motto, "Robertus Dei gratia Rex Scotorum, villa de Glasgow, Dominus Protector."—*New Statistical Account of Scotland*, article "Glasgow," vol. vi., p. 107.

think you have royal cities, as Perth, and was not Dunfermline also a royal city, as having been a royal residence?"

2. From the Right Hon. WILLIAM E. GLADSTONE, D.C.L., and late Chancellor of the Exchequer.

"*March* 20, 1856.

"Were I in your place, I should not hesitate to describe Dunfermline as having been a *civitas* upon the evidence of its ancient seal; it amounting to a distinct assertion of the fact, which, I presume, you know of no reason for doubting.

"Whether *civitas* exactly agrees with our notion of the civil city, and whether a city must be a bishop's see, are questions that might open much discussion. In Du Cange you will, I think, find *civitas* explained *Urbs Episcopalis*, as distinct from *Castrum, Oppidum, Vicus*, all of which seem generally to have been used for what was not a bishop's see.

"But although *civitas* meant generally a bishop's see, I find in the modern Paris edition of Du Cange ample proof that the rule was not invariable: various cases in France are given to this effect. I therefore hope you will be quite safe."

3. From the late Rev. ROBERT HUSSEY, B.D., Professor of Ecclesiastical History.

"OXFORD, *March* 18, 1856.

"In answer to your question about the title *civitas* in relation to Dunfermline, I think you have shown clearly by the memoranda of authorities to which you refer, that—

"1. Dunfermline did assume the title *civitas* many centuries ago. This is plain from the use of the seal.

"2. The title was allowed by competent authorities. This is proved by the charters to which the seal is said to have been affixed.

"This being the case, it follows that Dunfermline was a *civitas* then, which conclusion no modern objections can overthrow.

"The objection that if it was a *civitas*, it must have had a bishop, is groundless. There were reputed twenty-eight *civitates* in Britain before the Anglo-Saxons came, of which very few had bishops seated in them. There were also seats of bishops which were not *civitates*. Whithorn in Galloway, in Scotland, was the seat of a bishop in the early part of the fifth century, but I never heard that Whithorn was a *civitas*.

"Therefore it seems to me that the question may be answered without any doubt."

4. From the Right Hon. Sir JAMES STEPHEN, K.C.B., LL.D., Professor of Modern History.

"CAMBRIDGE, 21*st March* 1856.

"All assemblages of dwelling-houses were, I believe, called in mediæval times either *civitates*, or *castra*, or *oppida*. *Civitas* strictly and

properly meant Urbs Episcopalis. But it was a name applicable to any place which had been an episcopal see, or the seat of a mitred abbacy. There are, however, not wanting cases in which the civitas and castrum were used convertibly to describe or designate the same urbs. Du Cange refers to some such cases under the head of 'Castrum,' or under that of 'Civitas.' I have not his 'Glossary' here, but there will be found there the most complete solution which is to be found anywhere of your problem.

"Manchester did not become a city by becoming sedes episcopi, because it was already a borough town by royal charter; and until that charter was altered, the royal prevailed over the episcopal authority in this matter. Westminster is a city, because the mitred abbot there sat in Parliament, and had all the secular rights and privileges of a bishop.

"Bath also was the seat of a mitred abbot (so at least I think), and therefore fell within the scope of the general rule. Sodor and Man is an episcopal see, without a sedes episcopi. There never was, I think, a Bishop of Douglas.

"But Dunfermline having been the seat of a Lord Abbot, if he was also a mitred abbot, I should conclude that the title of city is accurately applied to it in the public seal. Yet the long disuse of the word would lead to the supposition that it was never in common use, as the inhabitants would scarcely have allowed such a distinction to fall into oblivion."

5. From TRAVERS TWISS, Esq., D.C.L., Professor of the Law of Nations, King's College, London.

"DOCTORS' COMMONS, *March* 25, 1856.

"If you should have an opportunity of referring to the 'Corpus Juris Canonici,' you will find from the 'Decretum Gratiani, part i., Distinctio 1. xxx,' 'Quibus locis, prelati ecclesiæ præficiuntur,' that the early primates or patriarchs were established in the most important cities, the archbishops in the next, the bishops in a less important, and the presbyters in the least important.

"§ m.—'Episcopi non in castellis aut modicis civitatibus debent constitui, sed presbyteri per castella et *modicas civitates* atque villas debent ab episcopis ordinari et poni.'

"Again, in 'Calvini Lexicon Jurisdicum' will be found a quotation '*Civitas* quoque potuit appellari quæ episcopum non habet.'

"The term 'civitas' is, I apprehend, quite unconnected with ecclesiastical regulations. In the letters apostolic of Pius IX., 'urbs' is continually used to designate the seat of the Latin bishoprics established by the Pope in England. Urbs, as opposed to oppidum, is frequently translated 'city,' as distinguished from 'town,' the place being larger and more important. 'Civitas' means the community of 'cives' rather than the place; and where the words 'sigillum civitatis' are found, they mean the common seal of the citizens, the abstract being put for the concrete, 'civitas' for 'communitas civium.'

"I do not think, therefore, that the absence of a 'bishop's see' really affects the question. 'City' is the equivalent of 'civitas;' and if there is a mayor and corporation, and a body of burghers, I apprehend they are entitled to be called citizens of Dunfermline."

6. From his Eminence NICHOLAS, Cardinal WISEMAN.

"LONDON, *Nov.* 24, 1855.

"In some countries abroad the distinction between a town and a city is scarcely traceable. Thus, in France the word *ville* would have to be translated by us sometimes city and sometimes town, according rather to our notions of the distinction than to those of the country. In Italy the distinction is kept up, but does not follow the English principle, true or false. A place may be a city without having a bishop. I remember, for instance, the town of Gualdo being raised to the rank of a city without acquiring a see. I could mention other instances. I believe that legally, in England, to be a city there must be an episcopal see; at present, at least, a mitred abbot, especially if holding jurisdiction over other places besides his abbey, is so akin to a bishop in pre-eminence and prerogative, that, without making any research, one might almost conclude, *a pari*, that he would possess the privilege of constituting the place of his residence a bishopric. At any rate the borough seal affords sufficient evidence that anciently Dunfermline was considered a city, since it there receives the title. So much for ancient times. But if, nowadays, an episcopal see be a condition—*sine qua non*—for a city in England, surely the same condition cannot hold in Scotland, which the law or constitution of the country recognises only as a non-episcopal kingdom."

7. From PETER WHEELEN, Esq., Numismatist,* London.

"From the reading on the seal, you will certainly be justified in calling Dunfermline a city."

8. From J. T. AKERMAN, F.S.A., Secretary to the Royal Antiquarian Society.

"Supported as you are by such a host of authorities, you cannot err in calling Dunfermline a city. The title is doubtless owing to Dunfermline having had a mitred abbey, whose abbot had episcopal jurisdiction."

9. Dr John Leslie, an accomplished scholar, Professor at Aberdeen, Ambassador of Queen Mary at the court of England, and also a Bishop (of Ross), recognised the designation, for in writing of Malcolm's erecting a church here, and dedicating it to the most Holy Trinity, he says "Templum in *civitate* Dunfermilingensi magnifice suis impensis exstructum, Sanctiss. Trinitati,

* Judge of coins, medals, and seals of Heraldry, &c.

dicavit,"* an evidence, too, of this being the designation of it, current in his time, the middle and latter half of the sixteenth century.

Notwithstanding, however, all these high authorities, an objection is much urged, and with apparent plausibility, by some learned men, that the title *city* is never applied to Dunfermline in its ancient register or chartulary, but only the word *burgh* is there used. It is to be remembered, however, that this register is not a civil, but entirely ecclesiastical one, and that, although it contains charters of kings, yet these refer entirely to religious purposes. Reference is made particularly to charter No. 370, year 1327, and to charter 443, year 1455. The former is a charter of Robert, Abbot of Dunfermline, who in describing the situation of the chapel of St Catharine, mentions it as

" with the garden and houses within the arched bridge of the Sanctuary of our monastery, commonly called '*the Gyrth bow*' *lying within our lordship and* REGALITY, with an acre of land lying on the north and west side of *our* (*Abbot's*) *burgh of Dunfermlyn*, which was given in dower at the foundation of the said chapel, and with two acres lying on the north side of the town, one of which is called the wet acre (humida acra), and pays yearly one boll of meal to be given to the poor in alms, on the Feast of Saint Catharine, with four shillings for supporting the light at the said chapel, and pays to the exchequer of the Abbey ninepence; with certain other acres lying near the burgh, and with certain annual rents within the burgh or without, acquired or to be acquired, and with the Mill of Lessedyn, and its multure. Granted at the Monastery, 10th March 1327."

The latter charter, No. 443, is that which has been already quoted at the beginning of this volume in reference to the origin of the name Dunfermline, in which the Abbot Richard, in describing the croft of St Laurence, says, that "it lies near the lower abbey gate, in the lower town of Dunfermline."

Both these charters are from the Monastery, and refer to property belonging to it.

Again, in the very first charter of the volume, one of confirmation by King David, who ascended the throne in 1124, he notices a mansion "in burgo Dunfermelitano;" and in the immediately subsequent one, there are also the words "in burgo Dun-

* History of Scotland, published at Rome in 1578, quoted in Hist. Dunfermline, vol. i., p. 115.

fermelin." But in a following one, No. 26, p. 15, he mentions a mansion "in burgo meo de Dunfermelin." The same style, too, he uses in this latter charter in regard to Stirling and Perth, as also to Edinburgh, "et aliam" (mansuram) "*in burgo meo de edenesburg.*" From this peculiarity of style, *meo burgo*, the author of the Historical Sketch of the municipal constitution of the City of Edinburgh, infers the probability of Edinburgh having been a royal burgh in King David the First's time, and his being the original founder of it, "more especially," as he adds, "that we are informed by Fordun, that under his sage administration public buildings were erected, 'towns established,' &c.; and this the rather, as he undoubtedly founded the monastery of Holyrood-house, *anno* 1128, in its immediate neighbourhood."* As then, in the time of David, there were two burghs in Edinburgh, a royal burgh in the upper portion of the High Street, extending from the Castle to the Netherbow, and a burgh of regality, or monastic burgh, reaching from the Netherbow to Holyrood House, so at the same, or nearly the same period, there may have been two burghs in Dunfermline—one originally founded by, and holding of, the abbot and convent as early as 1363-1395, and confirmed by royal charter 24th May 1588,† and the other a regality burgh, as early at least as 1322, the date of its cocket seal conferred on it, along with other privileges, by Robert de Brus, and having ceased in 1748, on the passing of the Act for abolishing heritable jurisdictions in Scotland, while the former is still flowing on. The superiors of the regality burgh were the abbots and convent; those of the municipal burgh were the aldermen and council.

The conjecture, too, by Dr E. Henderson, is very probable, that the lower part of the town—all from the south side of the old abbey walls—was the ancient burgh of regality, being peculiarly ecclesiastical in its pertinents, embracing St Laurence's and St Catherine's yards, "the gudlie lands of our Ladye Marie" (after whom has been named the present adjoining *Lady's* Mill toll-bar), and St Catharine's chapel, part of which was standing within the last forty years, the *Per Dieu* knoll, the *Gyrth Bow*, and eastward, the House of Rhodes (Roods), the St Leonard's Hospital lands and Hospital Cross-hill, the Almonry lands, and inter-

* Pp. xvii., xviii.

† Charter of Confirmation by King James VI., Apud Halyrudehous.

mediately, the Grange or Abbey, Granary farm, &c. And it is a remarkable coincidence with these localities that many of the volumes of the ancient records of the regality court were found about 1790 in the garret of an old house still remaining in the same neighbourhood, the Back or East Nethertown Street, and which had an unusually large arched fireplace, now removed, on the first storey, and a vaulted cellar beneath, the earliest date traceable on its title-deeds being 1621. An account of the rights, benefits, and extent of the regality, is given at pages 245–49 of the previous volume of this History.

The municipal burgh again would embrace all the portion of the town to the north of the other, having only the Abbey gardens or pleasure-ground between them. The situation of the ports, too, corresponds with the idea, St Laurence's at the head of the regality burgh being the south entrance to the town through the Abbey pended gateway, and St Catherine's Wynd; while the East, and the Mill or Colyer-raw Ports, were entirely in the upper portion, where the customs, in behalf of the king and corporation of the town, would be collected. This, too, is in exact correspondence with what is related of Edinburgh. "At that time" (viz. of the foundation-charter of Holyrood Abbey being granted by King David in the year 1128) "it appears to have consisted of little more than the High Street, from the Castle-hill to the Netherbow; for King David granted to the Canons of Holyrood a right to build a burgh between the Abbey and this burgh of Edinburgh; and accordingly the two burghs of Edinburgh and Canongate now meet at the Netherbow, Leith Wynd being the boundary on one side of the street, and St John's Cross, a little farther down, on the other." * It was named, too, "the Regality of Canongate, which includes the suburb so called, St John's Hill and Pleasance, North Leith, and the Coal-hill of South Leith, the superiority of which was acquired by the City of Edinburgh in 1639." Also, "the Abbey Church of Holyrood House was entirely the Parish Church of the Canongate. But James II. of England, during his stay in Edinburgh, having appropriated the royal chapel to the celebration of the Catholic worship, the inhabitants of the Canongate were obliged to find other accommodation." †

* Stat. Acct., vol. i., p. 641. † Ibid., vol. i., pp. 648 and 663-664.

Early in 1856, Dr Henderson was in correspondence with influential members of the Government and the Ordnance Office, in order to obtain the insertion of the dignity and style City on the ordnance plan of Dunfermline, the result of which was, that after a full explanation, the War Solicitor advised Government to allow Dunfermline to be a City, and to have city inscribed on the plan. In corroboration of this, he received the following note from Lieut.-Colonel James :—

"ORDNANCE MAP OFFICE, SOUTHAMPTON,
6th Feb. 1856.

"SIR,—I beg to acknowledge receipt of your note of the 21st ultimo, and to say, that after consulting the Solicitor to the War department, we have decided on designating Dunfermline a City.—I have the honour to be, &c.

"HENRY JAMES,
"Lieut.-Col. Royal Engineers."

In September following, Dr Henderson's attention was again called, by a letter from the War Office, to several dates and expressions in some old charters, and an explanation of them requested. A long reply was sent, and a few days afterwards a complimentary letter was returned, expressive of satisfaction with it, and intimation made, that the Ordnance Plan of Dunfermline would be forthwith published with a separate introductory sheet, bearing the style and title "City of Dunfermline." This has been published, and is now in my possession, so that nearly the highest sanction, next to a royal charter, has been publicly given to the designation—that of some of the Ministers of State, Advisers of the Crown, who are members of the Ordnance Survey.*

Pages 7-9.—Anciently Dunfermline and Edinburgh must have had a singular relation to each other, in point of size and importance, as Froissart, the French historian, who visited Scotland about the year 1360, relates that some of his distinguished countrymen who came to Edinburgh in that year, not being able to get accommodation in the metropolis, where there were not

* The Magistrates and Town-Council of Dunfermline have now adopted the title, the Provost being styled "The Lord Provost," and the Clerk, by their authority, "The City Clerk." But it may be some time before the term will come into general use. I have retained the word town, as that which, for the present, is most familiar.

four thousand houses, had to be lodged about in villages, one of which was Dunfermline.*

At present the parliamentary boundaries of the town extend to about three quarters of a mile, in all directions, from the Abbey Church. As fixed by the Act to amend the Representation of the people in Scotland in 1832, they are as follows :—

"From the point on the south of the town, near the southern end of St Leonard's, at which the Queensferry road leaves the Burntisland road, in a straight line to the head of the mill-dam of the late Brucefield Spinning Mills ; thence in a straight line to the point at which the Townhill road is joined by a road from Headwell ; thence in a straight line to a point on the Crieff road, which is distant 150 yards (measured along the Crieff road) to the north of the bridge on the same over the Blair Castle, or Broomhill burn ; thence in a straight line to the bridge over the Baldridge burn at Blackburn ; thence in a straight line to the point at which the Elgin railway crosses the Carnock road ; thence in a straight line to Urquhart bridge on the Stirling road ; thence in a straight line to the bridge over the Spittal burn, on the Limekilns road ; thence in a straight line to the point first described."

The parish reaches on the east to the village of Crossgates, situated on the great north road to Kinross and Perth, on the west to Cairneyhill village, leading to Torryburn, Kincardine, and Alloa, on the north nearly to the Cleish hills, and on the south to the Firth of Forth.†

The venerable old manor-house of Pitreavie, stated to be seen on the east side of the road leading to Queensferry, near to the small village of Masterton, has not been inhabited for many years, and is now scarcely fit for a residence.

There are still on the walls of one of the rooms some pieces of ancient tapestry, representing the story of Joseph and his brethren ; and in a locked closet there are several old commercial books of one of the Blackwood family, who had been a merchant in Edinburgh about one hundred and fifty years ago, and had extensive dealings with the nobility and gentry of the city and neighbourhood; one peculiarity of which is, that in his time the practice appears to have been that receipts for payment of goods were entered in a book kept by the seller, and signed by the purchaser.

Pages 9, 10.—Recently the town has been much enlarged and

* CHAMBERS'S *Traditions of Edinburgh*, vol. iii., pp. 2, 3.

† Firth or Frith ; in the Islandic, *Fiordr ;* or Latin, *Fretum.*

improved by the extension of the suburbs, where neat villas have been built, with well laid-out gardens and pleasure-grounds, as also by the erection of many superior houses in the burgh, and the streets and pavements having undergone a thorough repair, and more attention being paid to their cleanliness. One new and handsome street has been recently opened eastward from Priory Lane, named Comely Park Place, the houses and front parterres of which, enclosed by railing, may cope in neatness and elegance with some in the vicinity of the Scottish metropolis.

The adjoining New-Row Street, running north and south, which has long been considered a misnomer from its ancient and neglected appearance, although no doubt at one period justly entitled to the appellation, has of late years been reasserting its claims to the designation, by considerable improvements being made on it, and particularly by the opening of some good shops, and the recent erection of a handsome edifice for the School of Arts on its west side; and adjoining it, on the north, a large school-house, of somewhat similar appearance, for gratuitous education to poor children, built from funds bequeathed for the purpose by the late Messrs John and Adam Wilson, table-linen manufacturers in the vicinity. The shops of all descriptions in the principal streets have of late undergone a marked improvement in respect of size, outward appearance, and internal accommodation, as well as of ample and ready supply of articles in demand by the upper and well-conditioned classes of society, as well as by the industrious operatives.

The old church and burying-ground of Rosyth, referred to in page 9, are again noticed at pages 333, 463, and 539.

A neat house, named *Leckerstone*, on the farm of the same name, between Limekilns and Dunfermline, the property of the Earl of Elgin, is here mentioned; and as it is near to the farm of Grange, once belonging to the Monastery, it is likely that it may have received its name like the Grange (*Grangia*), or Granary, from monastic times and usages.

There is a somewhat similar name given to a spot in the parish of Abdie, also in Fife, near the Grange village and the abbey of Lindores, where there were two *licker-stanes*, as they were pronounced, one on each side of a footpath leading to the

Den, and thence to the Abbey, forming, as it were, posts or pillars at its entrance. They were about three feet high, square and flat on the top. They were not hewn, but merely boulders of a bluish colour, gathered from the land, and no doubt selected for the purpose. The uniform tradition is, that they were used at funerals, as a resting-place on which the coffin or bier was put, while being conveyed to the churchyard, and that there the priest or minister *read lessons* or *lectures*, or gave an address, and hence the name. They were removed nearly sixty years since, and are reported to have been put to some useful purpose near the Manse. It is believed, on the authority of an able antiquary, W. D. D. Turnbull, Esq., Advocate, that the abbey of Lindores once stood on the margin of the loch, and therefore near to the Grange, to which a monumental stone statue lately found on the bank of the loch gives some countenance. There is a portion of ground, jutting into the loch, called the *Licker Inch*, or, as interpreted by some, *Lecturer's Inch*. There is a place, too, in the parish of Falkland (not far distant) called *Leckerstanes*, on the side of the road leading from the village of Fruchie in the parish to the churchyard.

There is a farm also a mile and a half north from the village of Saline, in this neighbourhood, named Leckerstone, having the same tradition as to its origin with the farm in this parish.

It is no doubt true that there were, in the olden time, orations pronounced at the tomb or grave of at least persons of note; but this is not inconsistent with the supposition of addresses being at times made also at resting-places on the way thither.

Another stone of similar name, but with a different tradition as to its origin, has long existed in the parish of Scoonie, Fifeshire. It is on the east side of the high-road, about a quarter of a mile north of the farm called Scoonie, flat and of a bluish colour. Funeral parties, it is said, rested there, depositing the coffin on the stone while liquor was served; and hence it is believed was the name. But this may have been only a more modern and vulgar tradition founded on a subsequent practice. On the side, too, of one of the hills where the famed parallel roads are, north from Fort-William, a stone was pointed out to me, having the tradition of being an ancient funeral resting-station.

Having on the 27th September last submitted a query as to the meaning of the name *Leckerstone*, as applied to a farmhouse near an abbey or monastery, with some of the examples just now recited, to the learned London periodical entitled *Notes and Queries*, I had the satisfaction of receiving, on the 11th October thereafter, the three following replies :—

"There is scarcely a doubt that this word has the same derivatives as *Lichfield*, *lich-gate*, &c., *i.e.* from Ang.-Sax. *lich*, dead; and that the tradition which assigns the stone as a resting-place for the coffin may be correct; or that the stones actually marked graves. Such rude stone memorials are common enough. In Welsh they are called *llech*, *i.e.* any flat stone, tablet; as at *Trelech*, near Monmouth, where there are three erect stones called Harold's Grave. Or another derivation may be given from Celtic, *llech*, *llechen*, a stone, and Saxon, *stan*, a stone: such tautological etymologies not being uncommon, as *Llech-vaen*, near Brecknock, from *llech* and *maen*, *i.e.* stony-stone. Also a stone nine feet high in Anglesey, called *Maen Llechgwenvarwydd*, *i.e.* the stone of the stone of St Cynvarwy.

"*Licker Inch* was probably an island used for funereal purposes, like St Colm's Inch or Iona.

"EDEN WARWICK.

"Birmingham."

"The *Leckerstones* near Dunfermline are said to have been used as resting-places for the coffins at funerals. May not *Leckerstone*, then, be simply *Leichstein*, the body-stone? The Gothic *leik*, the Anglo-Saxon *lic*, the Swedish *lik*, the German *leiche*, and *leich-nam*, all signify a body —the human body made *like* or in the image of the Creator. *Leichstein* is commonly used for gravestone or monument, *cippus;* but *cippus* also signified a stone for a mark, set up as the boulder *leckerstones* seem to have been. As we have *leichabdankung* for a farewell speech over a dead body, *leichbitter* for a prayer over such body, *leichgesang*, *leickerze*, *leichmahlzeit*, *leichtuch*, and this very word in its form of *leichstein*, I venture to suggest that *leckerstone* may be so named, less in reference to the *lectures* given at the stone, than to the *leiche*, or body, which rested upon it.

"J. DORAN."

"I would suggest that the word *lecker* is a corruption of the German *leiche* (of which we have other forms in *lyke-wake* and *lich-gate*), and that the stone was so called from the circumstance of the corpse being rested thereon, and not from any lesson or lecture delivered then and there.

"GEO. E. FRERE.

"Roydon Hall, Diss."

METEOROLOGICAL TABLE, showing the state of the Barometer and Thermometer, at 9 o'clock in the morning, in DUNFERMLINE, for twenty years, 1805–1824, both inclusive. By the late Reverend Mr H. FERGUS.

	JANUARY.		FEBRUARY.		MARCH.		APRIL.		MAY.		JUNE.		JULY.		AUGUST.		SEPTEMBER.		OCTOBER.		NOVEMBER.		DECEMBER.	
	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.	Bar.	Therm.
1805	29,26.	36+ 5	29,34.	30+ 2	29,51.	41+14	29,54.	45+18	29,54.	48+ 4	29,67.	54+19	29,55.	60+ 4	29,51.	58+16	29,56.	55+11	29,66.	45+25	29,84.	43+11	29,27.	36+20
1806	29, 3.	35+18	29,33.	37+16	29,44.	40+ 2	29,78.	44+23	29,66.	53+17	29,54.	57+21	29,45.	58+10	29,40.	58+ 4	29,65.	53+23	29,56.	49+22	29,29.	44+10	29, 0.	40+27
1807	29,62.	37+21	29,27.	36+17	29,70.	35+ 8	29,62.	47+13	29,63.	49+ 8	29,67.	54+23	29,49.	61+13	29,50.	58+22	29,41.	47+10	29,44.	48+ 5	29, 8.	34+ 0	29,48.	37+ 0
1808	29,33.	36+11	29,68.	36+ 0	29,02.	39+10	29,48.	41+ 9	29,54.	52+23	29,67.	57+23	29,67.	62+10	29,50.	58+27	29,50.	52+25	29,25.	43+ 2	29,39.	39+15	29,44.	36+ 9
1809	29,20.	31+20	29,25.	38+20	29,68.	41+24	29,51.	40+ 5	29,57.	52+21	29,53.	54+19	29,61.	57+ 6	29,34.	56+ 3	29,33.	54+12	29,78.	51+ 0	29,02.	40+23	29, 4.	37+ 2
1810	29,73.	37+22	29,42.	35+25	29,34.	36+11	29,49.	44+ 1	29,64.	45+24	29,77.	57+ 7	29,46.	56+12	29,49.	57+11	29,66.	54+ 0	29,56.	49+ 0	29,14.	39+ 9	29,27.	36+ 3
1811	29,50.	34+22	29, 2.	37+ 7	29,67.	42+ 7	29,39.	44+ 8	29,44.	50+13	29,54.	54+ 7	29,68.	57+ ½	29,48.	55+ 4	29,64.	52+21	29,23.	50+ 5	29,50.	42+20	29,24.	36+14
1812	29,42.	39+ 6	29,16.	39+ 9	29,47.	35+20	29,62.	39+12	29,51.	48+11	29,50.	54+10	29,62.	55+ 3	29,69.	55+10	29,63.	52+20	29, 6.	40+19	29,45.	39+11	29,67.	35+21
1813	29,65.	36+13	29,20.	40+ 0	29,67.	42+22	29,55.	42+24	29,38.	47+16	29,70.	55+22	29,51.	57+16	29,71.	56+ 7	29,66.	52+15	29,28.	44+ 0	29,18.	38+21	29,37.	37+26
1814	29,17.	28+ 9	29,53.	37+16	29,36.	37+27	29,36.	47+ 0	29,57.	47+20	29,61.	52+17	29,39.	58+ 1	29,41.	56+ 3	29,62.	53+ 8	29,28.	44+26	29,21.	39+ 0	29,17.	36+ 1
1815	29,45.	34+ 0	29,21.	40+25	29, 8.	41+14	29,46.	44+28	29,41.	50+ 3	29,42.	55+ 2	29,61.	57+ 9	29,36.	56+ 8	29,40.	50+19	29,32.	46+16	29,55.	37+ 3	29,21.	34+11
1816	29, 1.	35+25	29,20.	35 +2	29,24.	36+19	29,28.	39+20	29,43.	48+17	29,49.	53+12	29,23.	54+14	29,38.	53+20	29,37.	50+ 2	29,32.	46+ 2	29,22.	38+17	29, 9.	35+21
1817	29, 9.	38+18	29,19.	39+ 9	29,16.	38+ 5	29,76.	43+18	29,28.	46+ 1	29,31.	54+ 4	29,24.	56+ 0	29,15.	53+13	29,42.	52+17	29,53.	41+26	29,36.	44+ 1	29, 2.	36+ 0
1818	29, 6.	37+14	29, 6.	36+ 7	28,87.	36+22	29,26.	39+19	29,48.	49+ 7	29,41.	50+ 1	29,51.	59+11	29,56.	55+15	29,20.	51+22	29,22.	51+18	29,27.	46+18	29,49.	40+ 2
1819	29, 8.	38+ 9	28,99.	36+10	29,30.	40+22	29,26.	42+13	29,36.	48+15	29,31.	54+ 0	29,48.	57+20	29,50.	61+ 0	29,36.	52+ 9	29,31.	45+12	29,22.	37+ 7	29, 7.	34+ 9
1820	29,31.	32+ 7	29,37.	39+20	29,30.	39+ 6	29,35.	45+22	29,27.	49+13	29,35.	54+ 1	29,41.	57+ 1	29,23.	55+ 6	29,36.	50+15	29, 6.	43+ 7	29,25.	42+ 0	29,42.	39+ 0
1821	29,34.	37+17	29,67.	39+16	28,99.	39+26	29, 4.	44+22	29,31.	46+13	29,66.	52+23	29,36.	56+ 9	29,38.	56+19	29,22.	53+ 3	29,21.	47+30	29, 4.	42+11	28,77.	39+28
1822	29,48.	39+18	29,26.	40+ 9	29,20.	41+15	29,37.	45+20	29,53.	51+11	29,54.	58+23	29,19.	57+21	29,28.	56+ 5	29,41.	50+ 0	29, 3.	47+ 4	28,92.	44+ 3	29,43.	37+17
1823	29,23.	34+ 0	28,82.	34+ 4	29,13.	39+ 0	29,30.	42+22	29,41.	50+13	29,28.	53+ 7	29,16.	55+15	29,23.	54+11	29,29.	51+14	29,31.	45+ 1	29,45.	45+ 9	28,96.	37+17
1824	29,32.	40+ 1	29,22.	39+ 2	29,16.	38+19	29,30.	44+20	29,42.	49+12	29,40.	54+26	29,26.	58+ 0	29,34.	55+23	29,20.	52+ 8	28,91.	40+16	28,93.	40+ 1	29,18.	38+ 0

Meteorology.—The Table on the opposite page was originally printed in the *Edinburgh Philosophical Journal*, vol. xiii. No. 25, July 1825; and as I had recently an opportunity of comparing it with the original manuscript, I have found it perfectly correct. The manuscript, besides containing subsequent meteorological entries, but from being made during the declining years of Mr Fergus, and not always in his own handwriting, not executed with similar neatness of penmanship, has also many interesting and curious notices of passing public events, especially *obiits*, with their dates, of eminent persons, lay and clerical.

Pages 13–15.—*Hydrography.*—The Firth of Forth being the chief southern boundary of the parish, the following particulars regarding it, especially as concerns this neighbourhood, may be interesting and not inappropriate:—

"From the shore of Stirling (the port of the town) to Queensferry, the length of navigation is about 25½ nautical miles, to Alloa 10½; Alloa to Grangemouth 5; Grangemouth to the mouth of the Queensferry 10 miles. At Queensferry, the width of the Forth is contracted by the projection of a headland from the north, which shelters the deep anchorage of St Margaret's Hope within the same.

"From Grangemouth to Long Craig Beacon, at North Queensferry, a distance of 10 nautical miles, proceeding downwards, the depth increases in the first mile from 10 to 15 feet, and in the second mile to 25 feet at time of low water, and at the third mile to 53 feet; while the remaining part of the distance—viz. of 7 miles, including St Margaret's Hope, has a depth generally of about 60 feet at low water. The lower 7 miles of this sea reach is so deep and ample, and so centrically situated to Scotland, as to constitute it a fit place both for a naval and mercantile port.

"Besides forming the passage to Grangemouth, Charlestown, Bo'ness, Alloa, Stirling, and other harbours of the Forth, Queensferry is the entrance to the important anchorage of St Margaret's Hope, which, with the exception of the Cromarty Firth, may be said to be the only harbour of refuge on the east coast of Scotland, and simply requires lights and beacons to be available as such, by night as well as by day. This passage, therefore, in addition to the shipping which regularly trade to the harbours on the Forth, amounting in 1846 to 10,635 vessels of 754,055 tons (including the transit trade by the Forth and Clyde Canal), is often crowded by fleets of vessels, either making for or leaving St Margaret's Hope."*

"Between the Humber and the Firth of Cromarty, there is no other harbour or sheltered anchorage into which large ships of war can safely

* Admiralty Report on Queensferry Passage Improvement Bill of 1848.

run for shelter or rendezvous, other than the Firth of Forth, and more particularly in the reach above Queensferry, where the shelter is complete. But as the Firth of Cromarty is away from any important interests, the Firth of Forth must be considered the only War Port north of the Humber, and therefore a most fitting place for a naval arsenal.

"Lieut. Cudlip, R.N., who has made an excellent survey and chart of the Forth and Queensferry to Stirling Bridge, has stated that the river Forth is a very turbid river, and that the river Teith is a clear stream, and that he believes, if the waters of the latter were abstracted, it will prove most injurious to the navigation, and that on some occasions he has counted as many as three hundred vessels at the anchorage of St Margaret's Hope, either taking shelter or wind-bound there, and that it is the most important harbour for men-of-war on the east coast of Great Britain."

Such was the Report by the Lords of the Admiralty on the Glasgow Water-Works Bill, in terms of the Preliminaries Act (14 & 15 Vict. cap. 49). This bill was rejected in parliament, chiefly in consequence of the supposed diminution of the supply of water to the Forth by the large quantity that would be abstracted from the Callander Lakes for consumption in Glasgow. But the whole subject was finally and satisfactorily settled between all parties concerned—viz. the Lords Commissioners, the Magistrates of Glasgow and Stirling, the proprietors of land at the sources of the Teith, and along its whole course, and some others—in an Act of Parliament passed 2d July 1855, entitled, "The Glasgow Corporation Water Works Act," which had for its object the supplying of the city of Glasgow with water from Lochs Katrine and Venachar. The conditions of this Act were in substance, that the water in Loch Katrine was not to be raised or stored to a greater height than four feet above the ordinary summer level, nor to be drawn down to a greater extent than three feet below that level, without the written consent of the adjoining land proprietors; and that the water in Loch Venachar was not to be raised or drawn down to any greater extent than one foot above, or one foot below a certain specified level, without a similar consent of the conterminous landowners. The Commissioners, too, were prohibited from taking from Loch Katrine more than fifty millions of gallons in any one day, reckoned from midnight to midnight, under certain penalties.

Provision, also, was made for not less than a fixed quantity of water daily being allowed to flow from Loch Venachar, for

the supply of the river Teith, and various mills and other properties situated thereon, previous to any being withdrawn for Glasgow, and the arrangements by gauges and otherwise for accomplishing this were specified. Care, too, was taken for all these works being so constructed, and the flow of water so regulated, that salmon and other fish might freely pass into or from the lochs specified. And, farther, as a compensation for any injury that might arise from these operations, to owners of fishings on the rivers Forth and Teith, the Commissioners became bound to pay to the Magistrates and Town-council of Stirling, £80 yearly, both for themselves and for the several hospitals or charitable institutions of which they are patrons, as well as for the minister of the first charge of Stirling, as interested in these salmon-fishings, but not as regards the river below the shore of Stirling; and to George Frederick William Callander, and his successors, proprietors of the entailed estate of Craigforth, as owners of the cruives and salmon-fishings of Craigforth, the sum of £40 yearly, or to the Magistrates and Town-council of Stirling, the present tacksmen of these cruives and salmon-fishings of Craigforth. Thus was this long-agitated and difficult question, with consent of parties, authoritatively set at rest.

Pages 15–16.—*Supply of Water.*—In consequence of the increase of the town and of public works since 1844, the necessity of an enlarged supply of water was generally felt, and after many consultations and inquiries on the subject by the Magistrates and Council, and a committee of inhabitants, it was found that the end could be obtained by abandoning the old springs at Cairncubie entirely, and procuring those at Craigluscar, on the north-west side of the parish, the water from which, and the adjoining hills, could be collected in a large reservoir or store-pond in the immediate neighbourhood, and thence be conducted by an open conduit to a filter, built at Halket's Fauld, now Wellwood Colliery village, whence there is a direct and considerable descent to the town.

A new Water Company, accordingly, was formed for the purpose, and a prospectus issued in 1846, shortly after which, the share-capital, £13,500, was subscribed, and the parliamentary standing orders were complied with. Calls were made of one

pound per £5 share, the last of which was due on 1st February 1850, when the full capital of the company was called up, and unusually well paid—the whole arrears amounting, in July of that year, to only £396. Under the direction of the engineer, Mr Leslie, the works which were commenced in August 1848, were completed early in 1850, when the streets were begun to be opened, and the pipes to be laid, which were gradually extended to all parts of the town and suburbs, with every security for an ample supply of excellent water to the inhabitants. A table of rates to be paid by consumers, on the most equitable principle that could be devised, was prepared, printed, and circulated, which, with some modifications, was approved, and has been since acted on. The Company started with a yearly revenue of at least £600, which, at Whitsunday 1851, amounted to £679, 4s. 4d.; at Whitsunday 1854, to £887, 5s. 5d.; at Whitsunday 1855, to £853, 12s. 3d.; and at Whitsunday 1856, to £888, 14s. 3d. A dividend of 2 per cent was regularly paid to the shareholders till 1855, when it was thought prudent to suspend payment, in consequence of a litigation, into which the Company were forced with the tenant of Craigluscar and his landlords, in support of their right to certain sources of supply for the store-pond. The case, which was instituted before the Sheriff-court, was advocated by the defenders to the Court of Session, and a remit made to an engineer to report on the facts; and although the Lord Ordinary gave an unfavourable decision, the Company entertain good hopes of obtaining finally a successful issue, or a satisfactory compromise. In consequence, however, of this litigation, and an unusually severe and long-protracted drought in the autumn of 1854, the public have been reduced to a limitation of time for drawing the water, while it was once totally withheld for about two months from the larger consumers, which caused much inconvenience. The scarcity at that period became so great, that an application had to be made to the proprietor of the Black Loch, for leave to take water out of that loch, for increasing the supply of the store-pond; the expenses attendant on which, before rain came, amounted to £75. By reason of a permanent loan, which the Company were entitled, and found it necessary to take, in different sums, to the amount of £6700, and other items, their total receipts and

payments, at their annual meeting on 4th July 1855, were £21,479, 16s. 1½d.; and at the same period, in 1856, were £21,490, 12s. 7½d. No dividend was paid this year, for the same reason as in 1855.

The water-filter at Halket's Fauld is very large, and is built in two divisions, so that when it requires to be cleaned, or the filtering sand renewed, the process may go on in one of these while the other is being repaired. The water must pass through several layers of the finest gravel and sand before being admitted into the reservoir, so that, if the present litigation be favourably settled, Dunfermline may boast of not being surpassed by any town in the kingdom for quantity and quality of its water. In the end of the spring and beginning of the summer of 1853, while other towns were suffering much from the drought which then prevailed, Dunfermline had as regular and abundant a supply as in the depth of winter.

A portion of the old reservoir in Douglas Street has been fitted up as a place of storage for pipes and other effects belonging to the company, and the remainder as an office for the superintendent.

Rosyth Castle.—Notice having been taken at pp. 10 and 14 of the ruined castle of Rosyth, on the shore about a mile west from North Queensferry, I may mention that it is situated on a rock which slopes gently into the sea, and is surrounded at full tide by water. It consists of a high square tower, with a vaulted apartment underneath, and an inner winding staircase (now broken) leading to the upper room and roof. There are portions remaining of the north and west walls of an adjoining building on the west. In a high compartment over the gateway of this north wall is a defaced armorial bearing surmounted by a crown, and the date 1561, with the letters M. R. (Maria Regina).

On the long west window of the castle, which is divided into three double compartments, there are on the mullion of the fourth and lowest, at present undivided, the initials and date I·S——M × N, anno 1655. The first figure 5 is indistinct, but seems to be what is intended.

On the south side of the castle, near the door, the inscription on an old stone, taken out in 1842, since replaced by a new one, was, in Roman capital letters, nearly as follows :—

IN · DEV · TYM · DRA · YES · CORD · YE · BEL · TO · CLINK
QUHAIS · MERY · VOCE · WARNIS · TO · METE · AND · DRINK.

Robert Stewart, the first Stewart of Rosyth, was killed at Shrewsbury in 1409. (*Doug. Peer.*, i. 512.)

James Stewart was served heir to his father James Stewart, in the lands and barony of Rosyth, May 11, 1641.—*Retours*, "Fifeshire," No. 605.

The initials I. S are evidently those of James Stewart.

Coal.—I have stated at the commencement of my article on the coalfield of Dunfermline, that I was aware of only two notices of coal, one in England, the other in Scotland, prior to the grant in 1291, by William de Oberwill, proprietor of Pittencrieff, to the abbot and convent of Dunfermline, for working one coal-pit on his lands. One of these was in England between 1234 and 1245, and the other in Scotland in 1284-5. I was not singular in this opinion, for Professor Innes, while delivering a short course of lectures on civil history in the College of Edinburgh in 1849-50, some of which I had the pleasure of hearing, referred in one of them to this charter of 1291 as the earliest notice with which he was acquainted of the actual working of coal in Scotland. The charter is in the printed Register of Dunfermline, No. 323, p. 218.* But a writer in the *Edinburgh Courant* newspaper, referring to this two days afterwards, remarks: "Though this has been considered the earliest notice of the working of coal in Scotland, the words by no means give the impression of its being a recent discovery; and from the peculiarly exposed situation of the coal in some of our coal-fields, about Preston and Tranent especially, it can

* "Omnibus has literas visuris vel audituris. Willelmus de Oberwill dominus de Pethyncreff, eternam in Domino salutem: Noveritis me ex mera gratia et perpetua voluntate concessisse religiosis viris Abbati et Conventui de Dunfermelyn unam carbonariam in terra mea de Petyncreff ubicunque voluerint, excepta terra arabili, ita quod sufficienciam ad usus suos inde percipiant et aliis vendere non presumant; una vero deficiente aliam pro voluntate sua facient quociens viderint expedire sibi. Insuper volo et concedo eisdem liberam potestatem fodiundi, capiendi et cedendi, lapides in dicta terra mea ad usus suos pro voluntate eorum excepta terra arabili. Concedo etiam (eis) et ad eos pertinentibus quod libere uti possint omnibus viis et semitis per terras meas de Petyncref et de Galurig sine aliquo impedimento, quibus aliquo tempore usi sunt vel uti consueverunt. In cujus rei testimonium presentibus sigillum meum apposui una cum sigillo officiali domini Episcopi Sancti Andreæ et sigillo Roberti de Malavilla qui sigilla sua ad instanciam meam præsentibus apposuerint. Datum apud Dunfermelyn die Martis proximo ante festum sancti Ambrosii Episcopi et confessoris. Anno gratiæ 1291."

scarcely be supposed to have escaped notice so long in a country where fuel was so necessary."

It may not indeed have escaped notice, but still, in the opinion of Mr Innes, it may not have been actually worked, since it is certain that wood or peat continued to be regarded as the staple fuel in Scotland for centuries after 1291, the date of Oberwill's grant. Grants of *salinæ*, or salt-works, were accompanied not with rights of coal, but privilege of cutting wood for them. The bank of South Esk opposite Newbattle Abbey is all scarred with old *quarrying* for coal, though these scars are now covered with wood. "I doubt, however," he adds, "their having been of great antiquity." * The facts, too, narrated in the former volume (pp. 20, 21), show that coal continued to be a rarity in this country long after the end of the thirteenth century. To these facts may be added the following not very flattering description of Scotland in the reign of James I., by Æneas Sylvius, afterwards Pope Pius II., that "there is a sulphureous stone dug up, which is used for firing," and that "coals were given to the poor at the church doors by way of alms, the country being denuded of wood." †

Still it would be rash to affirm that there were no workings of this mineral prior to 1291, in the face of such notices as the following. The learned author of *Caledonia*, after stating that "Robert de Quincey granted to the monks of Newbottle about the year 1184 the lands of Preston, afterwards called Preston-grange," and *inter alia*, "gave them twenty cart-loads of *peats* from the *peatery* of his lordship, with the liberty of taking wood for *fuel* for the use of their grange, where the men of his manor could take the same" ‡ (*Chart. Newbottle*, 71); as also that his son, Seyer de Quincey, confirmed to the monks all those several privileges, "viz., as to *peats* and *wood*, but not *coals*;" adds, "yet this useful fossil was soon after discovered by

* Private communication.

† Pinkerton's *Hist. of Scotland*, 4to, 1797, vol. i. p. 149.

‡ "xx caratas de petys in mea dominica petera et focalia ad eandem grangiam [de Preston] in communi ubi homines de villa focalia sua accipiunt." The confirmation provides that these men should not have common in the *carbonarium et quarrarium* without leave of the monks.

Among the witnesses to his charter is Erkeabald or Archibald, who was Abbot of Dunfermline from 1178 to 1198, when he died.

the patent nature of the coal seams, that the mineral in question was used by the Britons.* But the alleged proofs are scarcely unimpeachable. It does not follow that the Romans did not deposit the coal found under their road. It is not shown that the British word is exclusively such. On the contrary, *Kol* and kindred words are synonymous in all the northern dialects. And that the mere knowledge of the existence and use of coal does not necessarily lead to its employment, is evident from the long preference for wood fires exhibited in England at a later period. At the same time, it is possible enough that the Romans derived their use of coal from the natives, though 'not proven.'"

"During the Saxon period, a grant was made in 852 by the Abbey of Peterborough, under the reservation of certain boons and payments in kind to the monastery, amongst which were 60 fother of wood, 12 of *græfan*, and 6 of gearda (earth or turf). *Græfan* is explained by Gibson in his *Sax. Chron.* to mean coal, *carbo fossilis*. Bosworth gives the same meaning. Groove is an old word for a mine, out of which minerals are graven or hewn. The miners in the Alston Moor lead district are to this day called 'groovers.'"

In the reign of Edward I., and again of Elizabeth, edicts were issued prohibiting coal fires in London; yet it appears, from a charter of Edward II. dated in 1315, that the coal of Derbyshire was in use in the monasteries. And it came to be extensively used in the *north* of England before the commencement of the seventeenth century, as, I am well informed, frequent instances of coal-workings are noticed in the local histories of Northumbria.

Hector Boethius, in his *Histor.* (Paris, 1527, fol. x.,) has the following passage: "In hac (Fifa) præter omne frumenti genus quod tota usque insula reperitur, pecorumque atque armentorum numerosam multitudinem, effoditur ingenti numero lapis niger faciendo igni supra modum accommodus quales Leodii quoque effodiuntur, tanti caloris cum accensi sunt ut ferrum etiam liquefaciunt fabrisque ferro ærique molliendo in primis usui sint; nec aliubi nisi inter Taum et Tinam amnes (quod sciam) quidem in tota Albione illius lapidis genus invenitur."

An Italian work, entitled *Descrittione del Regno di Scotia*

* Whitaker, *ut supra*.

tulary of Newbottle there is a grant in 1189 to the monks by De Quincey, Constable of Scotland, of the coal between Whiteside and Pinkie,* near Musselburgh, which is also confirmed by King William."

In A.D. 1239, King Henry III. (of England) granted a charter to the inhabitants of Newcastle to dig for coals, which is the *first legal* mention of the fuel in England.† There is the following very interesting notice also of the use of mineral coal by the Romans in Britain :—

"In nearly all the stations of the line" (viz. of the Roman wall in the north), "the ashes of mineral fuel have been found : in some a store of unconsumed coal has been met with, which, though intended to give warmth to the primeval occupants of the isthmus, has been burnt in the grates of the modern English. In several places, the source whence the mineral was procured can be pointed out ; but the most extensive workings that I have heard of are in the neighbourhood of Grindon Lough, near Sewing Shields. Not long ago a shaft was sunk, with the view of procuring the coal, which was supposed to be below the surface ; the projector soon found that, though the coal had been there, it was all removed. The ancient workings stretched beneath the bed of the lake." ‡

"So also," I am permitted to add, on the same authority, "in the West Riding of Yorkshire, near North Brierley, many beds of cinders have occurred, heaped up in the fields, and a number of Roman coins was found in one of them. Cindery dross, the refuse of some coal-fire mixed with some metallic matter, has also been found at Manchester, and some of the rubbish appears to have aided in forming a Roman road there. Coal and slack have also been discovered in the sand *under* the Roman way from Manchester to Ribchester. It has been inferred from the latter evidence, and from the circumstance that the word Coal is British,§ *Glo* ‖ (now *Gual*, Irish, and *Kolan*, Cornish), as well as

* *Wyterrigh* and *Ponttekyn*, in the original.

† Bernard's *Hist. and Art of Warming and Ventilation*.

‡ *The Roman Wall*, a Historical, Topographical, and Descriptive Account of the Barrier of the Lower Isthmus extending from the Tyne to the Solway, deduced from numerous Personal Surveys. By the Rev. John Collingwood Bruce, M.A. 8vo. 1851.

§ Whitaker's *Manchester ;* 8vo, ii. 37. ‖ Pennant's *Tour in Wales*, 17.

that ill smell. But it requires to be always kept together, or it goes out quickly. Its ashes are of no use, and it leaves very few. In some veins they find a sort which is not so ill-smelling, and among these some veins are found more condensed (concotte) and free from sulphur, out of which they take good pieces of stone, which, though fragile, can be cut and sawed into little pieces or pencils (stili) for drawing for painters and for writers, their marks being easily erased with a crumb of bread. And this is of colour not so black as the coal, though shining (lucente) like it, but it oftener inclines to the ashy colour like a dull leaden colour. Now, this stone or coal is found between the rivers Tay and Tyne in Scotland, and in no other part of that kingdom. And now enough of it."

Arnot, in his *History of Edinburgh*, p. 85, records two instances illustrative of coal being a rare though useful commodity, so late as the fifteenth and sixteenth centuries. "Æneas Sylvius," says he, "who afterwards assumed the purple under the name of Pius the Second, visited this island about the middle of the fifteenth century. He relates that he saw in Scotland the poor people, who in rags begged at the churches, receive for alms pieces of stone, with which they went away contented. This species of stone, whether with sulphur, or whatever inflammable substance it may be impregnated, they burn in place of wood, of which their country is destitute." And Pinkerton adds to a somewhat similar statement on the authority of the same Pope, in the reign of James I., that "Scotland was a cold country, fertile of few sorts of grain, and generally void of trees, but there is a sulphureous stone dug up which is used for firing." *

A few years since there was printed a series of very valuable reports on the mining districts of England and Scotland, as well as France, Belgium, and Germany, by the parliamentary commissioner Mr Seymour Tremenheere, dating from 1844 to 1849, one or two extracts from which, relative to this neighbourhood, may be appropriate and interesting. He gives the following comparative table of the number of working coal and iron-stone pits in Scotland, from which it appears that Fifeshire stands the fourth highest. He states that his information was

* *History of Scotland*, 4to, 1797, vol. i. p. 149.

gathered from Mr John Geddes of Edinburgh (a native of Dunfermline), and Mr Neil Robson of Glasgow, the chief "consulting engineers" in Scotland on this subject, and some of the leading managers of mines, whose account is that there are in Scotland about 400 working coal and iron-stone pits, viz. :—

Ayrshire,	100	pits.
Lanarkshire,	150	„
Renfrewshire,	13	„
Perthshire,	15	„
Fifeshire,	53	„
Dumfriesshire	5	„
The Lothians,	61	„
Approximate total,	379	„

"The depth may be taken from 10 fathoms to 178 fathoms, and the fiery districts may be said to be Lanarkshire, Renfrewshire, and Stirlingshire."*

As to Fifeshire he says, "The Procurator-fiscal of Dunfermline had no reason to believe that females were still employed in the mines in any of the eight parishes forming the western district of Fifeshire, in which there were seventeen or eighteen collieries.

"Everything that long-continued care could devise for the improvement of the collier population has been in progress at the works of the Earl of Elgin, in the parish of Dunfermline (Mr Grier, manager), for many years past, and with very encouraging success. The details of management, &c., which are fully given by Mr Franks in his 'Report to the Children's Employment Commissioners' (evidence of Mr Grier, p. 496), need not be here repeated. No females have been employed since that act passed, and the temporary suffering caused by the change has nearly disappeared. It yet remains to raise the intelligence of these, and the colliers of the other works in the west of Fife, to the point when they will be able to perceive the suicidal consequences of throwing away so large a portion of the best years of their lives, and, while injuring their employers, also inflicting a far greater and more permanent injury on themselves and their families, by their irrational adherence to the 'Regulation' restricting each other's labour.

* Pp. 16, 17, of Report for 1849.

"The mining oversman (Robert Muir) of the Wellwood Colliery (Mr Spowart's) calls attention to an important and unforeseen consequence, which is very likely to arise from the discontinuance of the labour of females under ground—namely, that the men, being obliged, in 'putting' their own coal, frequently to leave the 'wall-face,' and pass along the roads where the air is purer, will in all probability be less liable to affections of the breath than they have been. He also says :—

'We had about forty females employed when the act came into operation. Part of these have got employment in the mills, or in family service. Some we have taken into employ at the pit-head—the most destitute. We give them a week's work, and then take another family. We have eight females who take turn about in this way. We had at first many applications for certificates as to their being destitute, but we have not many now. All have got a living one way or another. We are far better without them. The work below is done with great regularity, and the men earn as much as before, some more. They have a far better chance for their health now, as they come out at the well-ventilated roads instead of always remaining at the wall-face. We never saw the women failing in their breath as the men did. We petitioned against the act, but found it worked well, and we would not petition against it now. There are no females in any of the large works in Fife; they all found it far better to be without them. The putting is done by the men, turn and turn about, also assisted by the boys. We have about eighty men and twenty or thirty boys. No boys are under ten. They all go to the school, and all pay.

'The coals are paid by net weight. Our men fill just as much as they please. The good men will fill now as much as two tons, equal to 2s. 9d. to 2s. 10d. The indifferent men fill ten cwt. short, or one ton and a-half. They have the stated darg—seven tubs per day; but the good men evade their regulation by filling heavier. Good and active men would be able to send up more than two tons, if they were not restricted by a law of their own. I think that this regulation is most injurious, by putting the good men and the bad on the same level. This rule has existed here as long as this was a colliery. I have been here six years. When I worked in the Lothians, to Sir J. Hope, for nineteen years, there was no stated darg. I have known a man fill four tons in a day there; I have done it myself. In that colliery I have known, out of eighty men, twenty or thirty making from 20s. to 30s. per week, while the rest would not make more than 10s. or 11s. The stated darg prevails not in the Lothians, but all over Fifeshire. I have often endeavoured to break it up, but have not succeeded. The ventilation is good. We have an upcast and downcast shaft. There are no boys under ground below the

age of ten. Three fatal accidents have occurred in six years, all from a fall from the roof.

'They wanted lately to throw off two days from the fortnight, in obedience to the union, but we would not give in to it.

'There are plenty of ministers who visit them, and we have a sermon every Saturday evening,* and Sabbath evening school. They have prayer-meetings. They are a very well-behaved set of men. We have few drinking men. We are improving their houses. They are in general comfortable, most of them kept very clean.

'Our women get at the pit-heads seven or eight days a fortnight, at ninepence a-day.'"—Pages 51, 52.

In another portion of the Commissioner's Report on the Lanarkshire Mining District, and other parts of Scotland, where he adverts to information of an apparently credible nature which had been forwarded to him, of females having been employed in one of the Dunfermline collieries, but which the owner (tacksman) of the colliery and his manager were fully persuaded was unfounded, with an assurance on their part that they would use their best endeavours to take care that the act be strictly observed; and where he states also that at a neighbouring colliery a woman was affirmed to have been severely hurt in the pit, but the evidence taken by the fiscal as to her having been at work there, was contradictory, he shrewdly remarks, "I have observed in this neighbourhood that every one has heard of females having been employed in his neighbour's collieries, but is quite convinced they have not been in his own."† "Still I am satisfied that, for many years past, so far as my opportunities of knowing or hearing of such cases are concerned, none have occurred, and that the prohibition of females from subterranean occupation, although at first in several instances felt even by respectable and well-disposed women to be a great hardship, on account of their not being able, from their local residence, easily to obtain other employment suited to them, has ultimately proved a great boon."

There have been no Strikes in the parish since 1842 among

* This is not the case at present, but there is a Sabbath evening sermon once a-month by the ministers of the Establishment, as there is also at the adjoining Townhill Colliery. At the Elgin Colliery there is monthly Sabbath evening service by ministers of all denominations, when there is a collection made for the circulation of religious tracts.

† P. 20.

the workmen, or refusals to work in the pits, by mutual agreement among themselves, for a certain time, how great soever the demand be for coal at the time, until their desires be complied with, or their supposed claims granted. There may have been occasional misunderstandings, which would last for a few days, but no "strikes," properly so called. Nor is it thought that any more *general strikes*, like the old ones, will occur. Both the coal-owners and the workmen understand their respective interests better now than they once did, and this will not only prevent collision, but contribute to the advantage of both parties.

The following remarks on strikes generally may not be inappropriate, and, it is hoped, may be useful to some readers:—

"The struggle between manufacturers and mechanics," and equally coalmasters and colliers, "in the form of strikes, a kind of intermediate fever to which this country is eminently subject, offers a luminous commentary on the saying of King Solomon in these conflicts: 'The rich man's wealth is his strong city; the destruction of the poor is their poverty.' The masters have most money, and fewest mouths to fill. They hold longer out, and generally gain the victory, as the Russian army captured Kars by starving the garrison. The men have little capital, and many thousand hungry wives and children. Poverty makes them weak, and the weak go to the wall. Their defeat is a great calamity; perhaps their victory would have been a greater.

"I would fain see the men in a position of greater independence; but it would not be good for any class of the community if they had power, by numbers and combination, to stop the channels of trade, and overturn the relations of society. The method is dangerous, and the measure of its success is fixed within narrow limits. In some instances, and to some extent, it may succeed, but as a general rule it must fail.

"Money, though a bad master, is a good servant. Money to the working men would answer all the ends which the strike contemplates, if each, by patient industry and temperance, would save a portion for himself. If a thousand men, in a particular town, or of a particular trade, possessed on an average a free capital of fifty pounds each, the fruit of their own savings, they could maintain their own ground in a conflict with employers. Their success would be sure, as far as their claim might be legitimate; and their success would be salutary, both to themselves and their neighbours.

"The whole community of rich and poor, linked together in their various relations, may be likened to a living body. Suppose it to be the body of a swimmer in the water: the limbs and arms are underneath, toiling incessantly to keep the head above the surface; and the head, so supported, keeps a look-out for the interests of the whole. If the head be kept comfortably above the water, and no more, the labour of the

limbs will not be oppressive. But if a disagreement occur, and one member plot against another, damage will accrue to all. If the head thoughtlessly and proudly attempt to lift itself too high, thereby and immediately a double effort is entailed upon the labouring limbs—such an effort as they cannot long sustain. Wearied with the unnatural exertion, they soon begin to slacken their strokes, and, as a consequence, the head that unwisely sought to tower above its proper height, sinks down beneath it. On the other hand, if the limbs beneath, jealous of the easy and honourable and elevated position of the head, should intermit their strokes of set purpose to bring it down to their own level, they would certainly accomplish their object. When the limbs beneath cease to strike out, the head helplessly sinks beneath the water. The head would, indeed, suffer, but the limbs which inflicted the suffering would have nothing to boast of. When the head came down, the breathing ceased, and the blood got no renewing. The heart no longer, by its strong pulsations, sent the life-blood through its secret channels to the distant limbs, and a cold cramp came creeping over them. Glad were they, therefore, if it were not too late, to strike forth again in order to raise the head above the surface, as the only means of preserving their own life.

"Moderate exertion, if it be steady and uniform, will keep every part comfortably buoyant; but mutual animosities work common ruin. The stoppage of labour which brings down the head will soon paralyse the members; the inordinate lifting of the head, which overtasks the toiling limbs, will rebound from the sufferings of the multitude a stroke of vengeance to lay the lofty low." *

ELGIN COLLIERY.

There are three pits at present in operation at this colliery, two on the estate of West Baldridge, the property of the Earl of Elgin, and one on the estate of Lochhead, which is included in the barony of Balmule, the minerals being held in lease for 999 years from the Pitferrane family. The Wallsend pit, which was sunk to the depth of 105 fathoms, being down to the undermost seams—viz., the four and five feet seams—these were wrought off four years and a-half ago, and those which are being wrought at present in this pit are what are named the Swallow-drum seams. This coal is of a soft nature, but is very suitable for engine purposes. The seam is wrought on the stoop-and-room principle. There is a high-

* *Laws from Heaven for Life on Earth*, pp. 250-254. By the Rev. William Arnot, Author of *The Race for Riches*. 1857.

pressure steam-engine of thirty horse-power* upon it for winding the coals, which are brought up in sliding cages.

The other pit on West Baldridge, at present working, is called the "Tom Pit," which is fifty fathoms down to the four-feet seam. It is to the north of the Tod-Fir or Coneyhole Dyke, which throws the coal up to the north fifty-five fathoms. The coal is brought up the shaft by a high-pressure engine of fifteen horse-power. There are two seams, the four and five feet working, which are both wrought on the long-wall system. The Balmule pit is seventy-five fathoms to the four-feet coal. The coals are brought to the surface by a high-pressure engine of forty horse-power in sliding cages, and are of a very rich quality, fitted both for household and steam purposes.

The only pit that has been abandoned since 1844 is the Baldridge Pit, the coal being all wrought off.

The output of coals at the Elgin Collieries for the last twelve

* The two following extracts as to the import of the common phrase "horse-power," in estimating the working effect of steam-engines, which will be frequently used in the following pages on the coalfield, may be necessary and acceptable to many readers. "It was first applied by Savery" (Captain Savery, who, at the close of the seventeenth century, first presented the engine in a useful and practicable form), "and, considering the purpose for which the contrivance was introduced, a more judicious mode of calculation could not have been adopted. The object of all the early steam-engine inventors was to obtain a more effective means of raising water than they possessed in the use of the common hydraulic pump; and as the work was always done by horses, it was convenient to estimate the power of the engine by a comparison with the work before done by those animals. The selection of this mode of calculation was, indeed, scarcely optional, for when a maker received an order to construct an engine, it was always accompanied with the condition that it should be equal to the work of a specified number of horses. For many years, however, there was no fixed principle; every maker calculated the horse-power according to his fancy or interest, and engines constructed at different manufactories, supposed to be equal in effective work, were found to have very unequal power. Some efficient standard of comparison was required, and this could only be obtained by rejecting the term 'horse-power,' or by giving it some distinct and universally recognised meaning. As there was a good reason for retaining a term which gave a means of calculating an unknown force by a comparison with one generally understood by those who required the engine, and as it was as convenient a designation as any that could be invented, it was retained by universal consent. There was not, however, the same unanimity of opinion as to the mechanical force equivalent to the power of a horse. According to the experiments and calculations of Smeaton, one of the most scientific and successful engineers this country has produced, a horse of average strength, working eight hours

months has been 90,000 tons, upwards of two-thirds of which are exported to Norway, Sweden, and Germany. The remainder is disposed of by land sale, being sent by rail to Edinburgh, Perth, Dundee, Aberdeen, and all the other intermediate stations on the line, a facility for which has of late years been afforded by a junction of the Elgin Railway with that of the Stirling and Dunfermline Railway, now belonging to the Edinburgh and Glasgow Railway Company.

His Lordship's coal for exportation is conveyed to his lime-work and shipping-port at Charlestown by a private railroad, which conveys also Wellwood coal for the same purpose, being connected with that colliery by a branch line.

There are two inclines on the railroad near to the town of Dunfermline, and a third at the shore.

The coals are conveyed by means of a locomotive engine from

a-day, exerts an efficient power equal to the raising of 22,916 lb. one foot in height per minute. Desagulier estimated the power of a horse, under the same circumstances, at 27,500 lb. per minute. Bolton and Watt made experiments upon the strength of some of the powerful well-fed horses of the London breweries, and their estimate was, that the average force of these animals might be considered equal to the elevation of 33,000 lb. through one foot per minute. This calculation has been adopted by common consent, and is the force now designated a horse-power by all mechanical engineers."—(*James Watt and the Steam-Engine.* London: The Religious Tract Society.)

Hugo Reid thus well remarks on the use of the term horse-power: "In speaking of the power or force which an engine exerts, it is necessary to have some measure of force, or standard of reference. That used in this country is a *horse-power*, a force equal to that which the average strength of a horse was believed capable of exerting. This has been estimated at 33,000 avoirdupois pounds' weight raised one foot high in a minute. There have been different estimates as to the real power of horses; and it is now considered that, taking the most advantageous rate for using horse-power, the medium power of that animal is equal to about 22,000 lb. raised one foot high per minute. However, the other, 33,000 lb., is taken as the standard, and is what is meant when a horse-power is spoken of. In comparing the power of a steam-engine with that of horses applied to do the same work, it must be remembered that the engine horse-power is 33,000 lb. raised one foot per minute, the real horse-power only 22,000 lb.; and that the engine will work unceasingly for twenty-four hours, while the horse works at that rate only eight hours. The engine works *three* times as long as the horse; hence, to do the same work in a day as an engine of one horse-power, 4.5 horses would be required (33,000 × 3 = 99,000; 99,000 ÷ 22,000 = 4.5.) The power of a man may be estimated at one-fifth of the real power of a horse, or 4400 lb. raised one foot per minute."—(*The Steam Engine*, p. 197. Edinburgh, 1838.)

the pits to the top of the first incline at the Colton station, east end of Golf Drum Street, and from the bottom of it they are drawn a short distance, by horses, to the top of the second incline, which commences a little south of Pittencrieff toll-bar, and are afterwards conveyed by another locomotive, which takes also goods and passengers from the Nethertown station in the town of Dunfermline to the steamboats that ply between Stirling and Granton piers. The last locomotive has been in operation for nearly six years.

The number of people employed at this colliery is about 500, of whom 490 are males, including men and boys, and ten females. Of the males 300 are coal-hewers, redsmen, &c., who work underground, and the remaining 190 are smiths, wrights, masons, sawyers, enginemen, pithead-men, waggon-fillers, waggon-drivers, labourers, shippers, &c. The ten females work on the pit-head.

There are five horses above, and fourteen below ground.

The ventilation is very good, and preserved by furnaces for purifying the air, and by keeping proper air-courses.

The varieties of Lord Elgin's coal, their prices at the pit-mouth, and the purposes for which they are used, are as follows:—

Household coal, . .	9s. 6d. per ton.
Steam coal, . . .	9s. 0d. „
Five-feet steam coal, .	7s. 10d. „

The splint coal, which is the richest, and partakes of the soft caking quality peculiar to the English coal, is used principally for household purposes, it being of a rich bituminous nature, and leaving very little refuse. The five-feet coal, which is of a coarser quality, is generally mixed with splint as a steam coal, and is very much used by some of the principal steam-navigation companies. The small coal is used by smiths, and also in furnaces where heavy firing is not required.

The stated or fixed wage for on-cost below ground is 4s. per day, but the coal-hewers working by the ton make from 6d. to 1s. per day more.

There was not till lately any regular supply of water for the colliery, but this is now afforded by the Dunfermline Water Company.

The present attendance at the day school is seventy-eight

boys, and fifty-seven girls, and at the evening school five men, thirty-three boys, and four girls. The teacher is paid at the rate of £104 per annum, with free house and coal, but he requires to provide and pay for his own assistant. There is at present no female for teaching the girls sewing, knitting, &c., but one is expected.

The school-fees are collected from the men at the rate of one penny per week for each man, and one penny halfpenny per week additional for each child, that may be at school. No extra charge is made for the evening school.

Andrew Dewar, Esq., surgeon, is at present the medical attendant for the colliery, whose remuneration is derived from the workmen at the rate of 2d. per week for each man, besides extras for accidents paid by the Earl of Elgin.

The following are the statement and analysis of the Elgin coals at the universal Exposition of Paris, as published in the *Exposition Universelle de Paris*, 1855 : " Collection des Charbons de terre du Royaume Uni de la Grande Bretagne. En charge de la 'Collection Commerciale' la propriété des Commissaires de sa Majesté la Reine d'Angleterre pour l'Exposition de 1851.—Kensington Palace, Londres."

No. 248.

Propriétaire—Le Très Hon. le Comte de Elgin et Kincardine.	
Nom de la mine,	Houllière de Balmule.
Localité,	Fifeshire.
Caractère,	Houille à usage domestique (Elgin splint).
Produit annuel,	90,000 tonnes.
Prix actuel,	9s. 7d. par tonne.
Port de chargement,	Charlestown par Dunfermline.

Analyse.

Charbon,	79.89
Souffre,	.96
Poids spécifique,	1.268

No. 249.

Propriétaire—Le Très Hon. le Comte de Elgin et Kincardine.	
Nom de la mine,	Houllière de Balmule.
Localité,	Fifeshire.
Caractère,	Houille à vapeur (Elgin Wallsend).
Produit annuel,	90,000 tonnes.
Prix actuel,	9s. par tonne mis à bord.
Port de chargement,	Charlestown par Dunfermline.

Nota.—Un livre avoirdupois réduit en vapeur, 8.46 livres d'eau.

Analyse.	
Charbon,	76.09
Hydrogène,	5.22
Nitrogène,	1.41
Souffre,	1.53
Oxygène,	5.05
Cendres,	10.70
	100.00
Proportion du coke,	58.45%
Poids spécifique,	1.20 *

Organic Remains.—A small tooth of the Megalichthys was found in the Pittencrieff pit of the Elgin colliery in 1852,

* TRANSLATION :—

No. 248.

Proprietor—The Right Hon. the Earl of Elgin and Kincardine.

Name of the mine,	Balmule Coal-Mine.
Locality,	Fifeshire.
Character,	Pit-coal for domestic use (Elgin splint).
Annual produce,	90,000 tons.
Actual price,	9s. 7d. per ton.
Port of lading,	Charlestown by Dunfermline.

Analysis.

Carbon,	79.89
Sulphur,	.96
Specific weight,	1.268

No. 249.

Proprietor—The Right Hon. the Earl of Elgin and Kincardine.

Name of the mine,	Balmule Coal-Mine.
Locality,	Fifeshire.
Character,	Pit-coal for steam (Elgin Wallsend).
Annual produce,	90,000 tons.
Actual price,	9s. per ton put on board.
Port of lading,	Charlestown by Dunfermline.

Note.—One pound avoirdupois reduced in steam, 8.46 pounds of water.

Analysis.

Carbon,	76.09
Hydrogen,	5.22
Nitrogen,	1.41
Sulphur,	1.53
Oxygen,	5.05
Ash,	10.70
	100.00
Proportion of coke,	58.45%
Specific weight,	1.20

about twenty-four fathoms deep, along with some other petrifactions in ironstone of the usual kinds, which are in my possession.

WELLWOOD COLLIERY.

The Pits at present in operation are—1. *The Leadside Pit.*—The shaft is sunk through the dislocation of the strata, which runs from the old Venturefair Railway Bridge to the point where this pit is situated, near the west side of the turnpike road leading to the north. It reached the splint or four-feet seam of coal in 1847, at the depth of forty-two fathoms. Since that time the workings have been prosecuted to the west, north, and east. To the west and north-west, in the direction of Leadside farm-steading, and not far from the pit-bottom, the coal was found to be deteriorated in quality, apparently as if by the action of fire. This deterioration commenced always next the roof, or at the top of the seam, and increased downwards as the workings advanced, until the whole seam was affected—the coal first losing its brilliancy, and assuming a bluish black tint, and then accompanied by a very soft and dangerous shale roof, in which the lines of fracture were reversed, gradually losing also the hardness and lamification of splint coal, until it passed into an entire "cinder." At this stage the working "faces" were stopped, and a trial mine, about six feet in width, was driven for several hundred yards to near the north march of Mr Wellwood's coal-field, where it adjoins Lord Elgin's coal, lying under the lands of Colton, but without coming to anything better,—the seam being still at the "face" of the mine, in the state of a soft and comparatively worthless anthracite. The splint-coal seam, for nearly the whole of the north part of Leadside farm, is in this state, and also to the west, with the exception of a portion adjoining the Elgin field, which is at present being worked out by a long horse-road from the Waterloo Pit. The coal to the north is of the usual good quality, and the workings have almost reached the north boundary, near Colton House. The present output of splint coal is principally derived from this source, and from the workings to the east and north-east in the

Wellwood coal, under the lands of Colton and Hawkies-Fauld; all north of the "dyke" or dislocation of the strata before mentioned. This dislocation, which is forty fathoms at Venturefair Bridge, gradually becomes smaller to the north-west, until near Leadside, where it branches or forks off into innumerable smaller dislocations or "hitches," which disappear in the centre of the burnt or anthracite coal before described.

The five-feet seam is now working to a considerable extent in this pit, and it is not likely that this coal will be so much, if at all, affected in the manner of the splint seam.

2. *The Waterloo Pit.*—This pit has been in operation since about 1837, and the splint and five-feet seams have been almost entirely excavated, where workable, westward to Lord Elgin's coal-field, and north-west to the boundary of the lands of Lochhead, west from the burnt coal under Leadside. The shaft has produced more coal than any other pit in the Wellwood Colliery, and there will be still two years' working of splint coal. The splint seam is not so strong and powerful in its nature as in the Leadside pit, and the five-feet is of an unusually rich quality, though rather soft and friable.

3. *The Tom Pit.*—The splint in this pit was completely exhausted fourteen years ago, but the five-feet seam is now working, having been opened up in the year 1843. The latter seam is much thinner in this pit than in the other parts of the field, being in some places under three feet instead of four and a-half feet, as in the Leadside pit. The quality is harder, however, and more like splint, but the coals do not work so large. They are remarkably well adapted for making pig and malleable iron. The Forth Iron Company used them at Oakley for about five years to the extent of 20,000 to 25,000 tons a-year, but are not using them at present. The Weardale Iron Company used them constantly at the Transy Ironworks in the puddling furnaces, for the last process before the hammering of the iron and rolling into bars. They preferred this five-feet to the fine splint, and so did the Forth Iron Company.

The workings have now in some places reached the old waste, which was wrought many years ago by pits north from Baldridge Burn and Beveridge Well, to the *rise* of the present workings, and near the outcrop. The coal is met with, how-

ever, entire, at least to the "Bank Pit" on Mr Hunt's lands of Colton, as lately it was found necessary to drive an air-mine in the solid coal from the bottom of this Bank Pit to ventilate the Tom Pit workings. The Bank Pit is now the "up-cast" air-shaft.

4. *The Albert Pit.*—This pit is situated on the front of the bank, on the east side of the turnpike road immediately to the north of Hawkies-Fauld village, and is about forty-two fathoms deep to the splint seam. It has been working in both seams for nearly two years, and will shortly be the principal pit of the colliery. It is expected to work out the whole of Mr Wellwood's *splint coal* to the north and also to the east, where it adjoins the Venturefair coal-field yet to work. It passes through the five-feet seam at the usual depth.

The pits which have been abandoned of late years are—

1. *The Victoria Pit.*—The splint and five-feet seams were entirely excavated here about six years ago, and since the Elgin Wallsend Pit was discontinued, and the Elgin waste allowed to be inundated, the water has filled the Victoria and part of the Tom Pit wastes also, and stands permanently in the shaft at a point fifty-one fathoms from the surface, than which point it can rise no higher, that being the depth at which there is a fortuitous drainage of the general coal-field, through the large fissures in the rock strata, by the Pitferrane day-level.

In an exploring mine near the Todfir Dyke, to the north of this pit, shortly before it was stopped, limestone was perforated for a considerable distance, having been thrown upwards here to nearly opposite the splint coal; and in the shales and thin beds of inferior limestone many fossil shells were found, but unfortunately not preserved. They were chiefly univalve and of a species not common in the mountain limestone. The beds of limestone seemed to be rather fresh water than marine, and occupied the same position in the *strata* as the limestone of Burdiehouse, near Edinburgh, namely, immediately under the coal-measures.

The Victoria shaft passed through many seams of coal which will in future be valuable, when the lower and better seams are exhausted.

2. *The Beveridge Pit.*—This pit was sunk near Baldridge Row

foundries, not being heavy enough, or not having enough of *body*. The brewers and distillers in and near Alloa are supplied with it by rail, as are also many of the distilleries in the east of Fife, and in the counties of Perth and Forfar.

Part of the produce of the ovens is taken away by carts for malting and drying grain in mills, in the surrounding country.

Railways.—The branches from the different pits to the Elgin Railway at the Colton station, west end of Golf-Drum Street in the town of Dunfermline, are still in operation, and are worked by horses, and by that railway the shipping at Charlestown is supplied. In the same manner, and at the same station, the traffic to the Stirling and Dunfermline Railway is conveyed in the Railway Company's trucks, and thence *vid* Stirling, along the Scottish Central Railway northward.

A new and independent railway was constructed in 1850, to join the Edinburgh, Perth, and Dundee Company's Townhill Branch, at Townhill. It commences at the Leadside Pit, to the east of which it crosses the Outh or Roscobie road, and thence by the Albert Pit along the north edge of the Town Loch to Townhill, being fully a mile long. By means of this line a connection is formed with all the railways to which the Edinburgh, Perth, and Dundee line gives access.

System of working the Coal.—The Longwall or Shropshire method is still the one adopted in mining the seams. The waste behind the miners is packed with small coal and rubbish, and propped with posts of wood, the whole seam being excavated, and the vacancy of about four feet high or more is generally lessened in about six months to nearly fifteen inches by the roof and superincumbent strata sinking down. The Longwall method is not so economical, *in itself*, as the pillar system of leaving supports of coal, for the former requires a large quantity of propwood, and entails extra expense in making roads for the underground tramways, and most of the small coals are lost. But in the end, the Longwall method is the best, particularly for the proprietor of the coalfield, as the whole of the seam is worked and sold, and the field thereby lasts much longer. If this method had not been adopted at this colliery, it would have been completely exhausted of workable coal many years ago.

There are, at present, eighteen horses employed in the tramways under ground, and twelve on the Railways, &c. above ground.

In the Wellwood pits an excellent contrivance is introduced for the protection of the workmen in ascending or descending them, namely, a semicircular piece of strong copper over the buckets, attached to them by slight pillars, so as to be about two or three feet over the heads of the men, and protect them from any piece of coal or other weighty substance which might accidentally fall into the pit while they were in it.

Ventilation.—There is now scarcely any carburetted hydrogen or fire-damp in the colliery; but when the barometer is low, and a change of weather approaching, the emission of carbonic acid or choke-damp from the fissures of the strata is considerable. The use of gunpowder by the colliers, in blasting the coal, vitiates the air very much more than before, when they relied chiefly on manual labour; but a great improvement has now been effected by the burning of pure tallow for light, in an improved lamp constructed for the purpose, instead of fish-oils, frequently of bad quality, and emitting volumes of foul smoke in combustion. The tallow produces very little smoke, and the use of it is now compulsory by a regulation of the colliery.

The air-furnace works very well, and carries off quickly all the vitiated atmosphere produced from the above-mentioned causes. And the collier on the whole enjoys as pure air, while at his labour, as is perhaps possible in the circumstances.

Stratification under the Splint Coal.—The fact that there is no workable seam of coal lower than the Dunfermline splint was already tolerably well established by the intersection of a great depth of strata under that seam by the Pitferrane Level; but if additional proof were awanting, that has been supplied by the putting down of bores within the last ten years on the lands of Grantsbank and Belyeomen. In the former case, two bores were put down, one to the depth of sixty fathoms from the surface, and about half a mile south of the outcrop of the splint coal. And, in the latter instance, a bore was put down from the pavement of the splint seam at the bottom of an old pit to the depth of about forty fathoms.

In both cases, the alternations of the upper portion of the carboniferous limestone formation were said to have been found—

viz. shales, thin beds of limestone, coarse sandstone, and foul coals, none of the latter thicker than eight or nine inches.

Population.—There are at present about 800 men, women, and children dependent on the colliery, of whom 630 are resident in houses belonging to it, at Hawkies-Fauld, Baldridge Row, Beveridge Well, &c., and 170 reside in houses in and around Dunfermline.* Of these 250 are working colliers, the remainder of the working population being underground drawers and roadsmen, grieves, weighers, blacksmiths, wrights, labourers, masons; total about 85. About 40 women are employed on the hills or pitheads.

Supply of water.—An arrangement was effected with the Dunfermline Water Company in 1850, whereby a constant supply of water is open to the village of Hawkies-Fauld, and to Baldridge Row, &c., by means of public wells, connected with branches from the main pipes. This is considered by the people as perhaps the greatest benefit they ever experienced, since formerly they had often to go more than a mile for water, and when obtained, it was scanty in quantity and often of bad quality, whereas they have now an unlimited supply of the purest kind, and it seems to have encouraged more cleanly and healthful habits. The prejudice against regular and frequent ablutions, which most colliers were well known to adhere to, seems fast disappearing.

Education.—There are two teachers at the colliery, a male and a female. They have guaranteed fixed salaries to the amount of which, when the colliery is quite full and the trade good, the charges made on the workmen at the fortnightly pay-day are nearly adequate. The salaries are £60 and £30 respectively, with free coal to both the teachers. The school-rooms are entirely upheld by the colliery, and furnished with coals, light, school apparatus, &c.

There are evening classes at 6 o'clock for the young men and boys who are working during the day.

The present attendance at the boys' day-school is 60, at the girls' do. 80; and at the young men and boys' evening-school, about 55.

* At Hawkies-Fauld, 460; Baldridge Row, 70; Beveridge Well, 50; Castle Blair, 20; Baldridge Burn, &c., 30; total, 630 resident in houses belonging to the colliery, of whom 368 are engaged in work, and 262 are young children.

The girls are taught sewing, knitting, &c., in addition to the other branches of a common education.

The Irish national school-books and boards are used, as also the pictorial illustrations, &c., issued by the Society for Promoting Christian Knowledge, for the younger children.

The more intelligent and steady of the colliers, as well as those less so, seem to be greatly more alive to the advantages of a good education for their children than they once were, and generally take a good deal of interest in the school.

There has been a library in connection with the school established for above a year. There are already about 300 volumes of religious and secular works. The charge for each reader is one halfpenny per month, to be expended on new books, or repairing the old. The books are extensively read. The teachers are the librarians.

Medical Attendance.—There is a special medical attendant for the colliery; at present, Henry Douglas, Esq., M.D., Dunfermline.

Cholera was very prevalent and fatal in 1849, but it is hoped that, with the good supply of water, new drainage, and other sanitary improvements effected since then, as well as with endeavours to enforce habits of cleanliness among the people themselves, the visits of epidemic disease will not be so fatal in their results.

Analysis of the Wellwood Coal.

I.—Composition of Average Sample of the Coal.

Sp. gravity of coal.	Carbon.	Hydrogen.	Nitrogen.	Sulphur.	Oxygen.	Ash.	Per-centage of coke left.
1.27	81.36	6.28	1.53	1.57	6.37	2.89	59.15

II.—Economic Value of the Coal.

Economic evaporating power, or number of pounds of water evaporated from 212° by 1 lb. of coal.	Weight of 1 cubic foot of the coal as used for fuel.	Result of experiments on cohesive power of the coal (per-centage of large coals).	Space occupied by 1 ton in cubic feet (economic weight).	Rate of evaporation, or number of pounds of water evaporated per hour.
8.24	lb. 52.6	80.0	42.58	438.5

"On referring to the 'Reports on the Coals suited to the Steam-Navy' (1848–1851,) the general result of the experiments will be found to be, that the Wellwood Coal is *superior in economic value* to the following English and Scotch coals experimented on — viz. Davison's, Buddle's, and Bates' West Hartley; Derwentwater's, Cowpen and Sidney, Newcastle; Hedley's, Hastings; Carr's, North Percy, and original Hartley; Haswell Wallsend, Dalkeith, Grangemouth," &c.

The Table No. I. is the analysis which was made at London, and appeared in the printed catalogue of the Universal Exposition at Paris, 1855, where the coal was exhibited, with particulars somewhat similar to those which have been already given as to the Elgin coal, in regard to name of the proprietor, "Messrs Thomas Spowart and Company," name of the coal mine, &c.— the *Nota* being—

"1 livre avoirdupois réduit en vapeur 8.24 livres d'eau"— 1 pound avoirdupois reduced in steam 8.24 pounds of water.

Vide also "Second Report on the Coals suited to the Steam Navy, by Sir Henry de la Beche, C.B., F.R.S., and Dr Lyon Playfair, F.R.S.;" presented to both Houses of Parliament by command of Her Majesty, 1849.

Townhill and Whitefield Collieries.

This coalfield belongs to the Burgh of Dunfermline, and is wrought by the lessee, Mr Andrew Christie, at a rental of nearly £1000 per annum.

The pits abandoned since 1844 are the Whitefield and No. III., both on account of the coal being exhausted.

There are six pits open, and fitted with seven steam-engines for pumping water and raising coal.

No. I., or Engine Pit, is sixty fathoms deep to splint, and from which that coal is raised. It is fitted with a condensing pumping-engine of 170 horse-power, which works pumps nineteen inches in diameter at the one end of the pit, while on the opposite end of it there is a high-pressure engine of 120 horse-power, with pumps of fifteen inches diameter. The pump-work is so heavy that it requires two powerful crab-winches, with heavy short-link chains for drawing pump-rods in changing the

buckets. This pit was put down with great difficulty, and at a vast expense, from the heavy water in the colliery. Three pumping engines were successively erected before the water was overcome by the above-named two engines, which amount collectively to 290 horse-power.

No. II., or Crawford Pit, is also sunk sixty fathoms to splint coal, with winding engine and machinery of twenty-five horse-power, from which a small portion of splint coal is presently raised.

No. IV. Pit, with a high pressure horizontal winding engine and machinery of twenty-five horse-power, was also sunk to the splint, but this is now wrought out. From this pit five-feet coal is at present raised, which is an inferior seam for household use, but a superior steam coal. It lies ten fathoms above the splint, and will last only about two years.

No. V. Pit is at present down twenty-one fathoms, in course of being sunk to the five-feet coal, and is fitted with a horizontal winding engine and machinery of twenty horse-power. It is situated on the north side of an upthrow dyke of twenty fathoms, which commences about 800 yards to the east of it. The splint lying under it is presently being wrought out by a mine driven through this dyke from the working of No. II. pit, and, after that is exhausted, there will be no more splint coal to work, until a new and deep pit, of about 150 fathoms, is sunk in another part of the mineral field.

No. VI. Pit is sunk to eight feet coal, with a high-pressure steam-engine of twenty horse-power for winding and working a set of pumps nine inches in diameter. This pit is sunk a little farther north than the No. V. pit, and near a great downthrow, supposed to be not less than forty fathoms, so that the No. V. and No. VI. pits are sunk betwixt two large dykes, and the coal has been found foul and troubled, with cross dykes and hitches branching off and running between these two large throws of the strata. This proves that there is no clear field of workable coal until a new fitting be made beyond or to the north of the great downthrow, where the splint coal, as already stated, will be about 150 fathoms deep.

The general dip of the strata to the south of the large dyke, referred to at No. V. pit, is northward, but sometimes altered by these large throws, and to the north of this dyke the dip is

nearly due east. The splint coal is the lowest seam wrought in the district, and is of good quality.

The mode of working is Longwall.

The coals are brought up from the pits in sliding cages, some of the pits having flat wire ropes, and others flat hemp ropes.

The average output from all the pits presently working is about 40,000 tons annually.

There are no coke ovens.

The principal markets for the coal are Edinburgh, Dundee, Perth, and Aberdeen, for household and steam purposes. Shipments are made to various parts of the world from Inverkeithing, Leith, Burntisland, Kirkcaldy, Tayport, and Dundee Docks.

The railways for conveying coals from the pits are Halbeath Tramway to Inverkeithing, Edinburgh, Perth, and Dundee Railway to Edinburgh, Leith, and north of Scotland; and the Stirling and Dunfermline Railway to the west, to which it is conveyed by a small branch railway.

The population consists of 192 men, 156 women, 104 boys, and 123 girls. The men are all employed about the colliery, and the number of working colliers is 144.

There are fifteen horses employed in working waggons and carting, and seven below ground for drawing the coal in the pits.

The ventilation is good, preserved by a furnace at the bottom of No. IV. pit.

Stratification under the splint coal is not known here.

The prices vary from 3s. 4d. to 8s. 4d. per ton, according to quality.

General wages of colliers are from 4s. to 5s. per day.

The village is about to be amply supplied with water from the old Tank, by means of a pipe and two public wells.

The education is good, paid for by a rate from the men's wages, yielding of late to the teacher an average income of £60 per annum from the day and evening classes, but he has no dwelling-house. A new teacher has been recently appointed, who has an advance of salary guaranteed. The present attendance of scholars is thirty-seven boys and thirty-five girls, and thirty young men at the evening school. The school-room, having been found too small, has just now received an addition, which doubles its size, and renders it in all respects more convenient and comfortable.

The furnishings, too, are all new and increased, according to the present improved modes of teaching.

There is no female school.

The medical attendant is Dr Henry Douglas, Dunfermline.

The following analysis of the coal was made by Dr M'Adam, Lecturer on Chemistry in the Andersonian Institution, Glasgow, about 1853, now Professor of Chemistry and Natural Philosophy in the Scottish College, Melbourne, Australia.

ANALYSIS.

Moisture, . . .	7.20.
Carbon, . . .	82.45.
Hydrogen, . . .	4.33.
Nitrogen, . . .	1.67.
Oxygen, . . .	2.54.
Sulphur, . . .	.3.
Ash, ...	1.78.

COMPARATIVE VIEW with one of the best descriptions of English Steam Coal, founded on experiments made at Woolwich, under the directions of the Lords of the Admiralty, showing its true practical value as a First-class Steam Coal.

Description of the Fuel.	Fire lighted.	Steam up.	Coals used in raising steam.	First tank into boiler.	Number of tanks evaporated.	Weight of coals.	Time of ending experiment.	Temperature of water pumped into boiler.	Weight of water in the tank.	Distance of the bars apart.	Weight of ashes.	Weight of clinkers.	lbs. water evaporated by 1 lb. coal.
	h. m.	h. m.	cwt. lb.	h. m.		cwt. lb.	h. m.		lb.	in.	lb.	lb.	lb. oz.
Townhill and Whitefield,	10 20	11 5	5 56	11 15	9	15 56	4 45	64′	1920	½	94	1½	9 10
Carr's West Hartley,	6 ,,	7 10	4 ,,	7 30	14	33 ,,	5 15	60′	1920	¾	292	34	7 3

By a letter from the Admiralty, dated 29th May 1849, Mr Christie, the lessee, was informed that the coal from the Townhill and Whitefield collieries would be added to the list of coals to be supplied under the naval contracts.

SUMMARY.

1. This coal produces a quick action, and generates steam with great rapidity.

2. The evaporative power is very high, being capable of converting much water into steam with a small consumption of coal.

3. Not being bituminous, it does not emit dark smoke; hence

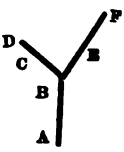
it is not so liable to betray the position of war-ships, when it is desirable they should be concealed.

4. Its cohesive power is considerable, which prevents its being easily broken into small pieces by the constant attrition it may experience on long voyages.

5. Possessing much density in its mechanical structure, it can be stowed away in small space, a consideration of the greatest importance in steam-vessels.

6. Being quite free from sulphur, and, from its peculiar structure, not easily broken or subject to progressive decay, it is not liable to spontaneous combustion.

Organic Remains.—A fine specimen of the Lepidodendron was found a few years since in the shale of the splint-coal roof in pit No. 2, in a cross-cut mine, opening up towards the north of the old workings, north of the Crawford Pit. It was somewhat in the form of the letter Y.



At	A.	it was	1½	inches broad.
„	B.	„	2	„
„	C.	„	1⅝	„
„	E.	„	1¼	„
„	BD.	„	5	long.
„	BF.	„	8	„

Halbeath Colliery.

This colliery belongs to Mrs Clarkson, residing at Edinburgh, and is leased by Messrs Henderson, Wallace, & Co. The coal-field, comprehending coal leased from James Stenhouse, Esq., Northfod, A. Maconochie Wellwood, Esq., and the heirs of the late Mr Andrew Main, is very extensive.

At the colliery there are two pits at present in operation, the Queen and the Albert. The part of the coal-field, where the Queen Pit is situated, was abandoned about the close of the last century, owing to its great depth and the difficulty of draining it. The pit is sunk south of the Great Dyke upon a strip of the main splint, and five-feet seams, about 170 yards in breadth from south-west to north-east, and above one mile in length from

north-west to south-east. The present splendid fitting upon it was made about 1845, at a cost of about £12,000. The coal is drained by means of an expansive condensing engine, on the Cornwall principle, of about 200 horse-power, working three sets or lifts of pumps, and raising the water to the day level, which is here about twenty-three fathoms from the surface. The diameter of the pump is twenty inches, and the quantity of water raised about 800 gallons per minute. The coals are raised by a high-pressure winding engine of twenty-five horse-power.

The Albert Pit is merely the old Engine Pit, which was sunk about the year 1790, refitted; and, by means of a dip incline, works about one-third of the field of splint, and about the same breadth of the five-feet to the splint bottom, the other two-thirds being wrought by the Queen Pit. On this pit a high-pressure engine of about thirty horse-power is erected, which raises the coals; and another small engine, of about ten horse-power, raises the coal out of the dip incline. On both the Queen and Albert pits wire ropes and sliding cages are used. The Queen Pit is eighty-four fathoms, and the Albert Pit forty-four fathoms in depth.

The pits which have been abandoned since 1844 are the Willie, the Parrot, and the Plantation pits, all on account of the coal being exhausted.

There is no parrot-coal now to work. The out-put is between sixty and seventy thousand tons annually.

The coals have been sold nearly at all the stations on the Edinburgh, Perth, and Dundee Railway, as also on all the railways between the Tay and Aberdeen. Considerable quantities are shipped for the Edinburgh market, and for most of the foreign ports where coals are in demand, as also for the British navy.

The principal shipping ports for this coal are Inverkeithing and Tayport, but it is shipped also at Burntisland, Kirkcaldy, Dundee, and Leith. The means of transit are the Halbeath Tram Railway to Inverkeithing, and the Edinburgh, Perth, and Dundee Railway.

The population in 1857 is nearly as under :—

Men.	Women.	Male children.	Female children	Total.
220	190	170	170	750

They are employed thus: Colliers, 100 men and 26 boys; redsmen, 17; drawers, 22 men and 12 boys; banking and loading, 4 men and 16 women; besides enginemen, waggon-drivers, mechanics, and labourers, in all 50. Total, 246.

The company employ fifteen horses below ground, and thirteen on the railway.

During the past four years prices have varied from 7s. to 10s. for great coal, from 4s. 6d. to 8s. for chews, and from 1s. 8d. to 2s. 6d. for small coal.

Colliers' wages have varied during the same period from 4s. to 5s. per day, but previously they were lower.

The village is supplied with water from a spring on the adjoining land of Kier's Beath. The water is excellent, but somewhat inconveniently situated.

There is a school-house at Halbeath, but too small for the present amount of attendance, which averages about 100 scholars, boys and girls in nearly equal proportions. In addition to the ordinary branches, English Grammar and Geography are taught. There is an evening school for adults. The teacher's income ranges from £65 to £80, which last is the present amount raised by a rate of 3d. per fortnight, and 2d. more for each child at school, deducted from the parents' wages. He has also a free house, garden, and coals, besides the school-room.

Medical attendance is paid by a rate of 3d. per fortnight from each workman. The present medical attendant is Dr Robert Bartholomew, Inverkeithing.

The coal on the land of Halbeath, accessible by the present fittings, together with that which is leased from Mr Stenhouse, Mr Maconochie Wellwood, and the late Mr Main, will last for a considerable number of years. It is in contemplation to erect a fitting on the north part of Halbeath estate, near Lochfittie.

The present prices of coal, free on board at Inverkeithing, are as follows:—

Best splint great coal, . . .	13s. 0d. per ton.
Best large steam and household, . .	9s. 6d. „
Best splint chew and steam coal, .	8s. 6d. „
Small coal or dross, . . .	5s. „

The following is an analysis of Halbeath splint coal by Professor Fyfe of Aberdeen:—

Carbon,	77.
Hydrogen,	6.737
Nitrogen,	0.570
Oxygen,	11.775
Sulphur,	0.119
Ash,	3.799
	100.000

Experiments were made by Mr H. Maudsley, engineer, by direction of the Navy Board, relative to the qualities of different coals as being adapted for steam purposes, the results of which were :—

First Experiment.

(Coal consumed to effect a given power.)

Swansea coal,	$50\frac{3}{100}$	92 lb. residuum.
Birrington Main,	$47\frac{8}{100}$	101 „
Fipton,	$48\frac{1}{100}$	93 „
Halbeath Inverkeithing Great,	$47\frac{6}{100}$	68 „

Second Experiment.

(With more speed.)

Sidney,	$39\frac{2}{100}$	79 lb. residuum.
Wylam Main,	$36\frac{7}{100}$	119 „
Halbeath Inverkeithing Great,	$35\frac{3}{100}$	69 „
Tanfield Moor,	$40\frac{3}{100}$	123 „

Halbeath Inverkeithing great coal is superior in both requisites—viz., a smaller quantity does the same work, and there is a smaller quantity of *residuum* or ashes. This coal has long been on the list of coals used by the Navy.

Cuttlehill Colliery.

This colliery has greatly increased within the last ten years, and is wrought with much spirit by Messrs Henderson, Wallace, & Co. It is situated on the farm of Netherbeath, but the coal principally belongs to the Cuttlehill estate, and possesses, on this and the adjoining properties, a coalfield of about 200 imperial acres, of which about seventy have been wrought. It includes the coal on Swinton's Beath estate, belonging to the Rev. Dr John Bruce, minister of Free St Andrew's

Church, Edinburgh, through his deceased lady, who was a daughter of the late eminent physician, Dr John Abercrombie.

The field is intersected by the great or main Lochhead Dyke, which runs from the north of the Crawford Pit at Townhill, north of the Queen Pit at Halbeath, and south of the Netherbeath Pit, heaving the strata up to the north about fifty fathoms. This great dislocation of the strata seems, after passing this colliery, to turn to the south, and disappear, or branch into a number of smaller hitches about the village of Crossgates. Recent explorations at Townhill indicate a dyke throwing down to the north instead of up, in the direct course of this great slip. The present fitting is about 130 yards to the north of this dyke.

One pit and a day mine are in operation. The pit is forty fathoms in depth, and the workings are extended 340 yards to the dip of the pit by means of a down-set or dip incline. The bottom of the down-set is twenty fathoms lower than the pit, making the entire depth sixty fathoms. The coal is drained by means of a horizontal high-pressure engine of about eighty horse-power, which works two sets of pumps of 16½ inches diameter in the pit, and two horizontal sets of the same size in the dip incline. The water is raised to the surface, and the quantity is about 500 gallons per minute.

Near to this, on the south, is an engine for winding or bringing the coal from the bottom of the workings, 360 yards at present to the lower end of the pit, whence it is raised to the surface by another engine.

A somewhat novel mode has been adopted here of working the pumps in the dip mine, as in consequence of the great growth of water, it was found difficult, if not impossible, to work them in the ordinary manner. The pumps are mounted upon carriages, and laid upon a railway. The carriages, being placed about eighteen feet asunder, are allowed to move down the incline by means of a wench and chain of double power, placed near the pit bottom. New pumps and carriages are added at the top, and new rails are laid at the foot as the dip mine is extended. By this means the entire column of pumps, at present about 340 yards in length, and weighing about eighty tons, can be moved up or down the incline at pleasure. The suction-piece is made of wrought iron, and attached to the pumps by

means of a flexible leather-joint, which allows it to be moved about, and to be laid so close to the pavement as to keep the deepest part of the workings comparatively dry.

The coals are raised by means of a high-pressure engine of about twenty-five horse-power, and drawn up the dip incline by means of another of twenty horse-power, a chain being carried down for that purpose. Sliding cages are used.

Only the main splint and five-feet seams are wrought in this pit; but the Mynheer and upper Five-feet are penetrated by the shaft, and the eight-feet parrot and the No. 3 seams crop out at the north of the pit. The parrot is here only a rough splint coal. The eight-feet coal is wrought by means of the day mine or level; but a pit is being sunk to it, which will also work a seam about six feet thick in the position of the Lochgelly parrot, and probably the Lochgelly main splint coal also.

On the south side of the dyke, all the seams of the Fife field, from the black-band ironstone downwards, are found; but only the upper ones have been wrought, and these to a limited extent.

A pit called the Burn Pit is, however, now being sunk to the five-feet and splint seams. It will be fifty-six fathoms deep.

On the north of the dyke the inclination of the strata varies from $7\frac{1}{2}°$ to almost level. Immediately south of the dyke it is $16°$, but farther south it appears to be almost level.

All the engines, both at Halbeath and this colliery, as indeed throughout the district, are, by legal requirement, furnished with Bourdon's patent steam-gauges, for indicating the amount of the pressure of steam; and all the winding engines have indicators, worked by the machinery, which point out at all times the position of the cage in the pit during its ascent or descent, and give notice of its approach to the top or bottom by means of a bell. All the pits are also furnished with wires and bells, whereby the necessary signals can at all times be made either from the top or bottom.

An opinion was entertained by many that there were workable seams under the main splint coal; and in consequence, bores were put down by Messrs Henderson, Wallace, & Co., both at Halbeath and Cuttlehill, but with the same results as those at Wellwood, before noticed (pp. 89, 90).

The quantity of coal raised per annum is about 60,000 tons,

and the principal mode of transit is the Edinburgh, Perth, and Dundee Railway. Market prices and colliers' wages are nearly the same as at Halbeath.

There are twelve coke ovens. The eight-feet coal has been chiefly used, but the five-feet is also well adapted for the purpose of making coke. The coke is used chiefly in drying oats and malt, and is in great demand.

There are employed below ground 110 men and 15 boys; above ground, in banking and loading, 3 men, 1 boy, and 15 women; and as engine-men, mechanics, labourers, &c., 16 men. Total 160.

The coal is wrought chiefly on the stoop-and-room system.

7 Horses are employed below ground, and 2 above in drawing the coals out to the railway siding. Total, 9.

The workings are ventilated by means of a furnace on the mouth of an air-pit, which serves as the upcast shaft, the working-pit being the down-cast shaft.

Section of the strata taken at the Cobden Pit, south of the large dyke :—

	Fathoms.	Feet.	Inches.
Sand,	11	4	0
Bands, blaize and foul parrot-coal,	2	2	0
Black-band ironstone, very fine,	0	0	9
Dark-bands,	3	0	6
Coal,	1	1	8
Fire-clay and bands,	2	5	0
Coal,	0	2	10
Fire-clay,	0	1	0
Coal,	0	3	0
Fire-clay and bands,	1	0	6
Coal,	1	0	4
Fire-clay, blaize, and bands,	1	3	6
Coal-Pit sunk this length,	1	1	2
Rock strata, and blaize,	11	0	4
Coal, part of eight-feet seam,	0	2	0
Rock strata,	14	0	6
Coal, upper five-feet,	0	2	10
Rock strata,	13	0	6
Coal,	0	2	8
Rock strata,	8	4	8
Coal, lower five-feet,	0	3	11
Rock strata,	7	3	0
Splint coal,	0	4	6
	84	3	2

The alluvial surface at Halbeath is about ten feet, and at Cuttlehill has been about as much as seventy in thickness, which is uncommon.

Dr Bartholomew, Inverkeithing, is the medical attendant at this as well as the Halbeath Colliery.

Fossil Organic Remains.—In the spring of 1846 some additional and very good specimens of the tooth of the Megalichthys fish were obtained in the Halbeath Colliery, two of which were transmitted to me by the oversman. They were found imbedded in one seam of parrot coal, or about thirty fathoms from the surface, and in a substance which adheres to the bottom of the coal. Perhaps, as the oversman thought, the reason of their being found only in this coal may be the clayeyness of its texture, as none are met with in the rough coal overlying the parrot, and separated from it merely by a layer of fire-clay about six inches thick. They were got in the immediate proximity of the great forty-fathom slip. One of the specimens was 3½ inches in length, and 1¼ in breadth at the root, tapering to a point at the extremity. About 1 inch upward from the root it was finely furrowed.

The following TABLE contains Reports on the Trial of CUTTLEHILL COAL at Woolwich Dockyard, and embraces other well-known Coals, to show the comparative Merits of the Coal. The trial was made at different periods between January 9, 1843, and July 8, 1844.

DESCRIPTION OF THE FUEL.	Fire lighted.	Steam up.	Coals used in raising Steam.	Number of Tanks evaporated.	Weight of Coals.	Weight of Water in the Tank.	Weight of Ashes.	Weight of Clinkers.	Time occupied in making Experiment.	Water evaporated by each Pound of Coal.	Cubic Feet per Hour.	
			cwt. lb.		cwt. lb.	lb.	lb.	lb.	h. m.	lb. oz.		
Main Splint Cuttlehill Coal, Scotland,	8.0	9.5	5 56	8	18 0	1920	51	10	4 55	7 9¾	52	
Cuttlehill Great Splint, ...	8.0	8.46	5 0	14	31 0	1920	72	9	8 20	7 12	51⅜	
Llangewneck Welch Coal, ...	10.50	12.9	5 0	12	25 0	1920	176	94	7 45	8 3⅜	48	
Lochgelly Great Coal, Scotland, . .	7.55	9.0	5 0	8	20 56	1920	104	7	5 25	6 11	45	
Clackmannan, Scotland, ...	10.10	11.20	5 56	8	24 56	1920	135	29	6 30	5 3¾	38	
Hasting's Hartly Main, ...	12.20	1.5	5 56	9	22 56	1920	122	24	5 15	6 14¼	53	Very smoky.
Willinton's West Hartly, ...	6.50	7.30	5 56	15	34 56	1920	148	74	9 35	7 7	49	Black smoke.
Powell's Duffryn Welch Coal, . . .	6.50	8.0	5 56	15	30 0	1920	168	37	9 10	8 9	50⅜	Brown smoke. Very hot ash-pit.

Part of the Special Report made by the Engineer who conducted the experiments was as follows:—"The Cuttlehill Great Splint Coals were this day tested at Her Majesty's Marine Boiler in Woolwich Dockyard, and found to be the best Scotch Coal yet tried, having evaporated the largest quantity of water. 3472 lb. of coals evaporated 26,880 lb. of water in eight hours and twenty minutes, leaving the smallest quantity of ashes and clinkers—only seventy-two lb. of ashes and nine lb. of clinkers in thirty-one cwt. of coals."—*Woolwich, 18th July* 1844.

STATISTICAL TABLE IN REGARD TO THE COLLIERIES IN THE PARISH OF DUNFERMLINE, 18TH JUNE 1857.

Number of Collieries working.	Number of Pits working.	Depth of Pits working.	Greatest Depth at which Colliers work at present.	Number and Power of Steam-Engines.	Mode of transporting Coals to Pit-bottoms.
5	13	From 40 to 80 Fathoms.	80 Fathoms.	17 Steam-engines from 15 to 200 Horse-power.	By Horses and Winding-engines.

Average Number of Tons raised per Annum.	Kinds and Prices of Coal at Pit-mouth.	Number of Horses under Ground, and on Railways.	Mode of Working.	Number of Coke-Ovens.	Number of Colliers and others working.
355,000 Tons.	Household Great or Splint Coal from 8/4 to 10/. Steam Coal from 8/6 to 9/. 5-Feet Steam Coal, 7/10. Chew Coal, 4/6 to 8/. Small Coal or Dross, 1/8 to 2/6.	98 in nearly equal proportions.	Long Wall, or Shropshire, and Stoop and Room.	18	1531

Total Population dependent on Collieries.	Average Number of Working Days in the Fortnight.	Average Wages per Diem.	Whether Colliers attend Public Worship.	Whether Children attend School, and average Number.	Average Income of Teachers.
2800	10	From 4/ to 5/, with deductions for light and sharpening tools, estimated at 3d. per day. Boys, ¼, ½, and ¾ of men's wages, according to their ages, from 10 to 16 years.	Much as other classes, except as regards distance; some very regularly, others occasionally, and too many seldom, if at all.	Attend very well. The number at the day-schools averages 440, and of young men at the evening-schools, 160—total, 600, including some of the adjoining agricultural class.	From £60 to £80, with free school-room and coals, and sometimes dwelling-house.

EXPLANATORY NOTE, AS TO THE ELGIN COAL-FIELD, BY THE MANAGER, MR GRIER.

"*19th June* 1857.

"The statement of the Mineral Exposition of Paris gives 90,000 tons as being the annual produce of the Balmule Pit, whereas it ought to have been of the Elgin collieries. The coal in Balmule Pit is leased by Lord Elgin from Sir Arthur Halkett, and the annual produce of it is only 30,000 tons; and the other 60,000 is Lord Elgin's own coal, in the adjoining lands of Baldridge. The out-put of coal in Balmule field will, however, be increased in a short time, as we intend sinking a new pit very soon. The quantity raised in the different seams is, in Balmule Pit, 1500 tons of household, and 28,500 of steam; and in the pits in the lands of Baldridge, 3000 tons of household, and 57,000 of steam. The reason of the great difference between the out-put of household and that of steam is, that the household, by troubles and irregularities in the strata, has become so thin that it is too expensive to work; but we are in hopes that, as we extend to the east in Balmule field, these irregularities may in some measure disappear."

Another mistake, too, in the Mineral Exposition of Paris statement is, that the amount of 90,000 tons is twice given for the Balmule Pit—once for domestic coal, and again for steam-coal; whereas that amount included both—and not only for that pit, but for the whole coal-field. This mistake has not affected the "average number of tons raised per annum," given in my general statistical table of all the collieries, for I there adopted 90,000 tons for the total annual produce of the Elgin coal-field, according to my previous impression of what was meant.

LIME, TRAP, AND FREESTONE QUARRIES.

The *Charlestown Limestone*, the property of the Earl of Elgin, still retains its high reputation, and has an extensive sale both for agricultural and building purposes. As a manure for land it is much valued in fertilising soils, abounding in dry fibres, or inert vegetable matter; while the alloy in the natural formation of the rock, instead of being of clay, is of a sandy silicious quality, in very minute intermixture, and is adapted for strong and rich soils. It is considered also well suited for buildings exposed to water, as piers of bridges, sea-dykes, harbours, &c.;

and with a small addition of calcined ironstone, or pozzolana, proves an excellent substitute for Roman cement in such masonry. Hence it was exclusively used in the building of the Granton pier, as well as of the wet docks at Leith and Dundee.

It is shipped free on board in Charlestown harbour at present at the following prices :—

Lime-shells per imperial bushel, . . .	£0	0	4½
Note.—24 bushels = 1 ton, . .	0	9	0
Slacked lime per chalder of 36 bushels, . .	0	3	6
Riddled lime per do., ...	0	5	0
Limestone, per ton of 23 cwt., . . .	0	4	6
Lime-shells for land sale, per barley bushel, .	0	0	6¾
Note.—16 bushels = 1 ton, . .	0	9	0

It can also be now conveyed by railway, in consequence of the junction of the Elgin Railway with the Stirling and Dunfermline at the Colton Junction, where it is delivered at the rate of 6d per ton extra.

The workings have of late years been chiefly in the Eastern Quarry ; near to this, besides the huge piece of rock which has long stood in the adjoining wood, westward of Broomhall House, surmounted with a flag-staff as a memorial of the height which the rock once possessed, there has been of late another of great size, left for the same purpose, and exposed to view by the removal of the trees which stood in front of it. It forms a prominent object, seen from the north or east, on approaching Broomhall House.

Preparations are begun in the Eastern Quarry for mining the rock from below instead of tirring it above, with a view to preserve the superincumbent surface.

Analysis.—The following analysis of Lord Elgin's limestone was made in the Department of Science and Art, Industrial Museum of Scotland, Edinburgh, by George Wilson, Esq., M.D., in December 1856, showing the difference between the lowest and upper strata :—

Upper Rock.

Carbonate of lime, ...	92.10
Peroxide of iron and alumina, . . .	2.20
Silica, ...	5.70
	100.00

Middle Rock.

Carbonate of lime,	92.82
Silica,	5.00
Peroxide of iron and alumina,	2.15
Carbonate of magnesia,	.03
	100.00

Bottom Rock.

Carbonate of lime,	90.80
Peroxide of iron and alumina,	6.77
Silica,	1.54
Water,	0.60
Carbonate of magnesia,	0.29
	100.00

Fossil Remains.—These continue to be very abundant, and of the same species noticed at p. 55 of the former volume. Some large portions of limestone have been recently got, beautifully white, and quite covered with fossils, especially *Productæ*, or cockles (bi-valves).

Roscobie Limestone.—This limestone, the property of George R. Barclay, Esq., Keavil, about three and a half miles north from the burgh of Dunfermline, has also of late years been extensively wrought, and the working carried greatly inland to the north-west. At the extreme west end there still remain about 20 feet of good limestone; and no limestone is now left at the bottom of the workings. The deposit above the rock is in one place, at the north end, fully 30 feet deep, but in other parts it is only about 20. From the extreme north-west part of the present workings to the kiln-heads on the public road, there is a distance of about 250 yards. The new workings will be in an easterly direction.

The same species of fossil-remains are found here as at Charlestown, but not generally in such abundance, nor in specimens of limestone of such a purely white colour. The writer, however, obtained in the summer of 1856 some excellent specimens of *Producta*, *Turbinolia fungites* or sheephorn, and *Encrinite*, along with a piece of limestone covered with crystallisations.

The *Craigluscar Limestone*, situated in the north-west part of the parish, is not now wrought, except by the tenant for his

own use; nor is the *Sunnybank Limestone*, in the south-east, wrought for public sale.

Trap Rocks. — The Outh trap-rock, about four and a half miles north from Dunfermline, has been nearly wrought out; and its former beautiful, well-defined display of columnar basalt, for which it was admired, similar to what is still to be seen at the roadside on the high ground between Dunfermline and Cleish parishes, has quite disappeared at the call of the wants of this utilitarian age.

The Woodhill Whinstone Quarry, about half-a-mile north-west from Dunfermline, on Knockhouse Farm, the property of Captain Sir Peter Arthur Halkett, Bart. of Pitferrane, continues to be wrought, being leased by the burgh and road trustees.

Freestone or Sandstone Quarries.—The only quarries of this description of any importance at present working, are those at North Urquhart and Berrylaw, in the neighbourhood of the Woodhill Trap Quarry. The former belongs to James Hunt, Esq., of Pittencrieff, and is leased by Mr Thomas Bonnar, builder. The stone is of fine quality, but of a yellowish tinge, and the strata of rock are about 16 feet in thickness. The latter is about 100 yards to the west of Urquhart, the property of Sir Peter Arthur Halkett, Bart., and is leased by Mr Andrew Balfour, builder. It is of the same strata as Urquhart Quarry, and differs from it only in the rock being of a pure pearly tint, which, after years of exposure, becomes a silver grey. A fine specimen of this stone may be seen in front of Queen Anne's Street Church, in the statue of the Rev. Ralph Erskine, which was cut from a block out of that quarry. The strata range from 16 to 25 feet in thickness.

Another Freestone quarry was accidentally opened a little to the north of this, opposite to Milesmark village, by a cutting on the Stirling and Dunfermline Railway. It belonged to Mr Hunt, but was bought by that company. The quality is good, but unfitted for ashlar or polished work, as the stone gives out iron stains when exposed to the weather. A magnificent work, executed of this stone, may be seen in the viaduct of the railway over the glen at Harriebrae.

There is a quarry also to the north of Pittencrieff Street, the property of Mr Hunt, which the feuars on his estate have a right

of working by payment of surface damage; but the quality being very inferior, it is little wrought.

The Millhills and Woodmill quarries are now abandoned.

Fossil Remains.—These are still found both in the Berrylaw and in the North Urquhart quarries, the same as described in the former volume. The writer obtained in December 1856 a very well defined specimen of *Lepidodendron*, about a foot in length, at the Berrylaw Quarry, and saw others, but not so well defined.

Ironstone.—There is a pit of ironstone, belonging to Mr Hunt of Pittencrieff, on his farm of that name. It was at one time wrought by the Earl of Elgin; but for the last eight years it has been wrought by the Oakley Iron Company, who have a lease of it. It is about 40 fathoms in depth, and has yielded a large supply of ironstone of the best description. The seam is from six to eight inches thick. No organic remains have been found in it, at least of late.

At North Lethans, in the most northern part of the parish, and at the eastern extremity of the Saline Hills, there is a pit from which have been obtained, within these few years past, both ironstone and parrot coal. This pit, and others in the same vicinity, are at present leased by the Oakley Iron Company, who have been working the minerals to a considerable extent. The pits are not far from the Devon Iron Company's workings at North and South Steelends, in Saline parish.

West of Fife Mineral Railway.—This railway, to which the royal assent was given 14th July 1856, is now in progress of being made. It consists of a main line and a branch line, which are expected to afford great facilities for the transport of coals, limestone, &c. to the Stirling and Dunfermline, and the Edinburgh, Perth, and Dundee railways, and thence to all distant places. It commences on the east, at a point in Kingseat farm, south from Loch Fittie, and proceeds westward south of Highholm farmsteading to the old fountain-head of the water-supply for Dunfermline, north of Lillyhill farmhouse, whence it diverges in a north-western direction, north of Muirside, Lochend Toll, Dunduff school and farmhouse, and Redcraig's toll-bar; then south of the old Limestone Quarry, Redcraig's Whinstone Quarry, and north of Drumfod and Buchanan, terminating at a point in a

field or enclosure on the estate of Killairnie, in the parish of Saline, not far from North Steelend in that parish.

The main line proceeds from the old Fountain-head, already noticed, north of the Townhill Colliery, Lochbank, through a plantation south of Gateside farm-steading, crosses the high-road from Dunfermline to the north, immediately south of Leadside Coal-pit, on the west of said road ; proceeds along the north-western portion of the Wellwood Colliery, and makes a circuit through the western part of the Elgin Colliery, passing south of the old engine-house, north and west of the Wallsend Pit colliery-office, Parknook, and Blackburn ; crossing the Carnock road east of the village of Milesmark, and joining the Stirling and Dunfermline Railway not far to the west of the Elgin Junction.

An unopposed bill for constructing a branch-line, two miles and a half in length, northward to Roscobie, at an estimated expense of £7000, was introduced into the House of Commons, on the 18th June of this year (1857), and referred to the usual committee. When formed, it will complete the railway connection with the whole west of Fife mineral field. Mineral property of all kinds will thereby be greatly enhanced in value.

A short account of Inchgarvie island is given at p. 482 of the previous volume.

Neither Long-craig nor Dhu-craig island is ever covered with water, so that the foot-note at p. 67 applies only to Craigmurmur, which is so at full tide. Long-craig is near the north shore, a little to the east of Bimar, and Dhu-craig and Craigmurmur are to the north-west of it, opposite to Rosyth, but all within a mile's distance.

The garvies caught in the Forth along the south shore of the parish of Dunfermline, are again noticed in the Appendix, at p. 483.

Among the sea-fowl which frequent the Forth, especially in the neighbourhood of the Queensferry, are marrots, teal, guillemots, and gulls.

Sir Robert Sibbald, Dr Richard Parnell, and the late Dr Patrick Neill of Edinburgh, have treated of the fishes in the Firth of Forth, to whose works the curious in this branch of natural history are referred.

A fac-simile of the charter in the printed Register of Monastery of Dunfermline, noticing the species of small wha named *Crespais* or *Crespeis*, an abbreviation or corruption *craspisces* or *crassi pisces* (thick fishes), frequenting of old Firth of Forth, is inserted in front of p. 71, and is again noti at p. 212.

The following is a translation of the charter, No. 37, p. 22 the Register.

"Concerning the heads of fishes, which are called *Crespai*

"Malcolm, King of the Scots, to all good men of his wh land, clerical and lay, French and English and Scotch, hea Know ye that I have given and granted to the Abbot of D fermline, and to the monks serving God there, in perpet alms, for the weal of the soul of my predecessor King Da the heads of the fishes which are called Crespeis, except tongue, which may be stranded in my lordship from that p of Scotwater, in which part their church is situated. Witnes Andrew, the bishop; Duncan, the earl; Hugh of Morevil Walter, the son of Alan; Herbert the Chamberlain; Nich the Clerk; Alwyn Macarkil. At Perth."

About 1815, the Forth was invaded by a shoal of small wha which reached almost Stirling before they were taken, some them being seen on the shore of Stirling itself, after they w killed.

On the 11th August 1850, there was a similar invasion that species of small whales, sometimes called *Bottle-nosed*, sometimes the *Grampus*. They varied in size from eight or to upwards of twenty feet in length. The shoal was seen that day as far up as Cambus, two or three miles above All where the river is narrow, and not very deep. Being obser from the village of Cambus, every boat was put in requisiti and a general sally made to capture them, when no less tl thirty-seven were brought on shore.

Again, so recently as the middle of the month of Febru 1857, a whale of about forty feet in length made its appeara at North Queensferry, and continued disporting itself in t vicinity for more than three weeks, apparently getting am meals on the shoals of garvies (sprats), then abundant in channel. At times it seemed to depart into the distant and m

densely congregated waters of the Firth, but generally returned in the morning at full-tide, making long sweeps back and fore, and snorting and blowing, like a locomotive, puffs of steam, high in the air, which at times it continued to do for the greater part of the day. Many a shot was fired at the monster from guns and pistols, and even from the cannon of the Chieftain, man-of-war frigate, then stationed above the Ferry, but without effect. Newhaven fishermen, with the Chieftain's boats, continued the chase for nearly a week, but with no success. The exhausted animal was expected to strand itself somewhere on the coast, but it still continued to roam at liberty, and finally disappeared about the middle of March.

There is a curious and interesting fact recorded in the last Statistical Report of the parish of Logie, immediately north from Stirling, that in 1819, in the course of draining operations on the estate of Airthrey, there was found the entire skeleton of a whale, measuring fully seventy feet long. "The place where it was found was adjoining the south side of the turnpike road, east from the eastern porter's lodge, which leads to Airthrey castle, and near to the north verge of the alluvial deposit of the river Forth. The bones were in general hard and undecayed, and lay in regular connected order from the head to the tail. They were imbedded in the blue silt immediately under the stiff clay. It was found from very accurate levels taken, that this skeleton lay twenty-two feet higher than the pitch of the present highest stream-tides of the river Forth immediately opposite. From which circumstance there is reason to conclude that the highest tides of the river Forth are, in the district at least, twenty-six feet lower than they were at the time when the whale was stranded; and it is evident that this must have been many centuries before the Romans invaded this country, as there was till lately, upon the side of the Forth, near the farm-house of the Manor, a Roman fort; and the Manor-ford, which had been connected with the fort, and formed of loose stones, remains to the present day. These circumstances prove that the Forth has not changed its course in this immediate district for an immense period of years."*

* *New Stat. Account of Scotland*, vol. viii., art. by Rev. William Robertson, now of New Greyfriars, Edinburgh.

BOTANY.

To the previous list of rare plants found in the parish may be added a few from the immediate neighbourhood, obtained on the hills at North Queensferry, or along the shore west from the Ferry :—

Silene mutans (Nottingham catchfly), hills.

Glaucium luteum (horned poppy), shore.

Silene maritima (sea-side catchfly), shore.

Oxytrophis Uralensis (hairy mountain oxytropis) — very rare and interesting—near North Queensferry.

Orchis pyramidalis.—Rare orchid in Scotland, reported to have this for its first recorded station, but previously observed by Lightfoot in Colonsay.

Thalictum majus (greater meadow-rue).

Silene Anglica (English catchfly).

The *Silene mutans*, or Nottingham catchfly, the first in the list, was found once by the late Dr Graham, Professor of Botany, Edinburgh, but has not been so, it is believed, for the last twenty years.*

CIVIL HISTORY.

Pp. 72–83.—In the Register or Chartulary of Dunfermline there are no fewer than 85 royal charters in its favour—viz., 15 from David I., 24 from Malcolm IV., 7 from William (the Lion), 6 from Alexander II., 12 from Alexander III., 12 from Robert I., and 9 from James I. of Scotland, evidencing the importance of this monastery, and the amount of regal countenance and munificence which it received in ancient times.

Mr C. Innes has remarked, "We have no indication of any written titles of land, the property of individuals, in Scotland, earlier than the reign of David I. ; and several of the charters of his reign, which have been preserved, as well as many of those of his immediate successors, show that the crown was already looked to as the source of all property in land, and contain stipulations of vassalage and military service." †

* Communicated to me by A. Dewar, Esq., surgeon, Dunfermline.

† Preface to Acts of Parliament, Scotland, vol. i., folio. 1844.

Having occasion, at page 78, to mention that E. Henderson, LL.D., F.R.A.S., a native of Dunfermline, previously noticed, is distinguished for "powers of calculation," it may be due to him, and gratifying to others, to record some high testimonies to the fact, which I have had an opportunity of seeing. They are from the pens of such eminent men as Professors Airy, Willis, and De Morgan, in reference to an astronomical calculus, of great difficulty and importance, whichDr Henderson exe cuted. They are given below, as addressed to himself.*

There were three editions of Bleau's Atlas, noticed at page 80, the first published in 1648, the second in 1655, and the third in

* "ROYAL OBSERVATORY, GREENWICH, *May* 1, 1850.

"SIR,—I have examined the result of the combination of wheels which you have sent me in your letter of April 29, and I am perfectly astonished at the closeness of the approximation to the numbers required.

"I find that your combination gives for the sidereal wheel a revolution in 86164.090603274 solar. That assumed in the *Nautical Almanac* is 86164.0906.

"These may be considered perfectly identical, as they coincide up to the last decimal place retained in the *Nautical Almanac*.

"I imagine that to the end of the world there will never be found a more accurate approximation with four spindles than this.

"If you will permit me, I will mention this at the Astronomical Society.—I am, Sir, your obedient Servant, (Signed) "G. B. AIRY."

The letter was read before the members of the Royal Astronomical Society by Professor Airy, Astronomer-Royal of England.

"CAMBRIDGE, *November* 17, 1849.

"SIR,—The book to which Professor Airy has alluded is my *Principles of Mechanism* (8vo, 1841), in which I have entered at great length into the principles upon which the calculations of trains, in which approximate numbers are required, can be made. I believe I have collected and arranged all the methods that have been proposed by previous writers, and have added some of my own. My object, of course, in the calculation of various ratios which I have adduced as examples, and which include many astronomical periods for clocks and planetaria, was more with the *methods* of calculation than with the *results*. For it never entered into my plans to direct the execution of an astronomical clock or planetarium.

"The portions of the book in which these calculations are expounded are chap. vii. p. 202, . . . and part II. chap. ii. p. 354, . . . or rather p. 361. In calculating the ratios, I found great advantage from tables of divisors, especially from the great *Table des Diviseurs*, par J. Ch. Burckhardt, 4to, Paris, 1817, containing all numbers from 1 to 3036000, and the *Cribrum Arithmeticum* of Chernac, Daventiæ, 1811, which is rather more conveniently arranged, but extends only to 1019999.

"These works are probably well known to you.

"I have not had time to look very closely over your calculations, but I perceive that you have obtained a much more accurate sidereal train than has been

1664, extending to eleven large volumes—a splendid work for the period at which it was published. The chief charge of the volume relating to Scotland and Ireland was devolved on Sir Robert Gordon of Straloch (born in 1580), whose son, Mr James Gordon, parson of Rothiemay, assisted him in it. The volume of the second edition relating to Scotland was printed in 1654. The following paragraph in the introduction is interesting:—"In Synodo Scotiæ hoc effecit (Jacobus Gordonus filius Roberti), ut edicto publico jussi fuerunt ecclesiæ pastores singuli operas suas ad Scotiæ descriptionem conferre, et in terras quas insedisset quisque inquirere diligentius, et quæ ad Geographos pertinent attentius observare. Sed cum nec præmia nec pœnæ redderent sedulitatem languere obsequia, paucis solummodo officio functis. Fuere hi Maclellanus, Bonerus, Lauderus, et Spangius, viri ut pietate, ita et doctrinâ insignes, et post Ecclesiæ curam in rerum egregiarum scientiam intenti." *

In the fifth session of the General Assembly, 1649, an act was passed, but not printed, recommending to the brethren to

hitherto reached. There appears to me to be no occasion to refer to the new prime mover and its anomalous period of 19ʰ 45ᵐ in describing this train, for when it is put in the following form:—

$$\frac{96 \times 157 \times 72}{79 \times 132 \times 103}$$

it is an accurate train for obtaining the sidereal period of 24 hours from the 24 solar hours, and in this shape can be compared with the less accurate trains of other mechanists. I venture to mention this, which has of course already occurred to you, to show that I have looked over your interesting letter.—I remain your very obedient servant, (Signed) "R. Willis."

Mr Willis is Professor of Mathematics, Caius College, Cambridge.

"University College, London, *May* 21, 1850.

"Sir,—Unquestionably I have never seen any method which gives results so near as yours. I doubt if any have been given so near as those which you communicated to Mr Airy previously. And what is more, you seem to possess a method by which the success of similar problems is assured. I think this method, more developed than in your example, should be published.—I am, Sir, yours faithfully. (Signed) "A. De Morgan."

Mr Augustus De Morgan is Professor of Mathematics, University College, London.

Dr Henderson received complimentary letters on his new calculus also from the late M. Arago, Astronomer-Royal of France, and the Astronomers-Royal of Prussia and Russia.

* For translation, *vide* Appendix, No. I.

make out the descriptions of those parts of the kingdom not yet described.*

There was also an edition, in two volumes folio, of the portion relating to Scotland, bearing the impress, "Joannes Blaev, Amstelædami" (Amsterdam), "M.DCLXII.," from which, as the last consulted by me, I have extracted the following peculiarities of orthography at that period relating to the parish of Dunfermline: — Dunfermelyin; Kyers Bath (Kiersbeath); Corsgatts (Crossgates); Foddes (Fods, N. and S.); Garuock (Garvock), a mansion of the Welwood family, which stood on the hill behind Transy-house, entirely covered with wood, towards the west and south-west, with a small loch at the bottom of the south-west extremity, named Monwhur; Neithertoune (Nethertown); Meldros (Meldrum); Balmuley (Balmule); Craigdukiy (Craigdukie); Craiggat (Craigincat); Gallets (Gellets); Meadaw (Meadow-end); *Tournirch*, probably the same as *Tournour* (hill), noticed at page 1 of this volume; Whale-heaven (haven), where the Lyne burn flows into the Forth, near Charlestown, probably so named from whales being sometimes caught or stranded there; as also Rasyth (Rosyth); Dowcraig (Dhu-craig); Dowloch (Duloch), in the parish of Inverkeithing.

There is also a *St Margaret's Well*, stated to be situated between Touch and Whitfield (Whitefield), but none appears now to be known by that appellation. It may probably, however, be the same as a well in the same direction, which affords at present a considerable portion of the supply of water to Touch Mill, and which is also quite near the farm-steading of Sheephouse-well, the latter possibly owing the final syllable of its name to this ancient well, with a less dignified prefix.†

An Ordnance plan of the city of Dunfermline, in seven sheets, on the scale of five feet to one statute mile $= \frac{1}{1056}$, coloured and uncoloured, and another on a smaller scale, were finished in 1856. There are also two large sheets of the rural portions of the parish, the southern one embracing part of Inverkeithing parish.

Swan's *Views of Fife*, noticed at p. 79, are the illustrations, and form the accompaniment of Leighton's three volumes of the *History of Fife*, 1840, the latter generally bound together in

* Information kindly communicated by the Rev. Principal Lee.

† Or a well at Chapel-well farm, near the old chapel of St John.

one volume, and the illustrations in another. There are four views of Dunfermline, all very good; one of the town, from the south; a second of the new and old Abbey Churches from the south-east; a third of the interior Old Abbey; and a fourth (the frontispiece) of the Abbey Porch, including part of the town.

In Beattie's *Scotland Illustrated*, 1838, at pp. 144–146 of the second volume, there is a brief but glowing description of the Abbey of Dunfermline, along with a very good view of the new and old churches, and of the much-admired large west window of the Refectory, and its south wall still existing, taken from a point near the middle of the new burying-ground, S.E. from Queen Margaret's tombstone, within the existing remains of the Old Lady Chapel. The Steeple, Tower, and intermediate high-angular cope, with small oval opening, and three little arches at the west end of the Old Church, are exhibited to good effect.

An engraving of the four elegant Gothic windows of the ancient choir of the Abbey, forming part of its north-eastern wall, existing in 1819, but then demolished in order to make room for part of the site of the present new church, begun at that period, will be found on Plate XVI. of the first volume. A drawing of them had been made by the late Mr Mercer, whose name often occurs in that volume, and some very excellent oil-paintings of them are to been seen in the parish, as at Logie House. The reduced sketch of them in the engraving noticed was obligingly taken for this work by Mr J. Noel Paton, who has since risen to such high and deserved celebrity by the various productions of his fancy and pencil.

There is a very neat view of the north side of the Old and New Churches, not usually taken, a lithograph by Shenck and M'Farlane, lithographers, Edinburgh, inserted along with other views in an interesting little biography, called *The Night Lamp*, a Narrative, &c., London, 1851, by the Rev. John M'Farlane, LL.D., Glasgow (a native of Dunfermline).

But the most recent and correct views of the Abbey Church, including the Palace, are five, with two vignettes, in *Billings' Antiquities of Scotland*, a work begun in 1845, and completed in 1852, all exhibiting great accuracy and taste, accompanied by letterpress description.

The plates of the nine beautiful views of Dunfermline, referred

to on p. 81, were subsequently purchased by the author, and most of the views have appeared in the first volume. They are those which are stated to be engraved by John Johnstone. The others were executed for the author by W. H. Lizars, and are quite new.

The following is a list of the *Landowners* in 1857:—The Right Hon. the Earl of Elgin; William Madox Blackwood of Pitreavie; Sir Peter Arthur Halkett of Pitferrane, Bart.; James Hunt of Pittencrieff; A. Maconochie Welwood of Garvock and Pitliver; George Robertson Barclay of Keavil; Trustees of the late D. Charles Durie of Craigluscar; Misses Downie, late of Appin, for Belyeomen, &c.; John Watson of Halbeath; Adam Rolland of Gask; G. Buchan Hepburn of Clune; James Kerr of Middlebank; Mrs D. and Mrs J. Aitken of Southfod; The Guildry of Dunfermline for Chapelwell, &c.; The Marquess of Tweeddale for Kiersbeath; John Meiklam of Duloch for Sunnybank; The Carron Company for Netherbeath; James Alexander of Balmule; James Stenhouse of Northfod; James Thomas of Transy; Thomas Spowart of Venturefair and Broomhead; The Trustees of James Aitken, Alva, for St Margaret's Stone; Charles Drysdale of Woodmill; Erskine Beveridge of Brucefield; Rev. Dr John Bruce of Netherbeath; Trustees of the late Sir Robert Preston for Lochend; Robert Douglas of Abbey Park; D. Flockhart of Easter Craigdukie; Trustees of the late Andrew Main of Fodbank; Heirs of William Walker of Meldrum's Mill; Walter Brown of Colton; Robert Heron of Headwell; The Misses Liddell of Brieryhill; D. Curror of Wester Craigdukie; Sir John Malcolm of Balbeddie, Bart., for Netherbeath;* Andrew Colvill of Dunduff; Mrs John Douglas, Lochhead; Society of Gardeners, Dunfermline; W. Beveridge of Bonnington; Walter Brown of Colton; James A. Hunt of Baldridge for Chamberfield; Henry Young of Cleish Castle for North Lethans; Robert Dalgleish of Tinnygask; A. L. Wardlaw, portioner of Garvock.

* Netherbeath is the name of three distinct conterminous properties, situated at the south and south-east of the Hill of Beath. There is also Swinton's Beath at the foot of the ascent of the hill, on the south-east, but in Beath parish. The hill itself is partly in Dunfermline, but chiefly in Beath parish, and commands at its summit a most extensive and diversified prospect in all directions, including, toward the north, a part of Lochleven, and its Castle.

Valuation of Lands and Heritages within Parliamentary Boundary,	£25,049	2	3½			
Stirling and Dunfermline Railway within do.,	417	18	0			
Edinburgh, Perth, and Dundee do.,	202	10	0			
				£25,669	10	3½
Valuation of Lands and Heritages beyond Parliamentary Boundary,	£39,097	10	0			
Edinburgh, Perth, and Dundee Railway,	1243	10	0			
Stirling and Dunfermline Railway,	192	7	9			
Halbeath Railway,	205	11	11			
				£40,738	19	8
Valuation of Lands and Heritages within Parish, *June* 1857.				£66,408	9	11½

New Parochial Registers.—The new legal system of registration of Births, Deaths, and Marriages, commenced in January 1855, and during that year and 1856 the total number of births, deaths, and marriages, registered in the burgh and parish of Dunfermline, has been as follows :—

Years.	Births.			Deaths.			Marriages.
	Males.	Females.	Total.	Males.	Females.	Total.	
1855	387	380	767	220	210	430	177
1856	437	393	830	182	187	369	153

The average of births, deaths, and marriages registered in these two years is as follows : Births, 798½ ; Deaths, 399½ ; Marriages, 165.

ANTIQUITIES.

P. 84–91. The Die, which is noticed as having been found a few years ago buried in the site of King Malcolm's Tower, is now ascertained to have been that of a forger, both because there was no Mint at Dunfermline, and because a coin which had been struck with it is clearly base metal.

A few verses recently written on the interesting incident between Malcolm and his false Baron, related here and at p. 483,

as told by Winton, Matthew of Westminster, Tytler, and Lord Littleton, are given below.*

The large stone on the west side of the Queensferry road, a little north from Pitreavie gate, which tradition says that the Anglo-Saxon princess, Margaret, after quitting England in company with various members of her family, and nobles of her country, and seeking safety from a storm in the Firth of Forth, where they landed at a bay a mile west from North Queensferry (subsequently designated from this circumstance St Margaret's Hope), and journeying on foot, along with her royal party, up to Malcolm's residence in the Glen, rested on or leaned against, from which circumstance it has ever since been called St Margaret's Stone, was lately removed from its position by the Road Trustees while lowering and improving the road, and placed on the top of the adjoining wall, not angularly as before, but parallel to the road. The reason given for the removal was the avoidance of risk of accidents by vehicles coming in contact with it,

* King Malcolm sat in a lordly hall
In his Palace of the Glen,
Where he held his court, for greenwood sport,
He and his hunting men.

The wine they ply while the mirth runs high,
Till the oaken rafters rang,
But Canmore's eye mark'd a Baron nigh
Who neither laugh'd nor sang.

Then rose the King,—" Good barons all,
We must to Edwin's town,
Yet ere we go, we'll have one day mo',
To chase the red-deer down.

When the sun slants through yon eastern glade,
Prepare our bold huntsmen;
But, ere the day, I've a vow to pay
In yonder twilight glen.

One man alone must wend with me,
And, baron, it is *thou!*"
His dark eye burn'd, as full it turn'd
On the baron's gloomy brow.

O pale, I ween, grew that iron cheek,
For well his conscience knew
Of a deadly plot, in which 'twas sought
To slay King Malcolm true.

alleged to be greater by the lowering of the road. Some antiquarians, although not seeing the force of the reason, urged that it should at least be retained as nearly as possible in its original direction, and suggested various modes of its being so with ease and safety, but without success. As it cannot now, so well as before, tell its own tale, and is more conspicuous, it is hoped that the trustees will at least affix a plate to it, informing strangers of its traditional story, and recent change of position.

The Burgh Seal of South Queensferry (*Passagium* or *Portus Reginæ*) is engraved on Plate No. IX. of this volume. It represents Queen Margaret crowned, suspended over a skiff, with a rope in her left hand, attached to the prow, while she holds in her right hand a sceptre tipped with a *fleur-de-lis*. It is no doubt emblematic of her crossing at the ferry.

St Margaret's Cave.—In addition to what is already stated regarding St Margaret's Cave * in the glen, it may be mentioned that, on the right of the entrance outside, there is a small recess

The morrow morn, o'er the dewy grass,
King Malcolm leads the way,
And the guilty knight, in armour dight,
Follows as best he may.

The wond'ring barons saw them go,
Each in his armour clad;
And they bode no good from the king's dark mood,
And the baron's visage sad.

But when they reach'd a distant glade,
Said the king, with searching eye,
"I know thy plot; nay, tremble not,
Though justly might'st thou die.

Alone I stand, and far from aid,
No human eye can see;
Strike the wish'd blow, lay Malcolm low,
He will not hinder thee."

That moment the proud baron's heart
Deep felt remorse's sting,
He dropp'd his sword, and with humbled word
Knelt low before his king.

His gen'rous lord forgave the wrong—
He raised him from the ground—
And from that hour, in camp or bower,
No truer man was found.

* Said to have been once Alcave (Alcove) and Oratory.

in the rock, similar to what is usual for holding consecrated water at the entrance into Roman Catholic churches, and still exists in the porch of Dunfermline Abbey; and there is another larger one on the side of the south interior wall, which may have been cut out for holding a crucifix. It is said that there was a stone table in the centre of the Cave, as late as 1760, and if so, it would probably be removed when the present well inside was dug, which was not long thereafter.

There is a tradition, founded on great probability, that when the access to the town from the west was through Pittencrieff grounds, there was a footpath leading up from the lower part of the east side of the Tower-hill to the neighbourhood of the Old Town-house, facing the High Street, as also proceeding northward along the foot of the glen and west to Rumblingwell.

Mr George Chalmers, merchant in Edinburgh, and proprietor of Pittencrieff in 1767, began his bridge over the ravine, as a new approach to Dunfermline from the west, in July of that year, three years after the commencement of the building of the North Bridge of Edinburgh, the foundation of which was laid the year previous. But although that bridge was begun in 1763, from some interruption in the manner of its construction it was not finished nor opened to the public till 1772. It was most probably from it that Mr Chalmers took the idea of his Dunfermline bridge, which was completed and opened in 1770, and which has proved so great an advantage both to the Pittencrieff estate and to the inhabitants of Dunfermline. The proprietor of Pittencrieff, by stipulation with the burgh, is bound to uphold the bridge. The street over the bridge is appropriately named Bridge Street, but the bridge itself is not seen from it.

The following report, from a few gentlemen appointed to inspect this bridge, and presented to the Town Council at a meeting held on the 5th August 1857, affords some information relative to the present state of it:—

"In terms of an appointment, we have examined the bridge over Tower Burn, below Bridge Street. We found that the original structure extends to the length of two hundred and seven feet. It is in a good state of repair, and appears to have been a very substantial and well done job. There has been an extension at each end. The south extends twenty-eight feet,



Vue de la Ville et de l'Abbaye

DUNFERMLING.

1690

and the north sixty feet. These portions have not been so well done at first, and they are not so close and substantial-looking now. The north has been done with wasting stones, and some of them are a little decayed. The west abutment of south extension is a little out of repair, but none of these defects, in our opinion, are such as to cause apprehension for the stability of the structure."

From a conversation which followed, it appeared to be the opinion of the Council, that it was only the central portion which the proprietor of Pittencrieff estate was bound in the bond with the burgh to keep in repair.

The original entrance to the town from the west is shown in Plate No. IV., taken from Slezer's *Theatrum Scotiæ*, a short account of which work is given at pp. 80 and 90 of first volume.

In stating the fact of Elizabeth, sister of Charles I., being, as well as himself, born in the Palace of Dunfermline, I have styled her Queen of Bohemia. She was indeed actually so, but only for a comparatively short period, and in very troublous circumstances. Her residence at Heidelberg, on the Rhine—only the front wall of which remains—is still styled *the English Palace*, and, along with the triumphal arch, was erected by her husband, the Elector Palatine, Frederick V., in honour of their nuptials. It forms part of a large quadrangle, other portions of which are studded with edifices of great beauty and historical note, erected at various periods from 1300 to 1607—as the Elector Rudolph's structure, the grand gateway, Rupert's building, the church, and Otto Henry's building, the octagon tower, the tower of the Elector Lewis, and the Knights' hall, with fine façade still remaining. Only portions of some of these structures exist, partly from the decay of time, but chiefly from the violence of numerous assaults, and different conflagrations, the last of which was caused by lightning. Its terrace, overhanging the town and beautiful valley of the Neckar, with the vine-clad hill on the opposite side, and an extensive plain stretching in another direction towards the distant Vosges, is a favourite and justly admired promenade, commanding one of the most interesting and extensive prospects to be met with on the Continent.

A vacancy having taken place in the Bohemian throne, "among the princes who were competitors for the dignity," says



Vue de la Ville et de l'Abbaye

DUNFERMLING

1690

Schiller, "Frederick had the chief claim on the confidence and gratitude of the Bohemians; and among all the competitors there was no one in whom preference, arising from private interests and popular inclination, was apparently so completely justified by the advantages of the state. Frederick was of a free and spirited disposition, of great goodness of heart, and regal liberality. He was the head of the Calvinist party in Germany, the leader of the union" (Protestant Evangelical), "whose resources were at his disposal, a near relation of the Duke of Bavaria, and a son-in-law of the King of Great Britain, who might lend him his powerful support. All these advantages were prominently and successfully brought forward by the Calvinists, and Frederick was chosen king by the Assembly at Prague, amidst tears of joy and prayers for his success." *

He at first hesitated about accepting the crown, when the Electress piquantly and energetically said to him, "You were bold enough to marry the daughter of a king, and do you hesitate to accept the crown which is voluntarily offered you? I would rather live on bread at a kingly table, than feast at an electoral board." † Her words were realised in her destiny; for, as the same writer relates, "a rash confidence in his untried strength, the influence of French counsels, and the seductive glitter of a crown, had impelled that unfortunate prince into an enterprise to which neither his genius nor his political powers were at all proportionate. By the partition of his territories, and the bad understanding which subsisted among their possessors, the power of the palatinate was enfeebled, which, if wielded by a single hand, would have rendered the issue of the war for a long time doubtful." ‡ During Frederick's struggle to maintain his newly-acquired dignity, his father-in-law, James of England, from being engrossed with cares and objects of his own, stood for a long time aloof, and only when he began to see peril awaiting his daughter's rank and happiness, offered assistance for averting it. For, from the feebleness or mean desertion of the Protestant German princes, the powerful Ferdinand II., after the fatal battle of Prague in 1620, deprived the unfortunate Frederick both of his Bohemian crown and his

* *Thirty Years War.* 12mo. 1828. Vol. i. p. 129.
† Ibid. p. 131. ‡ Ibid. p. 147.

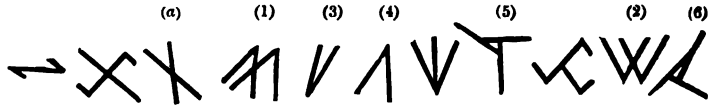
palatine electorate — his hereditary dominions being shared among his enemies.

Mr Macaulay also sanctions the title of Queen of Bohemia, as applicable to the unfortunate Elizabeth, in quoting a proposal of Burnet's in the House of Lords, at King William's suggestion, that on certain events, as to issue occurring, "The crown should, failing heirs of her Majesty's body, be entailed on an undoubted Protestant, Sophia, Duchess of Brunswick-Lunenburg, grand-daughter of James I., and daughter of Elizabeth, *Queen of Bohemia*," a proposal which the Lords unanimously assented to, but the Commons unanimously rejected it.*

As to the Annunciation Stone on the ceiling of the oriel window of the Palace, a cast of which, in plaster-of-Paris, the only one ever executed with success, and by a native of Dunfermline, is at the Manse, it may be remarked, that the anomaly of the angel holding apparently a scourge in his right hand, is now believed to be a blunder of the artist, in place of a sceptre (one of peace), and the angel's right wing, the upper part of which it touches.†

In the crypt or vault adjoining the Palace, under the ruins of the palace kitchen, there are various mason-marks upon certain stones of the pillars, upon the wall at the north side of the east door, and also upon the outside of the vault. Those in the interior are

(a) (1) (3) (4) (5) (2) (6)



and in the exterior



Mr A. Jervise, F.S.A., Scot., when in Dunfermline (May 1857) copied these, and presented them to me, with the following note:—"Marks (1) and (2), (3) and (4), (5) and (6), appear respectively to be the same marks inverted. All the above

* *History of England*, vol. iii. pp. 394, 395.

† *Vide* Vol. I. Plate V., opposite p. 93.

marks are frequently repeated upon the same part of the building." He adds, "They are curious, in so far as none of them are similar, with the exception of that marked ($\frac{a}{x}$), to those engraved in the *Archæologia*, vol. xxxiv., in connection with an excellent paper on the subject by the late eminent Scottish antiquary, Patrick Chalmers, Esq. of Aldbar, and given as for the cathedral and steeple of Brechin." He does not think that there is much to be gathered from mason-marks, and alludes to a theory abroad lately, that the number of such marks upon a building indicated that the same number of masons were employed in its erection. He has paid, however, great attention to the subject, and having collected at various periods merchants' marks from tombstones, and masons' marks from old ecclesiastical and baronial buildings, he communicated a selection from the former, with accompanying instructive memoranda, to the periodical entitled *Current Notes of Early Merchants' Marks in England*. Those which he sent were all from freestone monuments in the burial-grounds at Stirling, Old Greyfriars (Edinburgh), Perth, and Dundee. The paper will be read with interest by the curious in such subjects.

I may here introduce a portion of a communication which I had the pleasure of receiving from Edward A. Freeman, Esq., M.A., late Fellow of Trinity College, Oxford, in January 1856, after a short visit which he paid me a month previous, written from memory, on the ancient buildings in Dunfermline.

"As to the Palace," he says, "I think you give sufficient historical data for fixing the date of the earliest existing portions of the Palace, namely, to the reign of Robert Bruce. You say that all the buildings were destroyed by Edward I., the Church forming a self-evident exception, and that it was subsequently a royal residence of King Robert. From this it clearly follows that he was its rebuilder. This date agrees very well with what I remember of the earlier portions. I do not think there is anything earlier, but there are signs of one, if not two, later alterations. I should assign the whole of the Palace and the domestic buildings of the monastery to a general reparation after the destruction by Edward I.; a reparation which might easily be extended over the greater portion of the fourteenth century. The

great window of the refectory cannot be very early in that century.

"The date, 1100, in Arabic figures on the Annunciation Stone, cannot possibly have anything to do with the date of any portion of the Palace. I do not profess to know the exact time when those figures were introduced into Britain, but certainly they were never used in lapidary inscriptions for ages after. A date on a medieval building, especially an early one, is something exceedingly rare; and the few that do occur always exhibit, just like the monumental inscriptions, some modification or other of the Roman notation. I very much doubt whether the Arabic figures were ever used for such purposes in England before the sixteenth or quite the end of the fifteenth century. Also, there is clearly no building at Dunfermline, except the nave of the Church, which can possibly be of anything like so early a date as 1100. All is well-developed Gothic.

"I find Daniel Wilson places St Rule at St Andrews as late as 1140 or 1150. I thought it was earlier; but as it is in any case clearly older than the present cathedral, it does not affect my general argument."

By referring to the first volume, p. 104, it will be seen that the opinion there expressed as to the date on the stone in Arabic numerals, is consistent with what Mr Freeman says about the lateness of the introduction of this notation on lapidary inscriptions, viz., that it was in the time of Abbot Dury, between 1530 and 1541, when his armorial-bearings were put on the stone, and inserted as what was "the then reputed age of an old but smaller palace, built in the comparatively peaceful reign of Edgar, son of Malcolm III." As, however, the lower portion of the present ruin exhibits Gothic architecture in the original windows, which was posterior to the time of Edgar, his building, which might be but small, must have given way to this; and perhaps only little more than the foundations of it were left.

I may state an opinion of Dr E. Henderson, that the space preceding the date 1100 may have been occupied with old Roman letters, corresponding with this date, the letter C, as the first of them, being still distinguishable; and it might be deemed at that period desirable not to touch them, but to add the date in



PLATE VI.



REFECTORY, DORMITORY, CHURCH, QUEEN'S HOUSE &c.
FROM THE ABBEY GATEWAY AS IN 1806
DUNFERMLINE.





Arabic figures on the same line. And it is a curious circumstance, that on again closely inspecting this part of the stone, while writing this account of it, I have discovered the same date twice given in very small Arabic figures, immediately below the line containing the larger ones, within a space about an inch in length. And the stone being probably placed in its present position during the abbotship of Dury, the last abbot, he might wish his arms to be put on it, which are immediately above the date. Where the stone, with its device, had previously been, if elsewhere, it is needless to conjecture. It is even not unlikely, according to the opinion last expressed by me in 1844 (vol. i. p. 486), that the stone had been sculptured, as well as ornamented with Dury's arms, and the puzzling ancient date inserted on it, all at the same period.

Adjoining the north extremity of the west gable of the Palace there are the foundations of what was probably a small structure, to which Queen Anne of Denmark, spouse of James VI., might resort for a view of the Glen, and other purposes—having access to it through her yard or garden, situated between the Palace-yard and her separate dowry-house, which stood partly on the public road, with pend underneath, and partly on the presently enclosed policy-ground of Pittencrieff. Between it and the Abbey Church were the houses of the Palace Constabulary, and Bailie of Regality. All these, along with the west end of the church, dormitory of the monks, beautiful window of the Frater-hall, &c., are well shown in a conjunct view, taken from a position near the Abbey Pended Gateway, in Plate No. VI. of the present volume. For the draught of most of this view I am indebted to Dr E. Henderson, who had some old sketches of these edifices, with which he obligingly favoured me.

The view of the Palace, No. V., was drawn and engraved for this volume by Mr Banks, Waterloo Place, and I have confidence in saying, from the pains taken with every portion of it, in the sketching, engraving, and examination, that it is the most full and accurate which has ever been published. It includes, towards the right, a window of the Refectory, and upper portion of the intermediate gateway.

A good plan of the ground, at present in dispute between the Crown and Mr Hunt of Pittencrieff, around the Palace, and in-

cluding it, as well as of the Abbey, churchyard, &c., was prepared, under remit from the Hon. Lord Mackenzie, of date 17th March 1855, by Henry J. Wylie, C.E., and is appended to the Record and Appendix in the action, printed by W. Blackwood & Sons.

The broad roadway, mentioned as forming the continuation of the regular entry into the town by the wynd, was not *between*, but on the *west side* of the Constabulary and Regality Bailie houses. These houses, which are represented in Plate VI. of the present volume, were removed, not in 1753, as stated in Mercer's Chronological Table, but in 1797. The former date was that of the removal of an old building to make way for a stable on the south side of the new tower or steeple.

The Marquess of Tweeddale, the successor of the Earl of Dunfermline in his heritable offices and rights, had a tenement at the head of St Catherine's Wynd, fronting the gate of the old churchyard, as seen by me in an old title-deed in the possession of a writer in Dunfermline, of date 1704. The site of it is marked in the new ground-plan, Plate No. I.

I have noticed, in the note p. 110, a narrow street leading west from Queen Anne Street, called *Rottenrow*, but which, from being a continuation of it, has lately received the same name. Rejecting the vulgar derivation of the name from "rats" (or "rattons," Scotticè), as if the neighbourhood were peculiarly infested with such animals, I suggested, as a probable derivation, that it was from the *route* or course taken in some of the processions of the Romish Church, whence also a street in Glasgow, near the Cathedral Church there, might have been similarly named. I find that this was the opinion of a writer in the London periodical, *Notes and Queries*, (September 7, 1850), as to the origin of the name of the Glasgow street, who says, *inter alia*, "although, in 1458, the *Vicus Rattonum* is the term actually used in the Archbishop of Glasgow's chartulary," the circumstance of the Rotten Row Port having perhaps the more classic origin of the *Ratumena Porta* in ancient Rome, and "having stood at the west end of this street, and the Stable Green Port near the east end, which also led to the Archbishop's castle, it is probable not only that it was the street through which processions would generally proceed, but that the port alluded to, and





OLD HOUSE HIGH STREET WEST SIDE OF DOUGLAS ST
REMOVED 1827.
DUNFERMLINE



MILL PORT AND ADJACENT BUILDINGS
FROM THE SOUTH 1827
DUNFERMLINE







FROM THE SOUTH WEST.
DUNFERMLINE.

after it the street in question, were dignified by the more learned of our ancestors with the Roman name; of which, or of the Latin *rota*, the present appears a very natural corruption." He refers to Facciolati's Dictionary *voce* "*Ratumena Porta*," as well as Gessner's "*Lambda*." Another correspondent (January 10, 1852), subscribing himself "Buriensis," suggests, as to the origin of the name, "that it may arise from the woollen stuff called "rateen," and instances a Rateenrowe occurring in 1437 in Bury St Edmunds, which was the great cloth-mart of the north-eastern parts of the kingdom; and where, at the same time, were a number of rows named after trades, as Lyndraper's Row," &c. A third (February 14, 1852), in his examination of the *Hundred Rolls*, or *Acre Books* of the various parishes in the hundred of Skirbeck in Lincolnshire, and finding that a portion of several of those parishes was named *Rotten Row*, contends for a military origin of the name. He cites Camden deriving the name from *Rotteran*, to muster; "and we know," he says, "that the Barons de Croun and their descendants, the Lords Rous, who formerly held the manor of Freiston, were in the habit of mustering their vassals under arms." He quotes Blount in his *Glossographia*, 1670, defining *rot* to be "a term of war; six men (be they pikes or musketeers) making a *rot* or file;" "nine *rots* of pikes, and twelve *rots* of musketeers, or 126 men, making a complete company;" also Cole, in his Dictionary, 1685, explaining rot to be "a file of six soldiers." And from these authorities he infers that the term Rotten Row is a corruption of the name originally applied to the place where the feudal lord of a town or village held his *rother* or muster, and where the *rots*, into which his vassals were divided, assembled for the purpose of military exercise. There is a Rotten Row in Hyde Park, London, and old streets in Leith, Aberdeen, and other Scotch towns, had the same designation. The Dunfermline Rotten Row, like the Glasgow one, had two ports in the vicinity, one in the east (the Cross Wynd Port), and another on the west (the Collier Row or Mill Port) A view of the Mill Port and adjacent buildings, as they were in 1627, is given in Plate VII.

Besides the remains of the Abbey old wall, noticed as still existing to the south at the head of the glebe, and at the manse

gate, there are three portions of it in what was the *Viridarium*, or Abbey gardens, long the familiar name, as shown in the ground-plan, Plate No. I.

Page 112.—*Frater-hall.*—In addition to the measurements already given of this edifice, I may state that the height of it from the floor-line inside, is 26½ feet, but, from the present ground surface, it is, as already stated, 30 feet, while its length is 121 feet.

From some diggings made, in April and May 1855, by Mr William Clark, jun., for Dr Henderson, two or three feet of the east gable, within a few inches of the surface, were discovered. The stones were ashlar and finely polished. The foundations of the north wall were also found of the same description, but apparently of the uncommon thickness of 9 feet, while that of the south wall is only 5 feet 9 inches. The explanation of this, however, most probably is, that this thick sunken wall was the foundation partly of the south wall of the dormitory and cloister court, which both adjoined the Refectory on the north.

At the east low corner of the existing wall there are still visible projecting stones, about 2½ feet above the walk, apparently the springs of an arched roof, which probably once covered a long apartment northward, underneath the floor of the Frater-hall, said to have been used at one time as the rendezvous dog-kennel of the Fife Hunt. Part of an arch still remains close to the wall, above which there seems to have been a platform, about 4 feet higher than the principal floor of the Frater-hall, and to which there would be a few steps leading to the Lectern Gallery. The groined roof and tracery of the windows of this gallery, which were long in a dilapidated state, were recently well repaired, at the sight and expense of her Majesty's Commissioners for Woods and Forests.

Such an appendage of the Refectory is common in all the ancient abbeys. The largest one which I have seen is in the extensive and romantically situated Fountain's Abbey, near Ripon, Yorkshire. A good stair leads up to it at one end, and it is so long that nearly a dozen persons can stand abreast of it. Another is at Chester Abbey, quite entire, with eight light fluted pillars and Gothic arches at the outer side of the stair leading to it, and one at the projecting angle of the desk, with

a raised seat to hold two persons—"the ancient oratory," as it has been described, "from which one of the 'Knights of the Cowl' daily 'said grace,' and pronounced a classic oration, while his brethren were at meals in the spacious hall beneath him."

At the east side of the projecting south transept, a very large and deep cutting was made to discover, if possible, the crown of an arched roof of an apartment below, the angular coping of the entrance to which is still seen at the bottom of the high west wall of the adjoining garden, behind the flour-mill. There are also small low arches there, probably of narrow windows, intended for the admission of light to it. Along with the strong masonry above, there were found several carved stones, such as of pillars, large and small, arch stones, two sculptured hands of a man's size, and on the third finger of the right hand of one of them there was a ring cut out of the stone; part of the arms of a statue, apparently of a warrior clad in mail; a marble ornament, which had been richly gilt, and fragments of paving-tiles of various colours. The crown of the arch was met with, 7 feet under the surface of the walk above, and apparently about 15 feet in width.

The sunk portion of the doorway into Sir Henry Wardlaw of Pitreavie's burying-vault, between the three eastmost buttresses on the south side of the old church, noticed at p. 120 of the first volume, was seen, showing that the doorway had been 11½ feet high and 5½ feet wide, with an arched top.

The following are some of the measurements of the Octagon Tower, on the north side of the admired west window of the Frater-hall. The circumference of it, above the top of the side wall of the hall, is 31 feet, and the width of each octagon space 3 feet 10½ inches. The tower below this upper portion projects about 18 inches all round, and seems to have had a circular parapet and paved walk, as a small arched doorway comes out through the tower upon this walk. The height of the tower from the street to this walk is 45 feet, and the height of the upper portion from this walk is 18 feet 10 inches—altogether 63 feet 10 inches. There had been a similar octagon tower, parallel to this, at the upper south end of the large window, with a stair-case to it.

The diameter of the spiral staircase to the former is 12 feet.

There are five open slits in it, evidently for the admission of light and air. It reaches from the well at bottom to the octagon portion of the tower, with a door still existing to the outer circular walk, and another door also still remaining leading to the dining-hall. The door at the foot of the tower towards the street, north of the present pended gateway, seems to have been cut out at a subsequent period, as its door-step is 16 inches above the step in the stair below it, and besides, there is no *plat* or landing-place in the stair to correspond with it, nor has it any regular stone lintel, and the stones or rybats are not similar to those in regular building.

The level of the water in the well is about 7 or 8 feet below the level of the adjacent street, and there are at present thirteen entire steps, leading up from it to the doorway, with a few broken ones still higher. The stone step round the well is worn and hollowed, seemingly from the friction of water utensils.

By clearing away a great deal of rubbish inside, near the street entrance-door, a passage was discovered, leading southward, under the great western window of the Refectory, lighted evidently by two low slits, flush-edged outside, but at present under the surface of the external ground, in the direction of the lower tier of apartments under the Hall, seen from Monastery Street, and for a long period built up. An opening being made at the south end, arches were seen within. This passage would lead also to the door under the pended gateway, on the east, seen from it over a wall built some years ago, and one of the terminations of the mysterious subterranean passage leading from the vaulted substructure at the east end of the Palace, described at pp. 95-98 of the first volume.

At the entrance to the passage from the well, was observed a fine specimen of groined arch roofing, similar to what occurs in other parts of the building, particularly in a portion of the passage immediately under the floor of the dining-hall, opposite to the upper tier of small windows, seen from Monastery Street, and entrance to which is obtained from the tower door at the south-west corner of the Hall.

From the discovery, since the publication of the first volume, of the Dormitory between the west end of the Fratery and the nave of the church, represented on Plate VI., I am disposed to

modify my opinion there expressed of the sleeping-apartments of the monks having been under the great hall, at least wholly, and to think that the cellars of the Monastery were there, as their natural and usual position.

Some years ago, while the walk from Queen Margaret's tomb-stone, outside the east end of the new church, was open to a considerable depth, in making or repairing a drain, I observed a series of about a dozen stone coffins in regular order, lying east and west, on which account I have noted in the Ground-plan Plate, No. I., that as the probable site of the cemetery of the monks.

Lately, too, while the sexton was making a very deep digging near the east end of the new burying-ground, he came to a large square water-course from north to south, built with the same kind of ashlar stones as occur in the neighbouring old edifices, and covered with such substances as to indicate that it was not meant to receive fluids from above. It probably conveyed water to the Lavatory, which is understood to have been somewhere in the low south piece of ground, now occupied as a garden, previously referred to, and to which a stair is known to have led down. The water may have come, as it at present does, in a neighbouring mill-lead from the Town Loch.

While the north buttresses of the nave of the church were being repaired a few years since, the date 1675 was discovered, and is still to be seen on the westmost buttress at the rise of the arch, indicating, it is likely, the period of their being built. Near the top, too, of the central south buttress, there is the date 1620.

About nine years ago, the interior of the nave underwent an extensive repair and alteration by parliamentary votes of money, under the direction of her Majesty's Commissioners of Woods and Forests, and superintendence of Mr R. Matheson, then styled clerk-assistant, now Surveyor of her Majesty's Public Works in Scotland. Three of the south columns, which were out of the perpendicular, were entirely removed and replaced by others; a very difficult but successful operation, performed by Mr Andrew Balfour, builder, Dunfermline. The floor was lowered and entirely renewed; and, instead of the old sloping ascent to the new eastern church, steps were added, corresponding with the

ancient *graditorium* to the site of the high altar. The small arches and columns of two of the ancient little chapels or altars on the north wall have been renewed, and the others on both sides are to be so, according as parliamentary grants of money are made. The restoration of one or two more is expected to be immediately commenced. The high windows of the Clerestory galleries have been opened and glazed, as also those of the north side of the Triforium, which is a great improvement. A new ceiling, too, has been given to the nave, divided into oblong compartments.

I have pleasure in inserting the following interesting communication on the architecture of the Abbey nave and the Refectory, kindly communicated to me by Mr Edward A. Freeman, 28th December 1855 :—

"The church illustrates a remark which constantly recurred to me in visiting the few Scottish buildings which I was able to see, namely, that the early architecture of Scotland, up to about Edward the First's time, hardly differs at all from that of England, while the later work is something totally different from contemporary English architecture, and approximates more closely to that of France. The explanation of this artistic fact will be at once found in the political history of the three countries. At Dunfermline we have a grand Norman nave, which might have as well been English as Scottish ; but we have also a north-western tower quite unlike any English tower I know of.

"Dunfermline Abbey, when complete, must have been a large cross church, with two western towers, and, we can hardly be wrong in adding, a third in the centre. From your ground-plan, I infer, that the foundations, when examined, showed signs that the original Norman arrangement, the short presbytery and semicircular apse, remained undisturbed till the destruction of the eastern part of the building. It was, however, modified externally by the addition of several chapels, including a Lady Chapel, with a square end at the extreme east. Of this enough still remains to fix its date in the thirteenth century. There seem also to have been large square chapels east of the transepts, quite filling up the angles, which reminded me of what I am familiar with in some of the larger Welsh churches, as at Brecon, Llanthony, and Ewenny. But the whole of this portion, together with two or three of the eastern bays of the nave, have entirely vanished, and made way for a modern structure, of which I will only say, that I did not find it quite so bad as what I had heard of it led me to expect.

"The foundation of the Abbey you attribute, I believe, to Malcolm Canmore. According to the general analogy of such erections, I should have expected to find his work in the destroyed eastern portions, and

have attributed the completion of the church by the erection of the nave to a somewhat later period—some time, namely, in the first half of the twelfth century. Such would be the ordinary history of a great monastic church, built as they commonly were, gradually from the east to the west. If, however, the existing nave can be made out as belonging to the earlier date, I shall very thankfully accept the fact, as throwing some light on the *vexata quæstio* of Waltham Abbey. If it can be proved that Malcolm Canmore built the channelled piers at Dunfermline, there can be no reason for doubting that Harold may have built the channelled piers at Waltham.

"I will wave, however, these disputed points, on which I have not sufficient evidence before me to judge, and rather set down what most struck me in the general æsthetic effect of the building.

"Dunfermline was an example of the Norman arrangement of three towers, the two western ones terminating the aisles and flanking the gable of the nave. This is very common in England, and has been commoner than it is; for in several cases, as at Winchester, Gloucester, and St Albans, the western towers were destroyed during later alterations, and a different form of west front substituted. In Scotland I conceive it to be less usual, though it occurs, if I mistake not, in all its fulness in the magnificent cathedral at Elgin, which I could not reach. But I did not find another pair of regular western towers in any of the Scottish buildings I saw, while I saw or heard of several instances of a curious practice of *advancing* a tower or towers from the west front, so as to leave the gable of the nave recessed behind them. This is very conspicuously the case in Holyrood Abbey, where the towers—I conceive there were originally two—stand out partly in front of the aisles, partly extending beyond them north and south, so as to approach to the arrangement of Rouen and Wells. At Glasgow, again, the single western tower, so foolishly and barbarously destroyed, projected in front of the north aisle; and I find from engravings that the like is still the case at Brechin. In the other large churches I saw at Edinburgh, St Andrews, Stirling, Linlithgow, and Dunblane, I found no example of a front with two towers like that of Dunfermline. But even at Dunfermline, the English eye will be struck with the fact, that the front has two totally dissimilar towers. This arrangement is common on the Continent—as, for instance, at Rouen—but very rare in England. It still exists at Lynn and St Germans, and did exist at Canterbury and Llandaff, till the latter was ruined, and the former rebuilt uniformly. Nor is the diversity at Dunfermline merely owing to the fact that the existing southern tower is quite a recent erection. It is perfectly clear that the Norman church had two western towers, of which the northern one only was rebuilt at a later period. This northern tower is an example of a class quite unlike anything English. The nearest approach is to be found in the towers of Pembrokeshire and other parts of South Wales. But there is no special resemblance beyond the evident military character of both, and the absence

from both of buttresses, and of any large or elaborate windows. I saw a good many others more or less resembling this at Dunfermline; there are two at St Andrews, and I saw others from the railway at several places in Fife, of which I do not know the names. They are remarkable for the union of the spire with a thorough military character in the tower. This struck me as analogous to the constant occurrence in Scotland of a steep conical roof on the round towers and turrets of castles, which in England either never existed or have been invariably destroyed. The spire is very rare in the military towers of Wales, though a few examples occur in Pembrokeshire. The cross-eylet also occurs in some of the most elaborate steeples of Northamptonshire, though there it may possibly have been more for show than for use. This tower at Dunfermline is most distinctively military, being furnished with machicolations of the most threatening character. I am not quite clear whether it has those corbelled corner-turrets, which are so characteristic of Scottish military architecture, and which occur in the otherwise less warlike-looking tower at Dunblane. The belfry windows, as in the other examples of the class, are small, and have either round or elliptic heads. Both these forms are distinctively Scottish. The elliptic arch is excessively rare in England at any date, and the round arch but seldom occurs, except either much earlier or much later. I cannot as yet judge very accurately of the dates of distinctively Scottish buildings, but I imagine this tower to belong to the fifteenth century. Another feature, much less usual in England than on the Continent, is to be found in the screen between the two towers rising above the real height of the nave. Similar violations of reality in England are more usual in fronts, where the arrangement is somewhat different, as at Wells, Lincoln, Salisbury, and formerly Malmesbury. Beverley and Southwell are the cases most analogous to this of Dunfermline.

"The nave is almost wholly Norman, but its effect is a good deal destroyed externally by the enormous buttresses, something like those at St Davids, which appear, in recent times, to have been found necessary for its support. Internally, too, the view is confused by the great wooden props which there discharge a similar function. But the general effect is very noble, and the proportions are extremely grand. English buildings are very commonly deficient in height, or, what is much the same thing, are, like York, excessive in width. The same may be said of some Scottish buildings also, as Linlithgow and the nave of Stirling. But at Dunfermline, as in Glasgow Cathedral, the effect of height is very striking. And yet, strange to say, there is no attempt to bring the proportion of height into still greater prominence by any marked vertical lines. Indeed, there is hardly anything in the internal elevations which can be strictly spoken of as a division into bays. The upper and lower portions do not at all coincide. One of the grandest ranges of piers and arches in existence supports a triforium and clerestory, without artistic character, and plain even to rudeness. As far as I remember, there is a mere bare arch in each stage, gaping over each of the pier arches, without

any shafts for the roof, or anything to give them the character of an architectural design. It would almost seem as if, from lack of funds, or some other cause, the nave had been commenced on one plan, and finished on a very inferior one. Analagous instances, however, occur elsewhere. Thus, at Berkeley, some of the noblest arcades of their size in England, support on the north side a mere blank wall, and, on the south, a clerestory almost as unworthy of them as that at Dunfermline.

"But the arcades, taken alone, are especially noble. As some of them are fluted and channelled in various ways, they naturally suggest those at Waltham and Durham. They differ, however, from those examples in the absence, which I have already implied, of the arrangement, more common, I believe, in Germany than in England, which, in both those churches, groups the arches in pairs, and produces a distinction of principal and intermediate piers. Dunfermline differs also in the general proportion of the piers themselves. At Waltham, and still more at Durham, the piers are considerably more elevated than those, for instance, at Norwich, some of which also are channelled in a similar way. I am not clear that this is an improvement, as I must confess a great fondness for the arrangement of the massive pier and huge triforium, of which Norwich is the typical instance. Still less can I admire the enormous height of the piers at Gloucester and Tewkesbury, throwing the upper stages into complete insignificance.* Now, Dunfermline, while employing a form of pier very much elongated for the style, far more so than at Durham or Waltham, remarkably avoids this fault. The fact is, that at Gloucester and Tewkesbury, the piers are strictly *piers*, mere masses of wall, carried up to an extravagant height. At Dunfermline they assume more of the nature of *columns*, and are treated as such, being finished with a distinct *capital*—octagonal, if I rightly remember—instead of the mere *impost*, following the shape of the pier, which we find at Tewkesbury and Gloucester. The pillars at Dunfermline are rather analogous—though, I think, more massive—to such examples as Buildwas and Fountain's Abbey, and the Infirmary—vulgarly called the Conventual Church—at Ely. In these there is no triforium, the clerestory coming down immediately upon the arches. At Dunfermline the greater relative height admits of a well-developed triforium,† and there is no fault to be found with the mere proportion of that feature and the clerestory, but only with their unworthiness in point of detail, to be joined with the grand arcades below. Were the whole in harmony together, Dunfermline would be one of the grandest Romanesque designs in Britain.

"The aisles are in harmony with the lower and not the upper portions of the nave. They are, I think, vaulted; and I certainly remember that the windows were better finished than those in the clerestory, and that they had decorative arcades beneath them. There are two very grand

* See my *History of Architecture*, pp. 240, 242.

† At Fountain we have piers not unlike Dunfermline, also great height, yet no triforium.

doorways, especially the great western one, set in a sort of shallow porch, which one does not often see on so great a scale. I think I remember that some of these shafts of the doorways have that peculiar Ionic volute in their capitals, which is a sure sign of early Norman work. We find it in the White Tower, in the early parts of Ely, and in the wonderful western doorway of St Woollos, at Newport. I think, also, but am still less clear about it, that others presented that rude quasi-Doric form, hardly developed into a cushion, which occurs in the primitive church of St Regulus, at St Andrews. If I am right in these reminiscences, these two facts would fall in with the view which attributes to the nave of the Abbey a date before the close of the eleventh century.*

"When the north-western tower was rebuilt, possibly owing to a fall of its predecessor, one or two adjoining bays were recast in the same late style as the Tower itself. They reminded me of the similar process which has also recast a bay or two at the west end of Gloucester. But

* "If I mistake not, the theory implies that Malcolm Canmore built the nave first and the choir afterwards. This would be roversing the usual process, but it would be conceivable under certain circumstances. I am not sufficiently versed in Scottish ecclesiastical history to know whether any establishment of Culdees, or similar early foundation, existed at Dunfermline before the time of Malcolm Canmore. If such was the case, it would be quite possible that their church might have been retained for a while as the choir or presbytery of the new church, and the nave been added to the west of it. Thus at Llandaff, as I have tried to show in my work on that cathedral, the peculiar arrangements are owing to the present nave and choir having been erected directly to the west of the original small church of Bishop Urban. Similar I believe to be the explanation of the peculiarities of Dunblane cathedral, so strikingly analogous to Llandaff. The lower part of the tower—apparently detached, in its original state—points to the existence of a small early church analogous to St Regulus, at St Andrews. This small church, I conceive, was retained as the choir, when the present nave was added; afterwards it was destroyed, and the present choir substituted. Hence the difference between Dunblane and St Andrews. At St Andrews the primitive church was left untouched, and the new cathedral built, after the ordinary type of a cathedral, at a little distance. At Dunblane the cathedral was formed, just as at Llandaff, by a gradual metamorphosis of the primitive church; consequently it never assumed the full cathedral type with transepts and central tower.

"But if such a primitive church existed at Dunfermline, and was retained for a while as a portion of the Abbey, it must have been exchanged for an ordinary Norman east end very soon after the addition of the nave. The short presbytery and round apse, shown in your ground-plan, could hardly, by any possibility, come before the eleventh or after the twelfth century. It is the characteristic Norman arrangement, distinguished alike from earlier and later ground-plans. The primitive churches of old British origin, as in Ireland, were, I believe, square-ended, and not apsidal, and that same insular tradition began again to reappear late in the twelfth century. St Andrews and Glasgow have flat ends. The apse seems only to have reappeared in Scotland with the much later French influence."

the Scottish style adapts itself much better than the English to the Romanesque work which was to be remodelled. I observed above that the later Scottish architecture freely employs the round arch. Consequently, in recasting these bays, there was no occasion to innovate upon their original form or proportion, but merely to clothe them with the detail in fashion at the period.

"One or two of the Romanesque piers at Dunfermline are recent insertions under the old superincumbent mass,—a noble feat of engineering skill, and doubtless rendered needful by the condition of the building. Yet I must regret that the masonry of the new piers is so much out of character with the ancient work. The joints are far too fine. The wide-jointed masonry seems to be as essential to a grand pure Romanesque design as the round arch or the square abacus. It is the principle of distinctness of parts carved into the very walling. Yet the old builders often destroyed it themselves. Not only the brick-work of St Albans, but the ashlar of Fountain's, was *whitewashed*.

"The conventual buildings at Dunfermline lay on the south side. In England this is more usual than the north, though the instances of the latter position form a numerous list of exceptions, beginning with Canterbury itself. I do not know what may be the Scottish use on this point. At Holyrood and St Andrews the south side was chosen, in the latter case, for a manifest reason, as being the inland side. At Dunfermline, the cloister and all the buildings have perished, except the noble Refectory, running parallel to the church, and the gateway connecting the Abbey with the Royal Palace. These remains I could only study yet more cursorily than the church itself. The Refectory is a grand specimen of Scottish Decorated work, late, I suppose, in the fourteenth century; as I do not remember that it shows any distinctive signs of flamboyancy. But the latter Scottish work is so different from what I am used to in England, that I am shy in assigning any precise dates. The west window is a very remarkable one. The lower part is of the ordinary Reticulated type, but the lines are suddenly cut off by a sort of spherical triangle, containing tracery of a very different kind, and by no means easy to be described. It is slightly analogous to the grand transept window at Linlithgow; only there the triangle fills up the whole head, with mere foliation, without tracery beneath it.

"Of the other buildings of the Abbey and Palace I cannot venture to speak, from my very cursory inspection. Even of the church I of course do not profess to give any complete description, much less any complete history. I have merely set down such remarks as a brief inspection of Dunfermline Abbey would naturally suggest to an English visitor, in the constant habit of comparing together the buildings which he inspects, and especially of classifying the local peculiarities of particular districts. If they are found useful in any shape, for the new volume of *The History of Dunfermline*, I shall be amply repaid.

"EDWARD A. FREEMAN.

"LLANRHYMNEY, CARDIFF, 29*th Dec.* 1855."

NOTICE OF A STONE COFFIN, FOUND IN THE PAVEMENT OF THE ABBEY CHURCH, DUNFERMLINE, IN 1849, AND OF ITS CONTENTS:—Read by me at a Meeting of the Society of Antiquaries of Scotland, and printed in their Proceedings, Vol. II., Part I. 1856.

During the re-laying of the pavement, along with other repairs, of the nave of the Abbey Church of Dunfermline, under the direction and at the expense of the Commissioners of her Majesty's Works, in the autumn of 1849, the workmen came upon two massive stone coffins, lying side by side at the east end of the centre of the building, in one of which was found a leathern shroud. The shroud is in good preservation, except at the forepart of the legs, where it is entirely wasted; and the portion which surrounded the head has, from being appropriated by various early visitors, disappeared. The tanned leathern skin has double folds, had been wrapped round the body in the mummy fashion, had been laced on the breast like a pair of stays, and is still closely stitched with a strong leathern thong all down the back from the neck to the heels, and along the soles of the feet very carefully. The length of what remains is nearly five feet.

The body thus swathed had become almost entirely decomposed, only the small fragments of a bone being found by me, which was so much decayed that it soon mouldered into dust. There was remaining also a little of the hair, which is of a dark colour.

The exact spot where the stone coffin lay is a little before and between the second and third eastern columns, now marked by an ancient gravestone, transferred for this purpose from the middle area of the edifice, bearing in old English letters the name "Johannes Scott," &c., and the date 1508, the oldest that remains, with a legible inscription, on the once lettered pavement of the Abbey Church.

The coffin is hollowed out of one block of sandstone, with a circular space for the head, and the lid or covering, consisting also of one stone, is slightly peaked or gently tapers upwards, about 1½ inches. Its dimensions externally are, 6 feet 7 inches

in length; 2 feet 2 inches in breadth at head; 2 feet 3 inches in depth at head; 1 foot 7½ inches in breadth at foot; 2 feet 1 inch in depth at foot.

Quite contiguous to it on the south was another stone coffin, smaller in size, but of similar construction, enclosing a body, the large bones of which still existed, but all in a separate condition.

Both coffins were lifted, and have been removed to the floor at the west end of the church, where, it is likely, they may remain for the inspection of the curious.

From the absence of all inscriptions on the stone coffin, in which was the leathern envelope, it is difficult to fix absolutely either the owner or the date. But there is every reason to believe that the position was near or "before the altar of the holy cross," termed by Wyntoun "the Rude Awtare of the Kirk of Dunfermeline," where the remains of King Malcolm III., the founder of the monastery, and of his renowned queen, its tutelar saint, were deposited, and whence they were taken up and transferred by Alexander III. at the famous translation in the year 1250, not long after the finishing of the eastern portion of the sacred edifice, which was begun, it is thought, by Malcolm, "to a more honourable part of the building, in the choir above the great altar,"* or the Lady Aisle, now indicated by the large blue slab, or Queen Margaret's tombstone, outside the present place of worship. The wearer of the skin-wrapper must evidently have been a person of distinction: and as there was another stone coffin alongside of his, smaller, but of similar character, the following lines of Wyntoun, prior of Lochleven, in his rhyming Chronicle, written towards the middle of the fifteenth century, most probably refer to the spot, and to the occupants of both, two royal brothers, sons of Malcolm and Margaret:—

"Be-for the Rwde Awtare, wyth honowre,
Scho wes layd in haly sepulture,
Thare hyre Lord wes laid alsua,
And wyth thame hyre sownnys twa,
Edwarde the fyrst, and Ethelred,†
. . . .
Saynt Margretis body a hundyr yhere
Lay be-for the Rwde Awtere,

* Fordoun, x. 3. † Wyntoun, vii., 3, line 103-107.

In-to the kyrk of Dwnfermelyne ;
But scho wes translatyd syne
In-to the Qwere, quhare scho now lyis,
Hyr spryt in-till Paradys."*

The interment of Edward in the Trinity Church of Dunfermline is attested also in Balfour's Annals, Edinburgh, 1824, i. 2, and in Hailes' Annals, i. 24. Edward was the eldest son, but neither he nor his younger brother came to the throne. The larger stone coffin, and the leathern shroud, harmonise with his senior age and superior dignity. The Holy Cross, or Rwde Awtare, must have been at that time at the east end of the present old church, so that these two stone coffins, and the others in which the monarch and his consort lay, would be precisely before, or a little to the west of it. Altogether, therefore, there is almost a certainty of this interesting relic having encircled the person of Prince Edward, the first-born of Malcolm Canmore and the sainted Margaret.

And as he fell in consequence of a mortal wound received in the forest of Jedwood, during his flight from the siege of Alnwick, where his father was killed, and was buried with him, first at Tynemouth, whence both bodies were afterwards conveyed to Dunfermline, his corpse may have been there swathed in this leathern skin, for its better preservation in the view of its transportation hither—the date being, consequently, the end of the eleventh century. Ethelred, the younger brother, who escaped from the fatal battle, communicated the mournful tidings of the double calamity to his expiring mother in the castle of Edinburgh; and being driven into exile by his uncle, Donald Bane, who had usurped the Scottish throne, died in England, but, according to Wyntoun, as just shown, was interred also in Dunfermline.

The following extract from a letter on the subject of the discovery, was received by a friend in Dunfermline from an eminent antiquary and artist in London :—

"Stitching the body in a cere-cloth or hide was very common in the thirteenth century, *and earlier;* and illuminations in MSS. of that period prove it. In Matthew Paris's drawings, illustrative of the lives of the Offas (a work of the time of

* Wyntoun, vii., 3, line 115-124.

Henry III.,) bodies are represented as wrapped in cere-cloths, and swathed round, like mummies, with narrow fillets. I have a copy of another illumination I copied from a MS. of the fourteenth century, in the Royal Library, Paris, which exhibits a woman engaged in stitching up a body in a similar manner to what you describe.

FRED. W. FAIRHOLT, F.S.A., &c.

Oct. 7, 1849."

An opinion having been expressed in Edinburgh, at the time of my paper, on the discovery of the stone coffin, with its leathern shroud, being read, that a somewhat similar one at Durham, bearing the inscription of "Cospatricius Comes," would militate against my argument as to the stone coffin and shroud in Dunfermline being so ancient as the time of Malcolm's sons, I entered into correspondence with some antiquaries of note at and near Durham on the subject of Earl Cospatric's stone, and also myself afterwards inspected it. It has a peaked ornamental lid. The communications I received may be interesting to some, as the result was found not in the least adverse to the antiquity assigned to the Dunfermline stone coffin and shroud.

I.—From WM. SIDNEY GIBSON, Esq., Barrister-at-Law.

"NEWCASTLE-UPON-TYNE,
10*th April* 1855.

"In accordance with my promise, I have the pleasure to state the result of my inspection of the sepulchral slabs and coffins now placed in the crypt at Durham, which were formerly in the Galilee. The oldest of the coffin-lids and slabs collected in this place is the stone inscribed 'Cospatricius Comes.' It is a flat oblong stone, narrowed towards the feet, and square-headed. The edges are bevilled and sloped. The stone coffin near it does not appear to correspond. What I particularly wanted to learn is, whether any one remembers what remains were found on raising this lid, as you would think it interesting to know whether the body was encased in leather, like that found at Dunfermline. The other slabs are inscribed with crosses, and are later. There are not among these collected remains any peak-ridged coffin-lids, but some in that form are outside the Cathedral Church *in situ*. I believe there is no tradition of a king or prince having been buried at Durham.

"Do you think 'the Rood Altar' at Dunfermline can have taken its name from the celebrated Black Rood of Scotland? This relic of the royal foundress seems to have been placed on the high altar originally,

but a separate altar may have received it at the east end of the nave; and before it might well be the place of sepulture of Prince Edward." *

2.—From Mons. Charles Eyre.

"Haggerston, Berwick,
14th May 1855.

"I fear that I cannot throw much, if any, light on the interesting subject of inquiry mentioned in your communication. The identification of the coped stone coffin and its bones seems to me to involve three questions: Ist, The date of similar coffins; 2d, The practice of burial in leathern shrouds; and 3d, The class of persons usually buried in front of the nave altar. With regard to the first question, the date of stone coffins with peak-ridged lids: Such coffins undoubtedly were earlier than the end of the eleventh century. Mr Boutell, in his *Christian Monuments*, says, 'The coped form of coffin-lids is much earlier than the eleventh century, though but few examples have hitherto been discovered,' p. 11; and the coped lid of a stone coffin was found at Bakewell, that may be attributed to the commencement of the tenth century. At all events, we have the acutely-ridged stone coffin of King William II. in Winchester Cathedral—that is, of date 1100, many years earlier than the burial at Dunfermline. See also two acutely-coped lids in Boutell, p. 13. 2d. Of the custom of burial in leathern shrouds I know nothing. I may, however, relate to you what fell under my own observation three or four years ago. I happened to be at Durham Cathedral with a friend, when some workmen were employed in laying down a drain externally against the north wall of the north transept. We saw them open out two stone coffins, with coped stone lids, broken or in several pieces. These coffins were placed longitudinally against the wall, and *with the heads to the west.* Inside were the bones lying *in situ* and entire, but so affected by moisture that they fell to pieces on being touched. At the feet were leathern sandals—*i.e.* a leather sole, with strap for instep—and a leathern cape with the cowl, and fragments of leather in the coffins. Whose remains were these? Probably those of some of the leading county families. The cemetery on the north side of the Cathedral was the favourite burial-place of the laity of both city and county; the Lumleys of Lumley Castle were buried there, among others. They could not have been the remains of bishop, prior, or monk: bishops were buried inside the church, priors in the chapter-house, and monks in the monks' cemetery on the south

* The Black Rood of Scotland was brought to Scotland by St Margaret. She grasped it in her hand when at the point of death, and it stood by the dying bed of St David her son, and probably of other kings, her sons or descendants. It was taken from the Scotch at the battle of Neville's Cross, near Durham, on 17th October 1346, in the reign of David II., and is believed to have been preserved at Durham until the Reformation.

side of the choir. Ecclesiastics, again, would have their heads to the east, and not west. 3d. What class of persons was buried usually in front of the nave altar? The altar at Durham Abbey, at the east end of the nave, was known as 'Jesus' Altar.' In all abbey churches this was the principal altar for the public, as all the portion eastward was screened off for the monks only. Now, in Durham there were only two persons buried in front of that altar, and these were priors,—*i. e.* Prior Castell (1495-1519), and Prior Auckland (1484-1495). Can any light be thrown on the custom of burial at Dunfermline from that at Canterbury, because Dunfermline was supplied with monks from Canterbury? At Canterbury, the church of St Peter and St Paul was expressly built that the bishops of Canterbury and the kings of Kent might be buried in it. *The bishops were buried apart*, by themselves, *in the north aisle;* the kings and queens in the south aisle, dedicated to God in honour of St Martin.—See Beda, *Hist. Eccles.*, lib. ii. cap. 3 and 5. Weighing all the *pros* and *cons* in the matter, I think the evidence is decidedly in favour of the remains at Dunfermline being those of Edward, eldest son of Malcolm III., as you suppose. The coped coffin-lid at Durham, now in the crypt, is that of Cospatrick, Earl of March, who exchanged his coronet for the cowl of a monk. The lid and its coffin were found in the 'cemetery garth' on the south side of the choir, somewhere about the year 1830; and other coffin-lids were also found there.—See Raine's *Brief Account* &c., p. 68. I feel that these remarks are very meagre and unsatisfactory, and regret much that I am not able to throw more light on a subject of such deep interest."

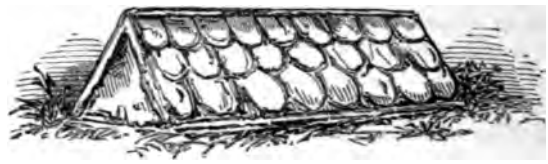
3.—From Rev. James Raine.

"Dean and Chapter Library, Durham,
11*th May* 1855.

"I have great pleasure in making a few notes on the paper you have sent me. The slab containing the name of Earl Cospatrick was found about thirty years ago in the cemetery of the monks, on the south side of the Cathedral, buried in the earth under a surface covered with grass and rubbish. Hard by was found at the same time the stone coffin which you mention. Between the two there had been no connection save that of juxtaposition. The coffin which was found empty, in fact, was of a much later date. Both were removed into the shrine, and during the investigation of the grave of St Cuthbert in 1829, some of the bones of the saint were placed in the empty coffin for an hour or two until they were reinterred. This will explain one part of Mr Gibson's statement.

"I do not agree with your Edinburgh friends with respect to the shape of your coffin-lid. The earliest which we find here at Durham are almost invariably of the raised or peaked form. They were no doubt intended to represent the roof of a house elevated in protection of the tenement

below, and upon many of them are representations of the tiles or shingles in use in their respective periods.



"This is a common pattern. Sometimes they are more highly ornamented. Specimens abound in the north of England. In fact, this sort of gravestone had become so common in our churches, that they were *at an early period* ordered to be removed from the church into the churchyard for the convenience of the congregation. I forget the precise date of this injunction, but it might easily be found. As to burial in leather, this was very common from a period *long anterior* to the time of your prince down to the end of the fourteenth century. Forcer, Prior of Durham, who died in 1374 at the age of ninety, was buried in a bull's hide which cost five shillings. The woman who stitched him up in this, his substantial winding-sheet, received two shillings and sixpence for her pains. It is not long since we found in the Cathedral yard, in a grave of the Norman period, a body wrapped in leather, and imbedded in charcoal; so that, as far as the shape of your gravestone goes, there can be no sort of objection to your conjecture, and the same remark may be made with regard to the shroud of leather. I am of course to be understood as writing without having seen any sketch of the stone in question, as there may be upon it lines and mouldings which may indicate its real date, and identify it with a later period of the time during which gravestones of this shape were in use. JAMES RAINE."

NOTE.—There are no lines or mouldings of any kind on the stone.—P. C.

Since all this correspondence I have visited Durham, which I had done many years before, and, in company with Mr Raine, inspected the stone coffin and coffin-lid referred to in the crypt, a very large and well-lighted apartment; and they are exactly as described, the lid being, indeed, a foot shorter than the coffin, so as to have had no connection. In the churchyard adjoining the Cathedral I observed, as some of the letters state, old peaked gravestones, a few of them with crosses and crosiers, and some covered with fossil impressions. I need scarcely add my obligations to Mr Raine for his attentions in accompanying me, and pointing out all that was interesting in the university and library. I had previously inspected the magnificent Cathedral,

noticing the portions which bore resemblance to our less pretending Abbey.

A short article in the *Notes and Queries*, of date August 29, 1857, transmitted by a correspondent at Chirnside, from a provincial newspaper, may be interesting and appropriate, as confirmatory of these observations, and relating to a Priory, which had at one period some connection with the Abbey of Dunfermline,—

"There was discovered in May last, while some workmen were employed in improving the churchyard of Coldingham, the tombs of two of the priors of that once famous abbey. The one was that of Ernald, who was prior from 1202 to 1208; the other was that of Radulf, who was prior for one year only, in 1209. The slabs were removed, and two of the workmen went down into the vaults with lighted candles in their hands. The body of Ernald is *sewed in leather*. His shoes were found on his feet, and a *hazel rod*, about thirty inches long, lying upon his breast. The body of Radulf, or Ralph, is wrapt in a coarse description of woollen cloth. The inscriptions on the slabs are as follows:—

'Ernauld Prior.
Radulf Prior D. G. Coldingham.'

"The first is entire, the last broken into fragments. Both inscriptions are in Latin."

The following is the account of the same discovery which appeared in the *Edinburgh Courant*, headed *Coldingham Priory*: "On Tuesday last (May 5, 1857), another interesting relic was discovered in the churchyard while the workmen were levelling a piece of ground. This proved to be the tombstone or coffin-lid of one of the priors. On cleaning it carefully, the inscription 'Ernaldus Prior,' was singularly distinct, and the stone in a remarkable state of preservation. It is about six and a-half feet long, thirty inches wide at the head, and twenty-two at the feet, and one foot in thickness." Carr's *History of Coldingham* gives the priorate of Ernald from 1202 to 1208, and the third on the list. The spot where this stone was discovered was about the centre of the old Priory, or between the north and south transepts."

Some additional particulars respecting this Priory, relative especially to its recent renovation, will be given in a subsequent part of the volume, suggested partly by a visit to it a few years since.

As to the evidence of the antiquity of a stone coffin, arising

from its being formed of a single block with a coped lid, I may mention that of Bishop Radulphus, or Ralph, the founder of all the Norman part of Chichester Cathedral, who died 1123, which I saw a few years ago, of this description, with a crosier on the top, lying on a pedestal in the porch of that fine edifice. The author of the *Glossary of Architecture*, along with an illustration of it (vol. i. p. 138, ed. 1856), says, that "in earlier ages the graves were sometimes lined with slabs of stone, but usually a stone coffin formed of a single block was used, and the body placed in it, either enveloped in grave-clothes, or clad in some particular dress. Ecclesiastics were generally buried in the habit of the order to which they belonged, the dignitaries of the Church frequently in their official robes, and accompanied with the ensigns of their office, and sovereigns in their robes of state. Numerous stone coffins exist, some of which appear to be as old as the *eleventh* and twelfth centuries. They are usually formed of a single block of stone, hollowed out to receive the body, with a small circular cavity at one end to fit the head, and they are usually rather wider at this end than at the other. There are generally one or more small holes in the bottom, to drain off the moisture arising from the body as it decayed. Sometimes in churches they were placed entirely above the ground, and thus became the originals of altar-tombs. *The lids were either coped* or flat, and were very frequently sculptured with crosses of various fashions and other ornaments."* A large coarse stone coffin without a lid, but with holes in the bottom, found in the churchyard of Dunfermline, now lies in the belfry of the steeple.

At the west end of the nave of the church there are some old monumental stones, or portions of them, lately transferred thither from underneath the south tower, the original positions of most of which are unknown, and almost all of them are in a dilapidated condition. Among these is the marble inscription-stone on the monument to the grandfather of the present Earl of Elgin, Charles, the fifth earl, who died 14th May 1771, aged 39 years. This monument originally stood at the east end of what was named the Psalter Churchyard, the site of the present new church, at the building of which it was transferred in detached pieces to the interior of the south tower of the old

* In Gloucester Cathedral there was found, in making a tomb for Abbot Parker in the Chapel, a cross wrapped in a bull's hide.





MURAY OF PERDEWS MONUMENT 1592



MF

church, where it remained under cover till lately. The inscription, written by Dr Hugh Blair of Edinburgh, is given at pp. 519-20 of first volume. There is another monumental inscription-stone in two detached pieces, hitherto, I believe, unnoticed in print, of some interest. It is of the family of Murray of Perdew, an old property situated, it is likely, to the south of the town of Dunfermline, where there is still a high mound termed the Perdew's Mount. The arms of the family and inscriptions, as they appear on two separate stones, are engraved on Plate VIII. Having been favoured with explanations of these, and an account of the family, by Mr W. Anderson, Marchmount Herald, Edinburgh, and Mr W. Downing Bruce, F.S.A., of Garlet, I shall give their statements in their own words, premising that the portion No. I. is a stone of white marble, about 20 inches in height and 14 in breadth; and the portion No. II. is a black stone slab, such as is obtained from Carnock Muir, about 4 feet long and 2½ broad. Mr Anderson says: "It appears from *Douglas's Peerage*, by Wood, vol. i. pp. 145-6, that James Murray of Purdoves was third son of Sir William Murray of Tullibardine, grandfather of John, first created in 1606 Earl of Tullibardine, ancestor of the dukes of Atholl. Sir William is said to have died anno 1562. The words upon the tombstone agree with this, which I would read 'James James Murray of Perdewis, son of the deceased Sir William Murray of ——.' I can account for 'obvs' in no other way, and it is possible he may have been so baptised. This James Murray married Agnes Lyndesay, a daughter of the family of 'Lynbank' or of 'Kirkforthour;' but as your fac-simile of the stone appears to be broken at the top, it is difficult to determine, but I should think the former, from the investigation I have made. The first shield represents the *pure* arms of Murray of Tullibardine—Azure, three Mullets or Stars of five points, 2 and 1 Argent, within a double tressure flowered, and counter-flowered Or. (Vide *Lyndesay's Heraldic MS.*, p. 109.) But for a *third*, or younger son, they should have been *bruised*, with a suitable mark of cadency in the middle fess or chief points. The second shield represents the above arms *impaled* with those for *Lyndesay*—Gules, a Fess chequé, Azure and Argent; in base a Hunting-horn stringed of the last. 'Lynbank' has two and 'Kirkforthour' three Mullets in chief, but they are broken off. A part of the letter 'I' is discernible,

to signify 'James,' and the letters 'A. L.' are intended to denote, I have no doubt, the name of 'Agnes Lyndesay,' as I find that Robert Bruce of Kennet, alive between 1642 and 1648, married *Agnes*, daughter of Patrick Murray of *Perdowie* (apparently the son of the foresaid James), and she had been named after her grandmother. (Vide *Douglas's Baronage*, p. 242.)"

Mr Bruce's paper was read at a meeting which I attended of the Archæological Institute, Edinburgh, 29th July 1856, Lord Talbot de Malahide, President, in the chair, explanatory of drawings of the two monuments now remaining in Dunfermline Abbey, described as above. I give his paper, as afterwards reported, entire.

"There is nothing," he said, "so discouraging to the archæological student in his researches as the traces of fierce passion and religious rancour which meet him at every step of his progress. Not from accident, or the inherent proneness to decay which is the characteristic of all temporal things, do the chief difficulties in his pursuit arise, but from the wanton destruction of our most interesting monuments by the unreflecting fury of those who allowed their zeal to outride their judgment, and could not hold even the resting-places of the dead sacred from their desecrating intrusion. No country has been so unfortunate in this respect as Scotland. Three or four centuries ago there was no northern land so rich in all that could illustrate its ancient history. But, from the peculiarity of our national character, perhaps, which impels us to go through, with unflinching earnestness, whatsoever we undertake, the triumph of the reformed religion was achieved in this country, amid a more complete prostration of all the signs and symbols of an earlier state of things than took place in any other kingdom in Europe. I will not stop to inquire how far it is necessary, in rooting out a corrupt system, to destroy the landmarks of past progress, and involve in the wholesale devastation whatever might adorn the present and delight and instruct the future. Perhaps, in the present order of things, some portion of the wheat must ever be sacrificed with the tares; and, to be historically just, we ought to lay the blame upon those whose corruptions created the need of a reformation, rather than upon those who went thus roughly about their necessary work. However that may be, the student of to-day cannot but feel regret when, in trying to decipher the unwritten memorials of the past, he finds his labours multiplied and his endeavours baffled by the unreflecting fury of former generations; and this feeling of regret is deepened when he considers that the scenes he laments have taken place in houses set apart for worship, and the unhallowed zeal he protests against has been expended upon the monuments of the illustrious dead.

"Although the once celebrated Abbey of Dunfermline contains the ashes of some of Scotland's greatest kings, and several of the most famous

of the ancient nobility and gentry of the neighbourhood, of the many ancient monuments by which their deeds were commemorated, there are but few remaining there at this time, the drawings of two of which I now beg to offer to your notice.

"The Murrays, to whom these monuments were erected in the Abbey Church of Dunfermline, were, I presume, a branch of the knightly family of Abercairney in Perthshire, and bore precisely the same arms as the chief of that noble house. In 1526, James Murray, a man of considerable note at that period, had a charter of the lands of Perdew, an estate which lay to the south of the city of Dunfermline. His son, of the same name, succeeded to the property, and took an active part in the troubles of the period, and was one of those who were indicted for high treason against the sixth James in 1584, for aiding in taking the castle and town of Stirling, at the expedition called the '*Raid of Stirling*.' In the Acts of Parliament we find that he is included in the same indictment with the Earls of Mar and Angus, and others, and is designed James Murray of Perdew.

"The noblemen and gentlemen who with others were concerned in this rebellion, were obliged to fly the country. In their exile they remained under sentence of forfeiture till the next year, when, in 1585, returning with an additional force, they again made themselves masters of the town. The king had taken refuge in the Castle; but as it was in no state of defence, and the mutinous lords were preparing to invest it, he sent commissioners to treat. The rebels readily listened, and, obtaining access to his Majesty, begged and obtained pardon. The sentence of forfeiture was removed by Act of Parliament, their estates restored, and several of them again obtained royal favours.

"Murray, who had taken refuge in France, returned with this expedition, and is mentioned in the Act of Restoration. He secured a pension he formerly enjoyed out of the lands of the Abbey of Cupar, in Fifeshire, and which he had forfeited by this rebellion. He died 28th Sept. 1592, and the drawing represents the monument that remains to his memory on the south tower of the old Abbey Church of Dunfermline.* His son, Patric Murray, succeeded him in the estate, and was one of the most distinguished advocates of the day. He resided principally in Edinburgh, and the births of his children are recorded in the Session Records of this city. He married, before 1596, Margaret, daughter of Lord Colville of Culross, and died before 1627.

"The other monument, with the arms of Murray impaling [Hunter ?] appears to be of a much later date, and is to the memory of James Murray of Perdew, son of William Murray, which William was a son of the celebrated advocate I have just noticed.

"John Murray, a kinsman of this family, was appointed, through the influence of the house of Perdew, to be minister of Dunfermline in 1615.

* The will of this James Murray of Perdewis was registered in Edinburgh, 19 July 1594, by Agnes Lindsey, his relict, then wife of W. . . . Hunt. . . . one of the Senators of the College of Justice, in name and behalf of John, Patric, Helen, Margaret, &c., his lawful children.

He was the brother of Sir David Murray of Gorthie, some time Governor to Prince Henry, son of James VI.

"These monuments, as being two of the few relics of the kind left of a past age in an abbey so ancient and once so renowned as that of Dunfermline, I trust you will think worthy of this passing notice."

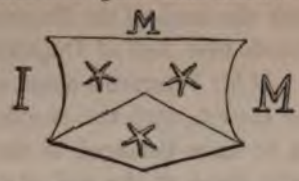
The noble President then thanked Mr Bruce for the valuable paper, and made a few remarks respecting monuments throughout Scotland.

In a private note to me, Mr Bruce states that the Acts of Parliament to which he in the third paragraph refers are edition 1814, vol. iii. pp. 332, 339; also *Criminal Trials*, vol. i. pp. 1, 119, 24, 29. He likewise gives the following particulars as to three of the children of Patric Murray of Pardiews, advocate in Edinburgh, who married Margaret, daughter of Lord Colville of Culross—viz., James Murray, baptised in Edinburgh 26th May 1596; William M., baptised in Edinburgh 24th August 1597; and Agnes M., baptised in Edinburgh December 1598—married 1627, Robert Bruce, Esq. of Kennet, Clackmannanshire, and dying 1664, had issue: David Bruce of Kennet, ancestor of the present Robert Bruce, Esq. of Kennet; Alexander Bruce of Garlet, now represented by William Downing Bruce, Esq. of Kilbagie and Garlet, and of Lincoln's Inn, London, Barrister-at-Law; and Robert Bruce, of Edinburgh, whose daughter Margaret married Wm. Lumsden, Esq., son of the Bishop of Edinburgh, and was father of Andrew Lumsden, Secretary to Prince Charles Edward, and Isabel, wife of Sir Robert Strange.

Mr John Murray, whom Mr Bruce notices as a kinsman of the family, and appointed through their influence to be a minister of Dunfermline in 1615, forms one of my list of ministers in this parish from the period of the Reformation. He is stated by me, at p. 415 of first volume, to have been admitted and silenced 1615, restored 1616, and deposed for non-conformity to the Five Articles of Perth 1622, and died at Prestonpans in 1632. A monumental stone to his wife, probably transferred from the Psalter Churchyard at the erection of the present eastern church, to the southern tower of the Abbey, and now removed to the west end of the nave, bears the following inscription:—

MS : MARGARET LESLIE : SPOVS · TO · MR · IOHNE · MVRRAY.
MINISTER · OF · THE · EVANGEL · LYIS · HEIR · BVRIED · 5
IVNII · AN · 1620.

At the left low corner is a space thus filled :—



The Latin epitaphs of William Schaw, architect to James VI., Secretary Pitcairn, and Adam Rolland of Gask, with translations of the first and last, are given at pp. 487–89 ; and the translation of the second is at p. 201 of first volume.

Pitcairn's epitaph has been thus versified :—

> "In this small Grave here lies his country's Hope,
> Robert Pitcairn, its confidence and Prope ;
> Grave, gen'rous, loyal, virtuous, and true,
> With all the gifts kind stars him did endue :
> From various Freetings of this Life his clay
> Left here, his soul to Heav'n made its way."
>
> —*Monteath's Theatre of Mortality.* Edinburgh, 1711.

Schaw's monument originally stood on the north wall, near the centre of it, but, in order to make room for a window, was transferred to the bottom of the south side of the steeple upwards of sixty years ago. I now subjoin a woodcut, for the first time executed, of the monogram of his name in raised letters, fancifully sculptured in a block of white marble, about a square foot.



Alexander Seton, who caused the monument to be dedicated (D. F.), was probably the same as the President of the Court of Session, and afterwards first Earl of Dunfermline in 1605, and who died in 1622. If Mr Freeman's opinion, which is that also of some others, be correct, that the steeple, from its style of architecture, seems to have belonged to the fifteenth century, William Schaw, who lived at the end of the sixteenth, could not, as has been conjectured, have been the designer of it. Another William Schaw, probably son and heir of the former, appears to have been Master of Work to James I. of Great Britain, and afterwards to Charles I., as he is found granting two charters, recognising Sir William Sinclair of Roslin and his house, as patrons and protectors from age to age of their craft, in 1630, attested by various names of deacons and masters of the lodges of several of the royal burghs, including Dunfermline, Robert Alisone, one of the masters of the lodge of Dunfermline.

Two very correct and beautiful views of the house of Secretary or Abbot Pitcairn, noticed at p. 156 of first volume, situated in Maygate, and whose monument is at the east end of the north wall of the Abbey, were drawn and engraved for the present volume, and are shown in Plates X. and XI.—the one represents the side toward the street, and the other that toward the churchyard. In the latter, the house at the right is modern, having been built about eighty years ago. Its north side is shown on the left of the street view. The kitchen of the ancient portion of the building has a stone roof and walls, and is vaulted. Since these views were taken in 1856, the old part of the property has been modernised, with large plate-glass windows, and other changes.

Near to Secretary Pitcairn's monument on the left is that of the Durie family, proprietors of Craigluscar in the north-west part of the parish, having the following inscription or family memorandum :—

"CRAIGLUSCAR BURYING-PLACE.

George Durie, Esq., first of Craigluscar, Archdean of St Andrews, Abbot and Commendator of Dunfermline from 1511 to 1568,* one of the Lords of Council and Session for twenty-seven years, and, being a prelate,

* A mistake for 1539 to 1560 or 1561.

PLATE X.



ABBOT PITCAIRN'S HOUSE
NORTH SIDE 1818.
DUNFERMLINE.

PLATE A.



ABBOT PITCAIRN'S HOUSE
NORTH SIDE 1846.
DUNFERMLINE



PLATE XI.



ABBOT FITCAIRN'S HOUSE
SOUTH SIDE 1824.
DUNFERMLINE.



also a member of the House of Peers. He was succeeded by his eldest son Henry, mentioned below, and the following proprietors: George, died about 1573; James, died in September 1682; Captain George, Provost of Dunfermline, died in 1687; John, died in March 1726, aged 86; George, died 27th November 1768, aged 67; Charles, died 21st January 1822, aged 84; Captain Robert, died 24th April 1825, aged 48; Charles Durie, died at Malaga in Spain, 1st March 1845, aged 29."

Then there is a large oblong stone, a little broken on one of the sides, and at the bottom, where the inscription is effaced. In the centre is a shield party per cheveron, with three crescents, and the letter H on the sinister and D on the dexter side, enclosed in circles. On the four sides around the stone are the words of the inscription:—

" HIC * IACET * HONORABILIS
VIR * HENRICVS * DVRI
. . . . D * R * VD * ID
. . . . ATIS * SVÆ * 63."

Adam Rolland, Esq. of Gask, whose Latin epitaph is in the porch, and translated at pp. 489–90 of first volume, died in 1763, and was succeeded in his estate by his son, of the same Christian name, a gentleman also of high reputation for ability and character. He received the rudiments of his education at Dunfermline, which is within three miles of his paternal property in the northern part of the parish, and afterwards studied at the University of Edinburgh. He passed advocate in 1753, and for many years stood in the very foremost rank of those lines of practice to which he chiefly confined himself. No lawyer was more resorted to for written pleadings and for opinions, particularly in feudal questions, and arbitrations of importance and intricacy. He was frequently solicited to accept a seat on the bench as one of the Judges in the Court of Session prior to 1796, but always declined it. He was a zealous and exemplary Presbyterian, and long an elder in the Trinity College Kirk at Edinburgh. His town-house was in Queen Street, nearly within view of his patrimonial estate. He died there on the 18th of August 1819, in the 85th year of his age, briefly characterised at the period as "an accomplished gentleman, an elegant scholar, an eminent lawyer, a Christian from conviction, a man of unsullied probity and honour, of liberal and beneficent habits, and an ardent lover of his country." He left bequests to various

benevolent institutions in Edinburgh to the amount of £12,000, and £1000 for a free school to the poor of the parish of Dunfermline, under the management of the Magistrates of the burgh, but the money, not having been invested by them, was lost at the time of the municipal affairs getting into embarrassment. There are, however, a few poor children still taught gratuitously on the proceeds of some feus, and the fees at the school are low. The school still retains the name of its benevolent Founder.

In October 1849, during the repair of the floor of the old Abbey, a circular opening was found near the south-west door. By orders of Mr Matheson, of the Public Works Office, Edinburgh, it was cleared out, and found to be about a yard deep, with puddled clay at bottom, and the sides of stout masonry. It was again closed with pavement stone, and is at present easily discernible by its circular form. On the wall opposite to it there is a small square recess, which may have been for holding a crucifix and other accompaniments of the Romish services, at the little side-altars. Along this wall, and especially at the east end, the still existing capitals of the slender pilasters now gone, and the intermediate zigzag arches, one of which has a representation of scales, as well as the long horizontal borders above, are greatly admired. These, along with the beautiful and diversified archway of the great west door, surmounted by antique heads, quite in the style of the early age of the edifice, and some of the windows and buttresses of the north wall of the eastern Church of 1250, near the Chancel, and now close to the site of Mr Ralph Erskine's gravestone, are all well represented in Plate XVI. of the first volume, opposite to p. 117, and were expressly engraved for it.

There had been a door at the east as well as the west end of the south wall leading into the Cloister court, but it has long been built up, in consequence of the burying-vault of Sir Henry Wardlaw of Pitreavie being immediately behind it. This vault, being nearly at the back of the old King's Gallery in the Church, may have been that of the royal family, and used for some of the children who died at the Palace. It was gifted by Queen Anne to Sir H. Wardlaw as her chamberlain, and bears date 1616.

In noticing the fall and rebuilding of the south-west tower, *which to* an ordinary observer has the appearance of being

altogether new, it was omitted to be stated that a large portion of the old eastern side and angle of it still remains.

It is thought that the roof of the nave had at one period been higher than it is at present, and if so, the disparity between its present height and the screen, forming a cross eyelet between the tower and steeple at the west end, noticed by Mr Freeman, would not be so great.

As to the antiquity of the nave of the Church—a *vexata quæstio* among antiquaries—I am still inclined to the opinion stated in the first volume, and supported by many strong evidences, that one was founded, and to a certain extent built here, some time during the latter half of the eleventh century, by Malcolm Canmore. Fordun (vol. i. p. 273), in mentioning Malcolm's having founded the new cathedral at Durham on the 30th August 1093, adds, but "Fundavit itaque ecclesiam S. Trinitatis de Dunfermelyn *ante diu*, quam multis ditavit donariis et redditibus." If long before, the period may have been ten or fifteen years. He is stated to have founded one at Falkirk as early as 1057, and on the old church there being taken down in 1810, in order to being replaced by a new one, a stone with an inscription to that effect was found; but suspicions have been in several quarters entertained as to its genuineness. A fac-simile of it will be given in the Appendix, No. II., from which it will be seen that the lettering is of a more recent period than the date on the plate, probably even as late as the fifteenth or sixteenth century, when some repairs being necessary on the church—and the foundation of it being then believed to have taken place in Malcolm's reign—this inscription may have been executed.

The writer of the *New Statistical Account* of the parish homologates the date, and gives some particulars relative to the nature of the building, which may aid in the solution of the difficulty as to the Dunfermline Church. He says, "The church of Falkirk was founded by Malcolm Canmore in A.D. 1057. It was rebuilt in 1810. The ancient fabric consisted of four lofty arches with extended aisles in the form of a cross—the centre forming the area or body of the church, and surmounted by a steeple. The present church is a square building, with windows of a Gothic form, and a circular gallery. The old arches and steeple were allowed to remain, and the former area now serves as a porch for the present church."

The difficulty occasioned by the absence of all notice of a choir in Malcolm Canmore's Dunfermline church, which, according to the usual order in the erection of ancient churches, preceded that of the nave, is at least no greater than that which exists as to the Falkirk church, which is stated to have had aisles in the form of a cross; and such an appendage may have been at the east end of the Dunfermline nave also. There had been at the north-east end of the old church in my own time, till the commencement of the new church, a Kirk-session and Presbytery-room, with benches all round; and at the south-eastern corner of it was a small portion of the original Lantern Tower, which, after gradually going to decay, is said to have fallen on a Sabbath morning in September 1716, but without injury to any one. A few steps led up to this room, as at present to the same position, corresponding to the ancient graditorium. It is not unlikely that, in the seal No. 4, represented in Plate III. of first volume, the upper portion is meant to represent part of the roof of the Abbey and its central tower. Abbot Radulph, or Ralph, figured on that seal, is afterwards noticed at pp. 178 and 184-85.

The conjecture, too, of Mr Freeman, on the same topic, is very plausible, at p. 140 of the present volume, where he says: "I am not sufficiently versed in Scottish ecclesiastical history to know whether any establishment of Culdees, or similar early foundation, existed at Dunfermline before the time of Malcolm Canmore. If such was the case, it would be quite possible that their church might have been retained for a while, as the choir or presbytery of the new church and the nave might have been added to the west of it," &c. He instances the church of Llandaff and cathedral of Dunblane, analogous to St Regulus at St Andrews, as countenancing this opinion. "But," he adds, "if such a primitive church existed at Dunfermline, and was retained for a while as a portion of the Abbey, it must have been exchanged for an ordinary Norman east end very soon after the addition of the nave. The short presbytery and round apse shown in your ground-plan could hardly by any possibility come before the eleventh or after the twelfth century. It is the characteristic Norman arrangement, distinguished alike from earlier and later ground-plans."

Again, Alexander I., fifth son of Malcolm III., as stated in the former volume, "was profuse in his charity, and liberal to the church, and greatly increased the revenues of the monastery at Dunfermline." David I., too, the youngest son of Malcolm, who ascended the throne in 1124, was, from the munificence of his liberality to the ecclesiastical order, quaintly characterised by James I., King of Scotland, when at Dunfermline, as "ane sair sanct to the Croun;" and Wyntoun thus sings as to the thirteen monks whom he translated from Canterbury:—

"Of Cawntyrbery, in Dunfermlyne
Mwnkis he browcht, and put thame syn,
And dowyt thame rycht rychely,
Wyth gret possessyownys and mony."

He may then have also beautified, if he did not enlarge, the sacred edifice. In the state in which David left the church, it in all probability remained for a period of a hundred years, till the reign of Alexander III., who came to the throne, after the death of his father, on 8th July 1249, at the early age of eight years, and who met an untimely death by an accidental fall from his horse over a precipice between Burntisland and Kinghorn, on 16th March 1285, not 1685, as misprinted at p. 136 of the first volume. The church, as completed by him in 1250, sustained serious damage at various periods, and at length destruction, by the violence of civil and ecclesiastical commotions; but at the building of the present new church on its ruins, there still remained of it the four beautiful windows at the north-eastern end, represented on Plate XVI. of the first volume.

Such is succinctly the history of the foundation, progress, improvements, endowments, and extension of this time-honoured pile, with the ultimate entire demolition of the most elegant and largest portion of it. And without giving a positive opinion, amid conflicting statements, as to whether there had been originally here, before Malcolm's time, an establishment of Culdees*—and if so, some portion, if not all, of their humble temple might be still remaining, situated at the east end of the nave, and have served the purpose of a temporary choir—it is very probable that Malcolm's edifice had been cruciform, and sufficiently advanced, especially the earlier part, to allow all the religious

* *Vide* Appendix, No. III.

services of the age to be performed. And it is clear that it was fully completed, or so renovated and adorned as to have been dedicated with all formality in A.D. 1150, being the twenty-sixth or twenty-seventh year of the reign of King David I. The changes or additions then made must have been such as to warrant, if not to require, according to prevailing notions, the ceremony of a dedication, so explicitly affirmed in the Holyrood Chronicle to have taken place, as shall now be detailed.

From the great difficulty or impossibility of fixing the precise year of the foundation of the Abbey church, and at the same time wishing to have an inscription-stone placed on some suitable part of the building, I resolved, with the sanction and at the expense of Her Majesty's Commissioners for Woods and Forests, and approval of some learned antiquaries, to adopt the *ipsissima verba* in the Holyrood Chronicle of its dedication in 1150. Some would have preferred the *probable* date of its foundation to have been given soon after Malcolm's marriage with Margaret, or the term *consecration* instead of *dedication* to have been applied to the period chosen. But there being a considerable diversity of opinion as to these points, and thinking that an inscription-stone was not the place for an affirmation of a fact of such antiquity, that could not be supported by the best attainable documentary authority, I resolved to make the choice which I have done. The following is the inscription, in Medieval Latin, but not in the ancient style of lettering which is on the stone:—

ECCLESIA SANCTE TRINITATIS
DE DUNFERMLYN
DEDICATA A.D. M.CL.

My reasons for adopting this inscription were, in substance, as follows:—

First, and chiefly, the positive assertion of it in the *Chronicon Sanctæ Crucis Edwines Burgensis*, "M.CL. dedicata est Ecclesia de Dunfermelyn." I was first made aware of this about ten years ago by an antiquarian friend, whose accuracy and judgment as to facts and dates I almost never had reason to question, and who himself first saw it in the MS. transcript of the

Chronicle, while being prepared for the press by the late eminent antiquary, Mr Robert Pitcairn, W.S., as one of the Bannatyne Club publications, and in his own handwriting. I have read it myself since, more than once, in the printed publication of the Chronicle, and it is exactly as I have given it. The difference between a Chronicle and a Chartulary is well known to be that the former is a record only of important and interesting events, arranged *in chronological order*, whereas a Chartulary is a record of legal rights and privileges, and not a chronicle. The former, therefore, is more likely to be accurate as to dates. The dedication of Dunfermline Church occurs in a list of several other unconnected occurrences, and *in the order of time* in which they took place. The Chronicle itself is but a thin volume, and the fact and date of the Dedication of Dunfermline come between two other events, the one anterior and the other posterior in point of time. It is mentioned, too, by the editor, that "the whole appears to have been written in *the twelfth century*"—the very century in which the Dedication of Dunfermline Church is stated to have occurred, so that a mistake as to the date is scarcely credible, especially, too, as Edinburgh and Dunfermline are so near to each other, and most probably on such an occasion some of the Holyrood ecclesiastics would be present.

Then, as to the evidence afforded on the subject by the Chartulary of Dunfermline. According to some, if the present church had been dedicated in Queen Margaret's time, that fact would have been mentioned in the first charter of the Register, but it is not so. There is mention made there simply of the Church of the Holy Trinity at Dunfermline. The first notice of the dedication is, on the other hand, made in the second, and again in the third charter. About the date of the second charter there is a discrepancy of opinion. Mr Cosmo Innes, the editor of the first volume of the *Acts of Parliament of Scotland*, makes it between 1147 and 1153. He says in a note, "The date here assigned, which is consistent with the occurrence of Walter the Chancellor as a witness, is irreconcilable with the mention of Maude the Queen, if her death is correctly given by Fordun (v. 43), anno 1124." Another of the witnesses is Andrew, Bishop of Caithness from 1150 to 1184, and previously

a Culdean Abbot at Dunkeld, as well as first a Monk at Dunfermline, and who died there on 20th December 1184,* or early in 1185.

Mr Innes, in his Preface, states: "Turgot, the Confessor of Saint Margaret, relates, that immediately after her marriage with Malcolm III., the Queen, in that place where the nuptials were celebrated, as a lasting memorial of her name and her piety, founded a church, which *she dedicated to the Holy Trinity*, and enriched with numerous ornaments, vessels of solid gold, and an inestimable crucifix, formed of gold, silver, and precious stones." Here Mr Innes admits that there was *a dedication* in the time of Queen Margaret, or about 1075-80. But he also asserts that there was *a dedication* in the time of King David, in 1150, and assigns a reason for a repetition of the same term. He says, at the top of page xi., "David I. appears to have *re-modelled* the original foundation, and to have placed in it an Abbot and twelve Monks from Canterbury. (Fordun, v. 48.) The church, as completed or restored by him, was dedicated in 1150. (Chron. S. Crucis.)" Surely this was an adequate reason for a renewed dedication, especially being then raised to the rank of an Abbey, homologating at the same time the correctness of the Holyrood scribe. He refers, again, to this dedication in the reign of David I., and the authority by which it is attested, at p. xxv.

Mr Daniel Wilson, in his learned volume on the *Archæology and Pre-historic Annals of Scotland*, p. 607-9, decidedly adopts and maintains the early date—that to which I am also inclined.

Mr Innes, too, in the note at page xxv., just referred to, uses both the words *dedication* and *consecration*, as if they were interchangeable terms, while noticing the Bull of the 7th year of Innocent IV. 1250, where only the latter term is used. And the Pope may at that period have employed only the word *consecration*, not adverting to the peculiarities which would suggest *dedication* in 1150. And most unquestionably *dedicata* was the current term in the twelfth century, and even where there had been a previous dedication.

One of the earliest Christian churches and monasteries in Scotland, small and humble we may suppose, was first reared at Glasgow, by the pious and benevolent St Kentigern—or

* *History and Statistical Account of Dunfermline*, Appendix, p. 493.

Mungo, as he was named, in token, it is thought, of fondness and endearment—a contemporary of St Columba, about the middle of the sixth century. And after nearly three centuries blank in ecclesiastical history, the dilapidated fabric of the Cathedral was begun to be restored by Bishop John, some time Chaplain to David I., and subsequently High Chancellor of the kingdom, before the year 1124, and was completed in 1136, as appears from a small stone tablet, bearing the inscription, "Dedicatio Ecclesiæ Glasguensis, M.CXXXVI.," inserted in the wall above the south entrance-door, still existing, which had been put there when that building, or a portion of it, was replaced by another between 1174-86. Nay, from this subsequent one having been ascertained to be too small, or, as others with more probability think, having been destroyed, partially at least, by fire, the rebuilding was quickly resumed and completed; for the Melrose Chronicle records that "Jocelinus Episcopus Glasguensis Cathedralem Ecclesiam suam pridie nonas Julii Die Dominica anno Episcopatus sui xxiv., *Dedicavit* M.CXCVII.;" and thereby the renovated pile was *thrice* dedicated in the same century. It was a Church, too, of the Holy Trinity, like Dunfermline, and had a noted cemetery, as thus noticed by Pinkerton in his *Vitæ Antiquæ Sanctorum Scotiæ*, p. 286: "The Cemetery of the Church of the Holy Trinity, in which the Episcopal Cathedral is placed."

Melrose Abbey, also, with a previous Columban brotherhood, at old Melrose (Mailross), as early as the seventh century, has *Dedicata* in 1146—(*Anno M.CXLVI. Ecclesia Sancte Marie de Mailros dedicata est.*" Melrose Chronicle). The Chartulary of Melrose does not contain this; and the same Chronicle has a similar term in 1195 as to Peebles—(*Anno M.CXCV. Ecclesia Sancti Andree Apostoli de Pebles dedicata est*).

Even the church of the sainted Margaret may have consisted partly of the previous Culdee one, if such there had been; the latter, perhaps, being used as its choir for a time, as already hinted at; and we may suppose it received its name of the Holy Trinity from the knowledge or belief that these early disciples of the Iona Apostle had a settlement here. And Mr Innes, in his Preface to the *Origines Parochiales Scoticæ*, well deserving of a careful perusal, says, in an elegant and instructive

paragraph on the ancient Culdee houses, including Glasgow, to which the Preface specially applies, "There is every reason to believe that most of the monasteries which were found subsisting in Scotland when David I. began his Church Reform, were of that primary foundation, the institutions of the great preachers of the truth, to whom Scotland owes its Christianity. Such, probably, were the monastery of Dunkeld, founded by Columba, or his immediate followers—Dunblane, Brechin, St Andrews, St Servans of Lochleven—Culdee houses of high and unknown antiquity; Abernethy, with its hereditary lords; Scone, the place of coronation from time immemorial; *Dunfermline, then dedicated to the blessed Trinity,* and to no saint"—&c. Might not, then, even Malcolm and Margaret's Church have been connected with that primitive temple, and retained portions of its walls, so that the dedication at that time was not the first in point of order. I shall just add, that I read, so recently as in February last, in the talented London periodical entitled *Notes and Queries,* a list of forty-one churches, in the Isle of Wight, ancient and modern, including *Brading,* reckoned among the oldest in Britain, in which I once worshipped, *and without a single exception, Dedicate* was applied to them, accompanied by the dates, including one like ours to the Holy Trinity, while, being some of them originally Roman Catholic, and being all, or mostly all, now Episcopalian churches, they would, I presume, be also *consecrated.*

Under all the circumstances, then, which I have now stated, had I put on the stone *Dedicata* 1070, 1075, or 1080, I would have been affirming as *a fact*—what is still disputed by some eminent men, and what, too, from several undoubted alterations, could not be literally true—that the existing nave or old church was the exact building of that period; whereas by inserting 1150 I merely intimate that at that period there was a Dedication of the Church of the Holy Trinity at Dunfermline, on reliable existing authority, supported by the historical circumstances of the period and place; or had I put *Consecrata* 1150, I would have been met by all the objections arising out of that authority (the Holyrood Chronicle) and these collateral confirmatory circumstances; while, too, the fact of *a church* being built by Malcolm here was left untouched, and

only the precise extent of it in his time left open for discussion and variety of opinion.

I have the authority of Joseph Robertson, Esq., General Register House, Edinburgh, to say, that he approves of "Dedicata 1150" on the Abbey Porch Inscription Stone.

In *Chambers's Journal* of 3d March 1855, it is mentioned of the Minster Church, Kent, which I saw from the railway, not far from Canterbury, on the road to Dover, "that it is, with the exception of St Martin's at Canterbury, the oldest Christian church in England. It was originally erected in the seventh century, but was partly burned by the father of King Canute in 1027. Subsequently Canute, becoming a Christian, rebuilt it; and there can be little doubt that *the nave, the oldest part of the church, was erected in the eleventh century.*"

The great or high altar at the period of Malcolm, and for some time afterwards, would be at the eastern end of the nave, above the flight of long stone steps, representing the ancient *Graditorium*, and near the central door of the new church; and the *Rwde*, rood, or holy cross altar, would be a little in front and south of it, as common in old cathedrals; and thus would correspond with the description of the site of the king's first entombment and that of his queen, Margaret, as also of their two sons, Edward and Ethelred, who were interred before both altars, according to Wyntoun, already cited at p. 143 of the first volume. The *Rood aisle* would of course be there too, at the south-east end of the nave.

Before the great altar were also interred, King Edgar in 1107; Alexander I. in 1124; David I. in 1165; as attested by authorities previously given at pp. 134-5. This, then, was the burial-place of royalty for Scotland after the abandonment of Iona, St Columba's Isle. The immediate neighbourhood was the place of interment also of the nobility and gentry of the land, as the once lettered pavement of the church, of which there are still some remains, testifies.

A small portrait of Malcolm III., the only one which I have seen, or I am aware exists, hangs in an upper picture-gallery of New Battle* Abbey, the seat of the Marquess of Lothian; and I may add, that the whole of the walls, arched roofs, and pillars

* New Botle—*i.e.* New Building.

of the lowest portion of the mansion, the kitchen, laundry, &c., are of strong stone masonry, the remains of the ancient monastic edifice.

The royal gallery of James VI.'s time was between the second and third east columns, nearly opposite to the pulpit, the front oak panelling of which has been preserved, and only lately was withdrawn from its long and little-known seclusion in a barn-loft, near Secretary Pitcairn's old residence. It is now to receive a renovation and position becoming its ancient dignity. At the suggestion and request of some lovers of antiquities here, with concurrence of the heritors of the parish and magistrates of the burgh, Her Majesty's Commissioners for Woods and Forests have agreed to repair and stain it, restoring also its ancient royal arms and other ornaments, and to place it in the only suitable position which, after due inquiry, could be obtained, and at a moderate expense, in the vacant north transept of the new church, somewhat lower than the height of the present galleries, and where, if ever wished, one or two pews, with a stair behind, could be erected. It is to be supported, not by pillars, but by an ornamental cross beam. In the centre of it there is at top a crown, with the letters I. R. (Jacobus Rex), and A. R. (Anna Regina); below there had been the arms of Scotland and Denmark impaled, now quite defaced; and at bottom there is the date 1610. As the relic is not long enough to extend from east to west of the transept, it is also agreed, at the suggestion and expense of some private friends, that on the two side-pieces to be added, and which will be similarly stained and ornamented, there shall be inscribed in gilt letters the names of all the royal and most of the distinguished personages known to have been interred in the Church of Dunfermline, nave or choir, with the dates of their decease.

The position will be directly opposite to the ascertained tombs of King Robert the Bruce and his queen Elizabeth, and the last resting-place of Alexander III., which was in the south part of the choir, near the Presbytery,* or probably a little south-east, as the Presbytery was usually somewhat eastward of the choir—the portion meant for the use of the priests, as the choir was

* "Jacet apud Dunfermlyn solus ex parte meridiana prope Presbyterium tumulatus."—*Chron. de Lanercost*, p. 117.

for the singers; also the tombs of the renowned Regent, Thomas Randolph, and of Robert, Duke of Albany, Governor of Scotland; as well as not far from the spot in which the bones of Malcolm and his celebrated queen Margaret were finally deposited, within the Lady Chapel at the east extremity of the church of 1250, and now outside of the Session-house, or vestry of the present place of worship, marked by the large blue plinth fossil limestones, such as are at present procured from the Charleston lime-rock in the parish.

I am now satisfied that the tradition hitherto entertained, noticed at p. 128 of previous volume, as to the import of the eight slightly-indented circular spaces on the upper stone, is not well founded; as also that the grant by King Robert I., there mentioned, along with other grants referred to at p. 228, must supply the true reason for them. Instead of being impressions of so many candlesticks, on which lights were kept perpetually burning, according to the tradition, they were evidently the bases of as many "slender shafts of shapely stone" or marble which supported the canopy of the fereter or shrine of the sainted queen. This opinion is confirmed by its being mentioned in the register of the Abbey, that one Galfrid de Maleville made a perpetual gift to the Holy Church of Dunfermline, and to the monks serving there, of the church of Melville,* for maintaining a perpetual light "coram sepultura," before the burying-place, "of the kings David I. and Malcolm the Younger (IV.), for their souls and those of his ancestors and successors." This, of course, was prior to the translation of Margaret from the nave to the choir of the Abbey; but the practice begun in the old would no doubt be transferred to the new and more honourable edifice. And indeed the original grant was ratified not only by Pope Gregory IX., in 1234,† but by Gregory de Maleville, a descendant of the original donor, in two deeds, the last dated 1255,‡ five years subsequent to the erection of the eastern church by Alexander III., when the remains of Malcolm and Margaret were translated thither, and by King Robert I., in a deed bestowing the vicarage of the Church of Inverkeithing

* *Regist. de Dunf.*, p. 91. This church or chapel was most probably situated in the barony of Melville, parish of Lasswade.

† Ibid. pp. 174-7.

‡ Ibid. pp. 116-19.

for one wax-light to be kept continually burning before the fereter or shrine of the blessed Virgin Mary and blessed Margaret.* The lights, therefore, were not *upon*, but *before* the place of sepulture; so that we must consider the circular indentures on St Margaret's tombstone not those of bearers of lights, but pilasters of a canopy, thus constituting her shrine a canopied one.

To the account already given of the small portions of the Lady Chapel still existing, it may be added that the spaces on the scarcement of the south wall inside, between the pedestals of the six small columns now gone, were the *sedilia* or seats on which certain ecclesiastics at times sat; and at the south-east corner there is a stone basin, with a hole in the centre, which was called the *piscina*, for receiving and letting off the water in which the priest washed his hands, and with which the chalice was rinsed at the time of the celebration of the mass.

Adjoining the royal gallery on the west, in the old church, was the Earl of Dunfermline's gallery, afterwards that of the Marquess of Tweeddale, successor to him in his heritable offices, having various devices, inscriptions, coronets, and shields painted on the intervening wooden division door, ceiling, and front of the gallery pew, which have been previously detailed. The old carved pulpit and precentor's desk, which, after a visit to our city many years ago by the late Sir Walter Scott, when I had the gratification of being introduced to him, had, at his request, been sent to him by the heritors—accompanied, perhaps, with a portion of old panelling, all of oak; and these now adorn the entrance-hall of Abbotsford, in consequence of which it is named the Dunfermline apartment. When lately there with the Archæological excursion party, I was surprised to find so much of the walls stated to be covered with these Dunfermline relics.

There appeared in the London periodical *Notes and Queries*, for October 24, 1857, the following paragraph, relative to a Life of Margaret, printed at Paris in 1661:—

"*Saint Margaret* (2nd S. iv. 209).—There was printed at Douay, in 1660, a Life of this Saint, which was translated by a J. R., and printed at Paris in 1661, under the title of

'The Idea of a perfect Princesse in the Life of St Margaret Queen of Scot-

* *Regist. de Dunf.*, pp. 232-3.

land; with Elogiums on her Children, David, King of Scotland, and Mathilda, Queen of England, also a Postscript clearly proving Charles II.'s Right and Title to the Crown of England.'

"It is in small 8vo, and now very rare. A copy was priced lately in a catalogue at £2, 12s. 6d. A Life of this Saint was, I understand, written in Spanish in 1617, and also in Italian in 1674. "Memoires" of her also appeared in French in 1629, but I have never fallen in with them. They must be all very scarce. T. G. S.

"*Edinburgh.*"

Having a copy of this rare book, for which I paid two guineas, a few extracts from it relative to the last illness and death of Queen Margaret in Edinburgh Castle, the transportation of the coffer containing her head and hair, and some other movables, reputed by her admirers of great value, into the castle of the baron of Dury in this parish, and thence to Antwerp, and afterwards to the Scotch College of Douay in France, briefly noticed at pp. 131-2 of the first volume, may be appropriate and acceptable to some readers.

"She appear'd four dayes before her death sadder than usual, and told those that were by, that there had happened to the kingdome of Scotland the greatest misfortune that had been heard of for a long time. The event proved that the queen's words proceeded not from a fit of raverie; for, two dayes after she spoke them, newes came that her husband and her eldest son were kill'd at the castle of Anwick by the treachery of the governour. The violence of her sickness relented a little the last day of her life, and allowed her so much strength as to go to the chapel, where she made a general confession of her whole life, heard mass, and received the most holy sacrament as her last viatick. In the interim, her son Edgar came from the camp; and as he dissembled the death of his father and brother, she conjured him to tell her the full truth. He had no sooner given her an account of all that past, but she said, 'I thank thee, O my God, that, in this last period of my life, thou makest my soul pass through these terrible tryalls; but I hope they will serve to cleanse and refine it, and consume the drosse of my sins.' Then she shed some generous tears, which, in such accidents, are not blameable in the noblest courages."

.

"She rendred her soul to her Creator in Edenburgh Castle, the 10th June, about the end of the 11th age. Her visage, which was pale during her sickness, appeared fresh and red after death. Her body was carried, with royal pomp, to the monastery of Dumfermling, and interred in the Church of the most Holy Trinity, built by herself."

.

"Alexander the Third, King of Scotland, having assembled the clergy and nobility, after many prayers and solemn processions, caused the bones of the holy princess, being his great-grandmother, to be put into a chest of silver, enriched with precious stones, and placed it in the noblest part of the church. When the hereticks had stoln into the kingdome, and trampled under foot all divine and humane lawes, seized the sacred moveables of the church, some things of greater veneration and value were saved from their sacriligious hands, by being transported into the castle of Edinburgh. It had been an easy matter to have nipt in the bud all the seditions of those insolent persons; but they gathered so much strength, by the negligence of the magistrates, that, at last, it was impossible to reduce them to their duty. Some more provident, fearing these mad men might assault the castle, being the chief fort of the kingdome, transported the coffre wherein was the head and hair of S. Margaret, and some other moveables of great value, into the castle of the Baron of Dury. This lord of Dury was a reverend father, priest, and monck of Dumfermling, who, after his monastery was pillaged, and the religious forced to fly away, dwelt in the castle. After this venerable personage had very religiously for some years kept this holy pledge, it was in the year 1597 delivered into the hands of the fathers of the society of Jesus, then missioners in Scotland, who, seeing it was in danger to be lost, or prophaned by the seditious hereticks, transported it to Antwerp. The Lord John Malderus, bishop of that city, being unwilling to trust any but himself, that he might know the truth of this relick, examined very diligently, and upon oath, the fathers of the society, gave an authentick attestation, under the seal of his office, dated the 5th of September, 1620, and permitted it to be exposed to the veneration of the people. The same relick was afterwards acknowledged by my lord Paul Boudot, Bishop of Arras, the 4th of September, 1627. In testimony whereof, he offer'd forty dayes indulgence to all those who would pray before the said holy relick. Lastly, on the 4th of March, 1645, our holy Father, Pope Innocent the Tenth, in the first year of his pontificate, gave plenary indulgence to all the faithful, who, having first confess'd and communicated, would pray before this relick, in the chapel of the Scotch college of Doway, for the ordinary ends prescribed by the Church, on the 10th of June, which is the festival of this holy and illustrious Princess.

"Some will admire the innocency of her manners in her tender yeares, the rigour which she exercised on her body in her youth, and the prayers wherewith she nourished her soul: Others will consider her great love towards God and holy things, the contempt she had of her own person; her zeal to build churches; her dexterity to reform the abuses that had crept into the kingdome; her submission to follow the orders of her directors: Others will praise the care she took to instruct her children in the Christian faith; her liberality towards the poor; her innocent artifices by which she gain'd and ruled her husband's spirit, and engraved devotion in it. Methinks I have made a sufficient panegyrick if I say

she has been the Pearl of Princess, the Idea of a perfect Queen, one of those wise ones who, by the sweetnesse of her conversation, the innocency of her deportments, and the force of her spirit, reform'd the disorders that had crept into her Kingdome."

(Pp. 126-7.)—To the fourteen altars here stated to have been in the Church of Dunfermline, a fifteenth has to be added—that of St Laurence, for which, as noticed at pp. 492, 493, Abbot Richard and the Convent in 1455 granted to a person, named Thomas de Camera, and his heirs, a croft of St Laurence, near the lower gate or port of the burgh, at the west end of the Nethertown, where the ruins of a small chapel were still in existence during the last forty years, which I remember having seen. The reddendum for the support of it was 8s. per annum.*

Although I have previously stated that the portrait of Malcolm Canmore is the only one which I am aware exists, I must be understood as meaning in a private collection; for I know that there are paintings both of him and his queen, Margaret, in churches, especially on the Continent, of which an example will be immediately given, at the Escurial in Spain. And the visitors of Paris may have observed a beautifully-executed colossal marble statue of St Margaret, among about thirty others, in the rich colonnade of more than fifty Corinthian columns which surrounds the Madeleine Church.

(Pp. 131-2.)—I have been favoured, through Dr E. Henderson, with three recent autograph communications, which may be interesting to some readers, respecting the history and present locality and state of the relics of Queen Margaret. One is from the Rev. C. Holahan, sub-Prior of St Edmund's College, Douay, in France; another from the Rev. T. Hoskins, student at Valladolid, in Spain; and the third, enclosed in the latter, the translation of a letter from the Royal Monastery of the Escurial in that country, situated twenty-five miles north-west of Madrid, where the Palace and the Pantheon, or place of interment for the royal family, under the great church there, are situated. In order that justice may be done to the parties who have obligingly sent these communications for my use, I shall give their statements in their own words:—

* *Reg. de Dunf.*, pp. 335-6, and present vol. p. 2.

1.—Extract of Letter from Rev. C. HOLAHAN, Sub-Prior.

"DOUAY, *July* 22, 1854.

"At the time of the great French Revolution, the head of St Margaret was preserved, not in our college, but in the Scotch college of this town. The troubles obliged us all to flee, and since that period the Scotch college has never been re-opened. After the departure of the Scotch, it became a state prison, then a magazine, a boarding-school, and is at present the Convent of the "Dames de la Sainte Union." The present occupants made researches, and even discovered some secret vaults which appeared to have been opened by the revolutionists, as twelve bodies were discovered in them. Other vaults under the sacristy had been violated. Consequently, as no trace of the relic has been met with, either the Scotch conveyed it away with them in their flight, or it fell into the hands of men who respected nothing. The former supposition was given to me as the more probable. Unfortunately, no one is known here who is able to furnish any positive information.

"I am sorry to say that I am no better acquainted with the location of the relics which you have heard are deposited in Spain. We are in communication with the English students at Valladolid, and should I succeed in obtaining any information respecting them, I shall be happy to transmit it to you.

"The Benedictine Missal marks the Feast of St Margaret for the 10th June. The following is the collect: 'Deus qui beatam Margaritam Scotorum Reginam eximiâ in pauperes charitate mirabilem effecisti: da ut ejus intercessione et exemplo, tua in cordibus nostris charitas jugiter augeatur. Per,' &c.

"The same collect is found in the Roman Missal, formed by order of Urban VIII.

"The present monastery and college which we inhabit dates from 1611. It was raised by the liberality of Philip Caravel, Abbot of St Vedastus, at Arras, for his English Benedictine brethren. It bore the title of St Gregory's till the great French Revolution. On the Restoration, or rather some years after, it was recovered and given up to the English Benedictines of St Edmund's, who before the troubles had resided in Paris. The professors number on an average fifteen. It is designed for the education of ecclesiastical students, secular and regular. The ordinary course comprises the Latin, Greek, French, and English languages—mathematics, elocution, geography, philosophy, and theology. The number of students varies from eighty to eighty-five, every branch included. It has no power to confer degrees of any kind. The Douay University no longer exists."

2.—From Rev. T. Hoskins, Student at Valladolid, per Rev. C. Holahan.

August 15, 1854.

"After the death of our saint (Nov. 16, 1093), her body was interred in the Church of the Holy Trinity at Dunfermline, where it remained to the change of religion, when, with the exception of what is mentioned in the transcribed letter, all was destroyed, not as Alban Butler says, 'privately rescued from the plundering mob, and carried into Spain to Philip II., and deposited in the Escurial.' That the head was in the Scotch College at Douay, and destroyed by the revolutionists, is correct. This is also certain, that all that now remains of the saint is in the Escurial. But how came it there? When Philip II. of Spain collected for the Escurial all the relics he could procure, he found amongst others at Venice those of St Margaret. It was for many years believed that the entire body of St Margaret was in the Escurial, from a very erroneous account circulated by a George Con (or some such name), a Scotch gentleman, who visited the Escurial to learn all he could respecting the relics. He found, as A. Butler correctly states, 'an altar or chapel in honour of the saint, and concluded, without minute investigation, that the entire body, save the head, must be there, for the reason that there are (I think, according to Mr Cameron, Rector of the Scotch College) no altars or chapels dedicated to any saints save those whose entire remains are deposited there. A. Butler is also correct in stating that the following inscription is on the shrine:—

'St Malcolm King and St Margaret Queen.'

He might have added that their likenesses are painted on the folding doors at full length. Dr Gillis has twice made researches in Spain, and the results were such as I have transcribed."

3.—Translation of Letter from the Royal Monastery of the Escurial, Spain.

"From the inventory and record of the holy relics and reliquaries which his Majesty Don Philip II. bestowed upon this his royal house of St Laurence of the Escurial, from the year 1571, in which was made the first donation, to that of 1598, in which he died, we find the following with regard to the relics of St Margaret, Queen of Scotland.

"After a short account of the life of the saint, it is said that in the first donation were comprised the following relics:—

"A small bone of slight importance (*poca cosa*); part of the flesh of the right leg two* inches (fingers) square; a part of a member of the same leg three inches long. After the disorder and great confusion

* "The numeral cannot be well deciphered; it seems originally to have been 'tres,' three; but Mr Cameron, Prior of Douay, takes it to be 'dos,' two."

which all the relics of this house underwent on the invasion of the troops of Napoleon in the Peninsula, it was not so easy a thing as might be imagined to meet with those of the Holy Queen, as they were not in the place in which they were first put. Proceeding to an exact and minute investigation, there has been found, in the cabinet allotted to holy relics, a little box of fine wood, containing various relics of different saints wrapped up in papers. Doubtlessly, they were some of the many which had been removed and thrown about in the already-mentioned epoch, in consequence of the plundering of the plate. In this box there is a little packet with two very small bones, and an inscription which says: 'De Sancta Margarita.' These little bones, which bear signs of having formerly been but one, correspond to those which, in the above account of the first donation, it is said, were of slight importance (*poca cosa*).

"In the second division (*cuerpo*—body) of the reliquary of the altar of —— Jerome,* in the exterior gates of which leading into the church are seen the full-length paintings of St Margaret, Queen of Scotland, and of St Malcolm, there is a large packet, with relics of many saints, put up in wrappers. These are doubtlessly some of those which were enclosed in boxes and reliquaries, and disappeared at the time of the above-cited invasion of the French. Amongst these wrappers (*cartones*) which were left loose, is found one about 8 inches long and 2½ broad, with two relics, each of which has its inscription, which says, 'Sta. Margarita.' One is a piece that looks like skin, and seems to have been of the size of half-a-dollar;† but it is injured and lessened at least on one side. The other is a fragment of bone, apparently from the thigh, three inches long. The marks of this appear to agree with those [mentioned in the register‡] of its donation. According to the marks and the account given in the book, they are evidently (*sindenda*) those which have been looked upon as the relics of St Margaret, Queen of Scotland.

"It is to be observed that there is a document to testify the authenticity§ of the above relics of St Margaret, with all the forms and authorisation necessary to preclude every doubt as to their identity,‖ and the delivery of them with all formality to this royal house.

"Royal Monastery of St Laurence of the Escurial,
"*3d of Jan.*, 1852."

Mackie, in his elegant volume on *The Castles, Palaces, and Prisons of Mary of Scotland*, published at London, 1849, states,

* This word is not quite distinct, from a small part of the paper being torn off, seemingly where the seal was. The missing part was probably *St.*—P. C.

† "Half a dollar, somewhat bigger than a two-franc piece, or not quite half-a-crown."

‡ "The words in brackets are not in the Spanish."

§ "Authenticity (*procedencia*), a word which cannot be well rendered. It means, whence they came or how come by."

‖ Identity and the delivery (*legitimadad*—legitimacy.)

at p. 284, but without giving his authority, that "it is a curious fact that Alexander III., at the period of his queen's (Margaret's) funeral, took great pains to collect and preserve the remains of St Margaret, wife of Malcolm Canmore, by enclosing the bones in a silver chest enriched with precious stones, which cabinet, during the troubles of the Reformation, was placed for safety in the Castle of Edinburgh, and afterwards removed to Burntisland Castle by Father Durie, a priest and monk of Dunfermline."

The latter part of this statement, for which alone I have made this quotation, whether resting on documentary authority or tradition, is not at all contradictory of that which is made by me at p. 132 of the first volume, since Father or Abbot Durie had a house also on Craigluscar Hill, in Dunfermline parish, and the silver chest or coffer, with St Margaret's bones, may have been conveyed by him first to the one and afterwards to the other mansion for security, previous to being removed out of the country.

Mr Mackie mentions, relative to this castle or fort of Burntisland—which, as well known, is finely situated on a high rocky eminence near the harbour, and commands a most extensive and beautiful prospect of the Firth and adjacent lands on both sides, as far as the eye can reach—"that an important addition was made to the keep by one of the ancient family of Durie of that Ilk, who built the north and south wings of the castle in 1382 (not 1832, as misprinted), during the reign of Robert II., surnamed Blear-eye, the first of the Stewarts, over the principal entrance to which the arms of the Duries are inserted under a Gothic canopy, supported by two savages, girded with laurels. The castle continued for a considerable period in the possession of this family, from which circumstance it has been distinguished by the additional title of 'The Abbot's Hall.'" Certainly the interior of the edifice—especially the highest and lowest portions of it, which the resident family politely permitted me to see—bears evident marks of great antiquity, as well as means for defence in case of assault.

"The parish of Abbotshall, near Kirkcaldy," says the author of the Statistical Account of it, "obviously derived its name from the circumstance of one of the Abbots of Dunfermline having built a house there, in which he occasionally resided.

The situation of the house or hall of the Abbot, as it was styled, was about a quarter of a mile due west from the present church, and near to the centre of the Raith gardens, or what are still sometimes called the Abbotshall Gardens."* He adds in a note: "At what time the lands of Abbotshall ceased to be the property of the Abbacy of Dunfermline we are not aware, but it appears probable that they were disposed of about the same time (the year 1450) that the town of Kirkcaldy and lands in the immediate neighbourhood were disponed by the Commendator and convent to the bailies and community of Kirkcaldy. Be that, however, as it may, it is certain that Abbotshall was for a great length of time the property of the Scotts of Balwearie, and that it afterwards became the property of the Ramsays (of Abbotshall), who sold it to the ancestors of the present proprietor, Mr Ferguson of Raith. Sir Robert Sibbald, in his *History of Fife*, which was published near the beginning of last century, speaks of the mansion-house of Abbotshall as at that time 'a large and fine new house,' which house must have been built by the then proprietor, Mr Andrew Ramsay, and the remains of which were standing not more than forty years ago, on the same spot, there is reason to believe, on which the original house or hall of the Abbot stood."

To the account already given of the last illness and decease of Queen Margaret, may be added part of another in the words of her friend and biographer, Turgot, as he says he received it from the priest who attended her death-bed, and whom above others she loved for his simplicity, innocence, and purity.

"Her face had now grown pale and deathlike, when she called me, and others with me, ministers of the holy altar, to stand about her, and commended her soul in psalms to Christ. She also desired that the Black Rood, as it is called, should be brought to her, which she was ever wont to have in the highest veneration. [It is about an ell long, says Aelred, manufactured of pure gold, of most wonderful workmanship, and is shut and opened like a chest. Inside may be seen a portion of our Lord's cross (as has often been proved by convincing miracles), having a figure of our Saviour, sculptured of massive ivory, and marvellously adorned with gold. Queen Margaret had brought this with her to Scotland, and

* "A fine yew-tree which grew in front, and which has already stood the blast of centuries, will probably long serve to mark out to the inquirer the spot on which the mansion of the Abbot was placed."

handed it down as an heirloom to her sons; and the youngest of them, David, when he became King, built a magnificent temple for it near the city, called Holy Rood.] But when the little chest in which it was enclosed could not be instantly opened, the Queen, greatly sorrowing, said, 'O unhappy, sinful people that we are, who do not deserve longer to behold the holy cross!' Presently it was taken from its reliquary, and she received it in her hands with great reverence. She embraced it, and kissed it, and often signed her eyes and her face with it. And already her whole body growing cold, the vital warmth still hovered around her heart, nevertheless she was always praying; and, holding the cross in both hands before her eyes, she sung the 50th Psalm throughout. By-and-by her son, who, after his father, now held the government of the kingdom, returning from the army, entered the chamber of the Queen. What a strait was he in! What torture of mind! He stood there, hemmed in by adversity on every side; whither he should turn himself he knew not. For he came to tell his mother that his father, with his brother, had perished; and now the mother whom he so dearly loved he found just expiring. Whom first to lament he knew not. The approaching departure of his most sweet mother pierced his heart with a keener grief, whom now he saw lying before his eyes almost dead. Over and above all these things, he was harassed by anxiety for the state of the kingdom, which he knew for certain would be disturbed by the death of his father. On every side sorrow and grief were gathered around him. The Queen, now lying in her agony, was thought to have passed, by all present, but suddenly she rallied her strength, and spoke to her son. She asked him for his father and brother; but he was unwilling to declare the truth, lest hearing of their death might bring on her own immediately; so he answered that they were well. But she, sighing deeply, said, 'I know it, my son; I know it. By this Holy Rood, by the nearness of our relationship, I adjure thee to tell me the truth that thou knowest.' He, being thus forced, declared the matter as it had happened. What would you think she would do? Who would believe that, in so many trials, she would not murmur against God? At the same time she had lost her husband and her son, and sickness had brought herself, through much suffering, to the eve of death. But in all these things she sinned not with her lips, nor spoke foolishly against God; but, on the contrary, turning her eyes and hands towards heaven, she broke forth into praise and thanksgiving, saying, 'I return thee lauds and thanks, O Almighty God! who hast willed that I should bear so great trials in my departure, and hast willed to purify me, as I hope, from some stains of sin, by bearing them.' She now felt death drawing near, and immediately she began the prayer which the priest is wont to say after receiving the Body and Blood of the Lord—'O Lord Jesus Christ! who, by the will of the Father and co-operation of the Holy Ghost, hast given new life to the world by Thy death, deliver me.' While she was saying *libera me* (deliver me), her soul was released from the

bonds of the body, and departed to Christ, the Author of true liberty, whom she had ever loved, being made partaker of their joy whose virtuous examples she had followed. For with such tranquillity, with such composure did she pass, that it cannot be doubted that her soul has arrived at the country of eternal rest and peace. And what is wonderful, her face, which, as is usual with the dying, had grown pale, after her death was suffused with a ruddy colour mixed with white, so that she seemed not to be dead, but sleeping. Her body was arrayed honourably as became a Queen, and we bore it to the Church of the Holy Trinity (in Dunfermline) which she herself had built; and there, as she had desired, we buried her opposite the altar and the venerable image of the Holy Rood, which she had erected there. And so her body now rests in that place where she was used to afflict it in watchings, and prayer, and many floods of tears, and genuflexions." *

"The day of her departure was the 16th of November 1093, in the 47th year of her age. She was canonised by Pope Innocent IV. in 1251, and in 1693 Innocent XII. removed her festival to the 18th of June, the day of a memorable translation of her relics. At the change of religion in this country, her body was privately conveyed to Spain for safety, and enshrined in a chapel in the palace of the Escurial at Madrid." †

The little Chapel of St Margaret in the Castle of Edinburgh, to which she resorted as her oratory, was rediscovered a few years since by Dr Daniel Wilson, when, as he states, "it was converted to the vile use of a powder magazine, after its very existence had been lost sight of for upwards of a century." And he adds, "Some of its characteristic details have been thought rather to belong to the later period of the Romanesque style; but a careful examination of the simple capitals of the jam-shafts, and the low relief of the mouldings on the chancel-arch, has satisfied me that there is no evidence in its structure inconsistent with the idea of its being the oratory of Queen Margaret, which, according to Barbour, she caused to be decorated with a painting of prophetic import, still remaining in his day ‡ (obiit 1396). The plain coved vault of the apse, and the small round-headed and entirely unornamented windows, so different from the later work of Dalmeny or Leuchars, confirm this opinion. By a charter, bearing date 14th February 1390, King Robert II. endowed the altar of the Chapel of St Margaret the Queen, in

* *Acta SS. Boll.* Junii ii., 334.

† *Lectures on the Antiquities of Edinburgh*, 1845, pp. 23-27.

‡ BARBOUR'S *Bruce*, Book vii., l. 1037; Dr Jamieson's edition, vol. i. p. 211.

Edinburgh Castle, with a yearly rental of eight pounds, but which was subsequently transferred to the Chapel of St Mary the Virgin, in the same fortress, probably erected at that period, and only demolished towards the close of the last century.* The great improbability of the oratory of Queen Margaret having been demolished, and so small and plain a chapel built in her honour, either in the reign of Alexander or David, seems to render the conclusion unavoidable, that the interesting little Chapel of St Margaret is directly associated with the pious Queen, to whom, there can be little doubt, Shakespeare alludes in *Macbeth*, though he makes Macduff speak of her, not as the wife, but the mother of Malcolm :—

> 'The Queen that bore thee,
> Oftener upon her knees than on her feet,
> Died every day she lived.'" †

Three very able and interesting articles on the subject of St Margaret's Chapel in the Castle appeared in the *Edinburgh Evening Courant* for November 17, 19, and 25, 1849, the perusal of which will reward the curious on the subject. I shall quote only one paragraph from the first article, more immediately connected with our subject, confirmatory of what has been already said. "St Margaret chose her burial among the Benedictines, whom she brought from Canterbury to Dunfermline. There her shrine was venerated until after the Reformation. Part of her relics were then conveyed abroad to Spain, where Philip II. housed them in a stately shrine of the Escurial, bearing the name of St Margaret's Chapel. Other portions of the remains of the Saxon Princes were brought to the Castle of Edinburgh, at the request of Mary Queen of Scots; and when the cause of that sovereign became desperate, these too were carried abroad, to find a resting-place in the Scottish College at Douay. There, it is said, the remains of St Margaret were visited by her descendants, King Charles II. and King James II. of England, and there they seem to have been preserved until the wreck of the seminary in the devastation of the first French Revolution." ‡

* *Memorials of Edinburgh*, vol. i. p. 127, and note.

† *Macbeth*, Act iv., scene 3. WILSON'S *Archæology*, pp. 609-10.

‡ *Vide* also Note O in Appendix to the first volume, p. 493, on the same subject.

The Chapel has been recently, at the public expense, substantially repaired, and elegantly decorated with stained glass windows; so that, while it could be used as a baptistry for the chapel of the garrison, its fine architecture, of the Romanesque or Norman age, appears to great advantage. At the meeting of the Archæological Society in 1855, after a party of the members had surveyed the antiquities of the Old Town, under the able guidance of Mr Robert Chambers, they ended their perambulations here, and, at his request, a short address was delivered by one of their number on the subject of the ancient royal frequenter of the Chapel, and after her decease in the Castle (in a room long subsequently known by the name of "the Blessed Margaret's Chamber"), the removal of her remains to the conventual church of Dunfermline, which she and her husband had founded.

Fordun's account of the translation of the bodies of Queen Margaret and King Malcolm from the nave to the choir of the Dunfermline Church, in 1250, briefly noticed at p. 129 of the first volume, will be given in Appendix, IV.

Lord Hailes says: "Papebrooch (p. 333) supposes that the translation was by authority of Innocent IV., for no reason that I perceive but this, that Papebrooch knew Innocent IV. to have been pontiff at that time. I believe that Margaret was canonised by the voice of a grateful though superstitious people, who affectionately remembered her sanctity and virtues." He mentions three changes of the day on which an office of St Margaret was allowed to be celebrated by three successive popes: the 10th June by Clement, in 1673; 8th June by Innocent XI., in 1678; and again, 10th June by Innocent XII., in 1693, who made the festival of St Margaret to be a festival of the Church. "This last was at the request of James II. and his queen, for reasons which (he says) will occur to the reader." *

He adds: "It is remarkable that not one of the six sons of Malcolm received the names of any of the ancient kings of Scotland. All their names seem to have been chosen by Margaret. Edward bore the name of her father, Edmund of her grandfather, Ethelred of her great-grandfather, Edgar of her brother. It is probable that the name of Alexander was bestowed on the fifth son in honour of Pope Alexander II. As David was the youngest,

* *Acta Sanctorum*, 10th June, p. 333; *Annals of Scotland*, pp. 41, 42.

so we may conjecture that he received the name of the youngest son of Jesse. In the lower ages the name of David had become fashionable, if that expression may be used. The Emperor Charlemagne affected it in his correspondence with Alcuin." *

The following are some brief notices of the sons of Malcolm Canmore and his queen, Margaret, from the *Miscellanea Scotica*, vol. i., including "Abridgment or Summarie of the Scots Chronicles, &c., by John Monipennie, 1612":—

"In King Malcolme's time was the red crosse erected, with the King of England's image on the one side, and the King of Scotland's on the other. This stone crosse was a march or mark betweene the two realmes, standing in the middle of Stanmore."—P. 82.

"He caused to be built from the ground the church and abbey of Durham, and the church and abbey of Dunfermling, ordaining from thenceforth the same to be the sepulture of the kings."—Pp. 82, 83.

"Edgarus, Malcolm Canmore's sonne, began to reign in the yeare of the world 5068; in the yeare of Christ 1098; after the reign of Fergus I., 1428; a good and religious king, the first anoynted king. He builded the priory of Coldingham, and dyed peaceably the ninth yeare of his reign, and was buried at Dunfermling, without succession."—P. 84.

"Milcolumbus *quartus*, sirnamed the Mayden, nephew to King David, began his reign in the yeare of the world 5123; † a good and milde prince and severe justiciar, repressing many rebels. He died at Jedburgh the twelfth year of his reign, and was buried in Dunfermling."—P. 87.

"King Alexander III. In his time came the pestilence first in Scotland. Hee died of a fall of his horse over the west craig at Kinghorne, the thirty-seventh year of his reign, and was buried in Dunfermling. The day before the King's death, the Earle of Marche demanded of one Thomas Rymour what weather should be to-morrow. Thomas answered, that on the morrow, before noone, there should blow the greatest wind that ever was heard in Scotland. On the morrow, being almost noone, the ayre appearing calme, the Earle sent for the said Thomas, and reproving him, said there was no appearance; Thomas answering, 'Yet noone is not past.' Immediately cometh a post, and sheweth that the King was falne and killed. Then Thomas said to the Earle, 'That is the wind that shall blow, to the great calamitie of all Scotland.'"—P. 32.

At pp. 281-3 of the first volume there are given two of the most recent and favourable delineations of the characters of Malcolm and Margaret, from Heron's *Hist. Scot.*, Perth, 1794, vol. i. pp. 256-8; and from Tytler's *Univ. Hist.*, vol. v., in *Fam. Lib.*, No. xlv. p. 48.

I am glad to think that my query in the periodical *Notes and*

* *Annals of Scotland*, p. 43. † In the year of Christ 1153.

Queries, as to the etymology of the name *Rottenrow*, has called forth, in addition to my own derivation, from processions of the church passing in that direction (*Routine-row*), four others quoted at pp. 130-1, and referred to in the number of *Notes and Queries* for Oct. 31, 1857; viz. (2.) From their passing by buildings that were old or "rotten." (3.) From the Latin word "rota." (4.) From the woollen stuff called *rateen*. (5.) From *rotteran*, "to muster"—*rother*, *rots*. "I am not able," adds the writer, "to refer to the handbooks of Messrs Cunningham and Timbs; and Weale's *Handbook* does not suggest any derivation for the word. I had imagined that Rotten Row was so termed simply because its gravel is always kept *rotten* or loose, so that horses are able to gallop over it without the least danger of falling. However, in some extracts from *Souvenirs of Travel*, by Madame Octavia Walton le Vert, in the *Critic* for October 15, the American lady supplies us with the following definition of the word:—

"Rotten Row (from the French *Route du Roi*) is reserved for those on horseback. The Queen's carriage is alone permitted in this exclusive place."—*Cuthbert Bede*.

In the number of *Notes and Queries* for October 3, 1857, I inserted a query as to the etymology of the words *triforium* and *clerestory*, and their original purpose, suggesting, as another name for the former, *ambulatory*, and indicating one of its uses —a walk for the females of the institution, and from which they viewed the processions along the nave of the church. To this query there have been three replies. The first was on October 17, 1857, and is as follows:—

"*Triforium, Derivation of* (2nd S. iv. 269).—The etymology of this much-disputed word, owing to the very limited use of the term, except in modern times, no less than the original design of its ecclesiastical construction, must remain a matter of conjecture. Gervase appears to be the only medieval writer who has adopted it (see *Glossary*): a choice, therefore, of derivations is all that I can presume to offer your correspondents.

"Mr Fosbroke describes *triforia* as 'upperways round the church for the convenience of suspending tapestry and similar ornaments, on festivals.' Such an application of their use might suggest the origin of the *triple piercings* (terforo?), or the sets of *door*-like apertures (fores?) through which at intervals the 'tapestry and similar ornaments' would

be displayed. Possibly, however, your correspondent might prefer deriving this word from *fori* (Greek ποροι, from πορος, a passage) defined (see *Facciolati Lex.*): 'Parvæ illæ semitæ intra naves, per quas nautæ ultro citroque discurrunt." *Forus* is (see Smith's *Lat. Dict.*) a *gangway* in a *ship:* a definition which may present indeed some analogy to the high-pitched *gangways* of the *nave*, which, in some instances, were galleries running round the entire body of the church. I am aware that this is but a partial analysis of a compound term, and as such will probably be respected, as the *tres* would more correctly refer to the architectural arrangement of the *windows* or apertures that pierced the galleries, than to the galleries themselves.

"*Triforium* has been conjectured to be a barbarous Latinisation of *thoroughfare*, a corruption, however, deemed inadmissible (see *The Glossary of Architecture*, s. v.) Opposed to the *triforium*, or blind-story, as it is sometimes called, was the clear-story, clerestory, through the *transparent* windows of which light was introduced into the body of the church. F. PHILLOTT."

The second reply was on November 7, 1857:—

"*Triforium* (2nd S. iv. 320).—Seeing in a late number a communication on the origin of this word, reminded me that, in the year 1852, I had occasion to collect notes upon the subject for a paper which I read before the Oxford Architectural Society. The derivation was evidently a mystery. One author only had used the word—namely, Gervase. He either invented it, or, as is more probable, received it from the workmen engaged on the cathedral. Ducange, I found, held to the theory of *tres fores;* but, unfortunately, the *triforia* Gervase was describing had two or four openings. In taking a survey of all our cathedrals, three openings are the exception rather than the rule. Ducange also, as I conceive, without authority, gives as the Greek equivalent Τριθύρον, a word used by Macarius, but with a very different meaning. It was the antiquary Sumner who suggested the notion of the Latinisation of 'thoroughfare.'

"First, I attempted to determine *to what* Gervase applied the name. In a careful examination of his account of Canterbury cathedral, he evidently alludes, in the description of the fabric as it stood before the fire, to what we now call the 'clerestory gallery.' He speaks of 'obscuræ fenestræ' above the arches; but, again, above these, the 'Via quæ Triforium appellata est, et fenestræ superiores.' In other words, he describes a 'blind story,' and above is the 'clerestory.'

"In the description of the cathedral, as rebuilt after the great fire, he says, 'The architect intermingled the lower triforium from the great tower to the aforesaid pillar with many marble columns, over which he adjusted *another* triforium of other materials, and also the upper windows.' In other words, we have two *triforia*. What was the difference in construction between the two fabrics? I presume, judging from other

early Norman examples, that the 'obscuræ fenestræ' afforded no 'via,' but that in the new building (the same as now standing) there was a perfect passage in the *lower* as well as the upper *triforium*. So far as to the application of the word: beyond this is conjecture.

"The suggestion which I then threw out (the five years which have elapsed, I admit, have somewhat diminished my affection for it) was that the *tri* was but the scribe's contraction for *turri*, and that *forium*, as has been shown by Mr Phillott, might well mean a passage: moreover, that Gervase particularly mentions that it was a passage, and that where there was no passage he implies there was no *triforium*. I laid stress upon his speaking of 'the triforium *from the great tower* as far as a certain pillar,'—that, in conclusion, all *triforia* lead from the different staircases to the tower, and nowhere else (or certainly all clerestory passages do, which I consider, according to Gervase, to be the triforia *par excellence*); and that in the case of central towers, with aisles and transepts, as in nearly all our cathedrals, there is no other way to the tower but along the tower passage, or *triforium*.

"I will not trouble you with the uses to which both upper and lower *triforia* have been at different times applied, as I am afraid they throw no light upon the origin of the word. At the same time, I think it a subject well worthy of investigation; and perhaps, if you insert this, some of your numerous correspondents may be able to afford information as to their employment, and if any are used for practical purposes at the present day. JAMES PARKER.

Oxford."

The third reply was on December 12, 1857:—

"*Triforium, Derivation of* (2nd S. iv. 269, 320).—It appears to me that your correspondent, F. Phillott, in his able and ingenious reply to this inquiry, has overlooked a very simple etymology. The Italian verb *traforare*, "to pierce through," might not improbably give rise to the term; especially when we regard the mode in which the triforium frequently passes through projecting piers and pillars. The syllables *tri* and *tra* in such collocation are almost *idem sonantes*. It is also worthy of notice that, by a certain school of archæologists, our so-called Gothic Church Architecture was originally introduced by Lombardy architects, and, therefore, an Italian etymology in this case may not be an unnatural hypothesis. M. H. R."

In Plate No. II. is shown an engraving of a piece of carved oak, thought to have been found in one of the triforium galleries of the old church, and belonging to Mr Thomas Bonnar, builder, Edinburgh, son of the late Mr Robert Bonnar, Dunfermline, builder of the new church. It is considered a portion of the canopies or hoods of the stalls in the choir, and to have belonged to the later

"decorated" period, according to Britton, from 1272 to 1460, so as to have been an ornament of the Abbey Church choir of 1250.

The subsequent extract from the *Mirror of Literature, Amusement, and Instruction, &c.*, New Series, vol. v., London, 1844 (Aird & Burstall, publishers, Tavistock Street, Covent Garden), was omitted to be introduced along with the account of the stone coffin, body, and leathern shroud, pp. 142-150 of this volume.

"The Bracket Monument, as it is called, in Gloucester Cathedral—a singular shelf or bracket monument, sustaining an effigy, generally ascribed to Aldred, Archbishop of York, who died in 1069, is attached to the stone screen, on the south side of the choir. According to Leland, Serlo, who died in 1104, was buried under a fair marble tomb on the south side of the presbytery. The same author mentions the finding of a bull's hide, containing a body, supposed to have been that of the Countess of Pembroke, wife of Richard Strongbow. It lay at the head of Edward II.'s tomb, under an arch, where Malvern, *alias* Parker, made a chantry chapel to be buried in. As Aldred was not interred at Gloucester, and the situation of the monument corresponds with Leland's description, it may therefore be fairly attributable to Abbot Serlo. Of this Serlo we are told that, having personally worn the monastic habit in two or three religious establishments, he was probably introduced into England and advanced to this abbacy by William the Conqueror, to whom he was chaplain. He was appointed to that dignity in the year 1072 by the new monarch. He died in the year 1104."—Pp. 209-10.

Since receiving the letters relative to St Margaret's relics, having occasion to pass through a portion of France in the spring of 1856, I stopped at Douay* for a forenoon, to call for the Rev. Mr Holahan, the sub-prior, and to see the English College, as well as the town, which has given name to a version of the Old Testament, the Douay, first published there in 1609. The College building is a plain one, with a large quadrangular court in front, enclosed by high walls, having a portion under cover, furnished with requisites for gymnastic exercises. Having gone at the mid-day recreation hour, when the teachers and pupils were at their walk, I had to wait for some time at the lodge, where I found three tailors busy at their occupation for the inmates of the institution, and able to speak English well, with whom I entered into conversation.

I afterwards perambulated a portion of the town, which is

* Spelled sometimes Douai, and always so, it is believed, in France.

remarkable for a canal flowing through it, with drawbridges. Like most Continental towns at mid-day, it had a deserted appearance, the genteel classes coming out to walk or do shopping only in the cool of the afternoon or evening. On my return to the College, while standing inside at the lodge, one of the teachers, followed by about sixty or seventy pupils, in regular order, entered, and observing me to be a stranger, all politely saluted me, a civility which I of course returned. I afterwards entered the College, and found the Rev. Mr Holahan, who, on my presenting my card, and naming Dr E. Henderson, with whom he had corresponded, received me very politely, and showed me the whole establishment. The College, dedicated to St Edmund, King and Martyr, belongs to the English Benedictines, who have had a monastery there from the year 1608. The Professors are priests or Religious, preparing themselves for holy orders. The building is the property of the institution, but the Professors are not endowed. Their private parlour is large and well furnished, and its walls, as also those of the long galleries, are covered with excellent prints. The class-rooms and dormitories are good, and the former are well supplied with requisite books and apparatus for geography, natural philosophy, and chemistry. There is a large dining-hall, and a beautiful little chapel with organ and some paintings, also a small hospital for the sick, in which I was interested to find a youth from my native city, Glasgow, and born near to the locality of my own birthplace. Behind the building stand the ruins of the old monastery, in a small park-enclosure.

Mr Holahan was dressed in a long black flowing robe or gown, with a short white collar, as is usual with priests; but so free was his conversation from anything sectarian, that it was not till the close of my visit, in consequence of some incidental observation of mine, that he remarked he was of the Romish Church. After thanking him for his polite attentions, I left the college and repaired to the chief church of Douay, an ancient and unpretending edifice, dedicated to St Peter. It contains some fine paintings, and one in particular interested me, the subject of which I had not seen before represented. It has been told of the Apostle Peter that he deemed it too great an honour to be crucified like his Master, and here he was exhibited with his

head downwards. The picture of his Martyrdom, painted by Barthelemi, was a very large one, and it showed him as just being taken down in this position by several mourning attendants.

Douay has one main and excellent street, *Rue de Belvain*, abounding in good shops of various kinds, and in the afternoon it was much frequented by apparently the *élite* of the population, especially of the female class. There was no lack of print-shops, but I could scarcely find one which in this country would be considered a bookseller's. There were books, however, sold in the print-shops.

I may perhaps be excused for adding to this digression two or three sentences regarding the celebrated Virgin Mary Cathedral of Amiens, deemed one of the finest Gothic edifices in France, if not in Europe, which I next visited, and in which there is a chapel *de Ste Marguerite*. It is doubtless worthy of its high fame for its exquisite decorations, and unity as well as extent of design, especially in its façade or grand western gate, which has three porches in *ogee*, filled with a multitude of statues of cardinals, bishops, &c., and niched figures, representing, among other subjects, the Massacre of the Innocents and the Last Judgment; and above these, in its two galleries, the highest of which is occupied with colossal statues of kings, surmounted by a magnificent rose or circular window, encased in what is technically called a penthouse, with a still higher gallery, which unites the two unequal towers of the monument; as also in its tall slender spire, about 400 feet in height, and of delicate framework; its six beautiful light flying buttresses, two of them erected so recently as 1841, but not double, lengthwise, as I observed a few years since on the roof of Cologne Cathedral, which adds greatly to the effect of that celebrated edifice, as seen from that position; in its balustraded walk, paved with lead, near its summit, commanding an excellent *tout-ensemble* prospect of the whole adjoining country, the four main roads towards Paris, Rouen, Dieppe, and Boulogne; the city, with its old citadels, all its prominent public edifices, and the river Somme intersecting it, and, immediately below, the bishop's palace and garden, the houses inscribed *Parlez en conscience* (where I saw a female with a priest entering, I suppose, to confess and receive counsel), and the *Secretariat*, and nearly a

dozen small chapels adjacent to the cathedral, including St Margaret's.

In the interior of the cathedral there are various monuments in and about the choir, with statues of the apostles and saints in the grand arcades. The nave is 45 feet broad, and of the uncommon height of 141 feet—half as high again as the vault of Westminster Abbey; and the entire length of the edifice is 442 feet.

The triforium gallery is long and beautiful, at least one hundred and twenty lofty and elegant pillars supporting it and the roof of the nave; but its effect is somewhat marred by iron bars along it, to prevent the adjoining wall from falling in. There are double transepts and many fine windows, but not stained, except those in the chapels around the choir, which have a great richness of colours, and represent the histories of the Old and New Testaments. There are also carved stalls and pulpit, fine tombs, and in the four arcades of the chapel of St Margaret there is a series of groups in stone, illustrating various legendary traits in the life of St James the Greater.

Amiens was the birthplace of the learned Ducange, *alias* Dufresne, referred to in an early part of this volume.

(Pp. 137-154).—An additional authority to what is given in the first volume, p. 137, of Sir Thomas Randolph, Earl of Moray, Regent of Scotland, and one of the renowned heroes of Bannockburn, having been buried in Dunfermline "before the altar of the Chapel of our Lady," is Bower's continuation of Fordun, vol. ii. p. 300. As to the cause of his death at Musselburgh—a town then pertaining to the regality of Dunfermline—whether by poison or natural disease (the stone), there is a long note in the *New Statistical Account of Scotland* for Inveresk, vol. i. p. 263.

It may be added to the account already given of the reinterment of Robert the Bruce, that various individuals then procured, and still possess, relics of his body, leaden covering, shroud, oaken coffin, &c. One is known to possess two of the front teeth or scissors, and part of the alveolar process, along with some of the substance found in the small leaden box, which was at a little distance from the tomb, but not being in it, considered to be the bowels of some other person of rank, and pieces of



PLATE IX.

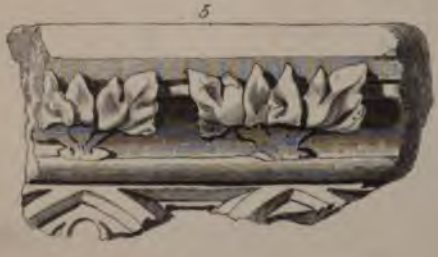
FRAGMENTS OF KING ROBERT BRUCE'S MARBLE TOMBSTONE













CUSPOIL OR STONE WATER SPOUT FROM THE OLD MARKET CROSS



QUEENSFERRY BURGH SEAL



MARKET CROSS PILLAR



PLATE IV

FRAGMENTS OF KING ROBERT BRUCE'S MARBLE TOMBSTONE



the inner surface of the tomb. Another, a relative of the late eminent physician, Dr Gregory, both of whom were present on the occasion, obtained a metatarsal bone (the large toe), which the Doctor was not made aware of till on his way to Edinburgh; and as it could not then be restored to its rightful owner, he facetiously told me afterwards that he had got it put into a glass phial, hermetically sealed, with the following label, "Stolen from the body of King Robert the Bruce, November 5, 1819." Several persons along with myself have pieces of the *etoile d'or* (cloth of gold) which enwrapped the body; and I have, besides, a piece of the lead in which he was enclosed, and of the wood of his coffin, as also a heavy bolt, consisting of a composition of iron and small stones; a fragment of his marble monument, retaining the impress of gilding; and a portion of the hair of his Queen, Elizabeth, found in the adjoining tomb; with some specimens of the stained glass, of various colours, which was in the windows, and of the square yellowish shining bricks of the floor of the eastern church. Plate IX. exhibits Fragments of King Robert Bruce's Tombstone or tablet, four of which are in the Museum of the Society of Antiquaries, Edinburgh, and one is in my own possession.

(Pp. 495-7 and 564-7 of Appendix).—There are here given extracts from the Chamberlain Rolls, and illustrations of them relative to various items of expense incurred at the funeral of Robert Bruce, due to John of Lithcu, and several other persons, some of them of consideration, civil and ecclesiastical. This John of Lithcu is briefly noticed in the *Arts Treasurer's Examiner*, No. 16, for August 22, 1857, in an article headed "Early Art in Scotland," thus: "Of the elder artists of Scotland and their works little has been said or written. A few names, dates, and references have been preserved in the *Royal Book of Accounts*. Imperfect as such are, they are interesting. The first name is that of John de Linlithgow, who in the year 1329 sculptured the tomb of the great Robert Bruce. The second sculptor was *Andrew the Painter*, who made a monument in memory of David Bruce and his queen."—*Cunningham's Lives, &c.* There is a notice, too, at p. 566, of the death of King Robert Bruce by leprosy in the parish of Cardross, Dumbartonshire, where he had a hunting-seat, and sought the relaxation of the chase from the

cares of government. He was born A.D. 1274, crowned 1306, and died 1329.

The following notice, which appeared in the *Edinburgh Courant* on 23d January 1854, may be considered worthy of insertion for its intrinsic interest, as well as for its connection with the royal Bruce and his second queen, Elizabeth.

"At a meeting of the Society of Antiquaries of Scotland, held in their hall, George Street, 23d January 1854, a paper was read by Mr Gabriel Surenne, descriptive of a visit paid by him in August preceding to the Chateau d'Adam Bruce at Bruis, or Brix, in Normandy, belonging to Baron Robert Bruce, the Norman chieftain, by whom William III., Duke of Normandy, was accompanied on his successful invasion of England in 1066, and who was believed to be the founder of the royal Scottish house of Bruce. The chateau, Mr Surenne stated, was situated on the declivity of a hill, on the top of which was the village of Bruis, and at the foot flowed the river Douve. It was in the department of La Manche, which formed a fifth part of ancient Normandy, and was one of the most curious portions of France for antiquities, castles, and reminiscences. The castle, which was 500 feet above the river, and commanded a beautiful panoramic view, was a total ruin. The walls had been gradually demolished by the inhabitants of Bruis to build houses, so that the foundations, with a few remnants of the walls, were the only relics that could now be seen. The castle had three ramparts, the foundations of which might still be traced at 300, 600, and 800 yards from it, the breadth of the ditches being about 45 feet, and their depth about 15, which showed the Bruce's castle must have been a fortress of the first order. In several places there were flat forms of stones, which led to the forts, bastions, and towers. On the whole, it was a fortress which it would require a large army to invest, and from the relics found on excavation, it would seem that it had at one time been besieged. Mr Surenne's description of the castle and of his visit was a very animated and picturesque one.

"The chairman (Mr Robert Chambers) conveyed the thanks of the Society to Mr Surenne for his interesting communication.

"At the" immediately subsequent "meeting of the Society of Antiquaries, 27th February 1854, Mr Surenne read a genealogical account, explaining the pedigree of the royal Scottish house of the Bruces from Duke Thebotaw, under Gudrod Mikilati, king of Norway, in 821. He traced the ancestry of Bruce through twenty generations, naming two Danish, nine Norwegian, two Norman, one English, and six Scottish progenitors of the victor of Bannockburn. The paper was listened to with much interest, and the thanks of the Society were returned to Mr Surenne."

The saints Catharine and Laurence having been so often

mentioned in the preceding pages, and their names appearing in the ground-plan view of Dunfermline as still designating certain localities, it may not be inappropriate to state that, at the Manchester Art and Treasures Exhibition this last summer, there were no fewer than fifteen paintings of St Catharine and three of St Laurence, by some of the best masters, as also a very large and splendid one of the Queen of Bohemia (born in Dunfermline Palace) hunting, by Velvet Breughel, living 1568-1625, with a drawing in water-colour of Heidelberg on the Neckar, by Messrs Agnew, and another of the Terrace, Heidelberg, by David Roberts, R.A., shortly described at p. 124 as seen by me in 1850. I might have added to my short notice of this high-spirited but unfortunate princess, that she died on the 13th February 1662.

There was also a painting of the chapel of the Convent of St Catharine, Mount Sinai, by David Roberts, R.A., and one of St Peter Delivered from Prison, by Adam Elzheimer, from the Earl of Elgin's fine collection at Broomhall in this parish.

St Catharine.

1. Marriage of St Catharine, *Cima Da Conegliano*,* living 1517.
2. St Jerome and St Catharine, *Carlo Crivelli.*
3. St Catharine, *Cima Da Conegliano.*
4. Marriage of St Catharine, *Fra Bartolommeo*, 1469-1517.
5. Do. do. *Bernardino Luini*, 1460; still living 1530.
6. St Catharine and Angels (in glass-case, superbly dressed), do. do.
7. Marriage of St Catharine, *Broccacini*, 1548-1626.
8. Do. do. *Titian.*
9. Do. do. *Paolo Veronese*, 1528-1588.
10. Do. do. *Giulio Campi.*
11. Do. do. *Carlo Dolci*, 1616-1686.
12. St Catharine, *Francisco Zurbaran*, 1598-1662.
13. Marriage of St Catharine, *Innocenzia Da Imola*, 1494-1550.
14. St Catharine, *Luca Longhi*, 1507-1580.
15. Marriage of St Catharine, *Tasso Feorato.*

St Laurence.

1. Martyrdom of St Laurence, *Taddeo Gaddi*, 1300-1366.
2. St Laurence, *Massacio*, 1402-1443.
3. Martyrdom of St Laurence, *Guercino*, 1592-1666.

* Pupil of Giovani Bellini.

The claims of St Catharine to so much distinction are thus set forth in one of the publications of the Manchester Exhibition :—

"St Catharine is one of the most celebrated of female saints, and there is so much that is beautiful and poetical in the legend of her life, that we give a short account of it here. She was heiress to the throne of Egypt, and became queen at the age of fourteen. She loved not rank nor splendour, but devoted herself to the study of philosophy. When her people saw this, they entreated her to choose a husband, to assist her in governing, and to lead them forth to battle. The young queen was troubled, and asked, 'Where shall I find me a husband such as I desire? Noble and of gentle birth he must be, so that I shall not think that I have made him king—rich, beautiful, and so benign, that he can gladly forgive all offences done unto him.' Then said the people one to another, 'Such a husband can we never find for her.' But there was a holy hermit dwelling nigh, and to him came the Virgin Mary out of heaven, and said that the husband the young queen desired was Christ her Son. The hermit told this to Catharine, and gave her a picture of the Virgin and her divine child. So Catharine forgot her studies in admiration of the picture. She placed it near her when she slept, and dreamed that with the hermit she journeyed to a mountain, where she saw angels, saints, and martyrs, and the Madonna, who led her to the presence of Christ the Lord. He turned away his head, and said, 'The maid is not fair enough for me.' And Catharine wept so bitterly that she awoke. She went once more to the holy hermit, and he, finding that she was a heathen, instructed her in Christianity, and baptised her. Again she had a dream of saints and angels; again the Virgin led her to her son, and this time the child took her hand and smiled, and put a ring upon her finger. When Catharine awoke, lo! the ring was there, and, remembering her dream, she renounced the splendours of the world, thinking only of the day when she should meet the Lord. Days of persecution came, Christians were barbarously tortured and put to death, and Catharine encouraged and strengthened them. At last it was decreed that she should be tied to four revolving wheels, and her body torn in pieces; but fire from heaven descended, and the executioners were destroyed, while she remained alive. But still the tyrants repented not; she was taken outside the city, scourged with rods, and then beheaded. Angels took up her body, and bore it to the top of Mount Sinai."

I may add in connection with this subject, that I saw last year in the chapel of the Capuchin convent at the lower end of Cadiz, a large and very beautiful picture of the "Marriage of St Catharine," by Murillo, the last picture which he ever painted, he having died in consequence of a fall which he received when executing

it. As in some other similar subjects, the infant Saviour is represented held in the arms of the Virgin, and putting a ring on St Catharine's finger while kneeling before him. At the head of the painting there are figures of angels.

There are two other famed pictures in this chapel by Murillo —one of the Conception, and another of Francisco, a leper.

The convent was suppressed at the time of the Spanish spoliations, but the building is still used for some religious and benevolent purpose, and service is conducted in the chapel for the public.

At p. 150 of the first volume, in the second line of the Latin epitaph, which most probably was on Robert Bruce's monument, the word *Repetit* is a misprint for *Repetet.* The epitaph itself will be found in Fordun's *Scotichron.* xiii., cap. xv., in vol. ii. p. 293 (Goodall's edition of 1759).

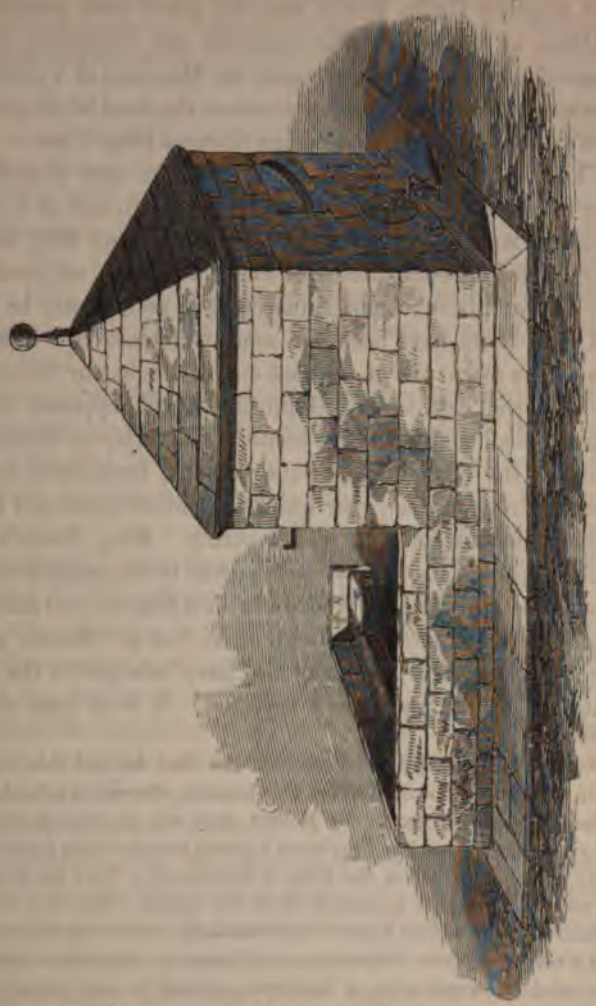
At pp. 156–7, besides the Secretary Pitcairn's residence, the windows of which, as already stated, have undergone a change since the view of it represented in Plates X. and XI. were engraved, being in Maygate Street, there was another old house on the north side, and near the west end of the same street, named the *Sanctuary,* whose front was modernised for convenience, by an outside stair and railing and otherwise, about thirty-five years ago. Its former appearance is exhibited in Plate No. II. As its appellation suggests, it was a place within which persons charged with certain minor offences found security from the officers of justice, and in all probability was a portion of the precincts around the Abbey anciently entitled to this privilege. Its style of doorway, as well as of windows, is exhibited in an old house which stood on the west side of the foot of the present Douglas Street, removed in 1827, shown on Plate VII. Five curious triangular stones, four of which were over the highest windows of the edifice, have been very properly preserved, and built into the north staircase-walls of the new house adjoining the street, by the proprietor, Robert Douglas, Esq. of Abbey Park, after whom the street was named, and opened in 1830. One of the stones has at top a fleur-de-lis, in the centre a shield party per cheveron, with three ornaments, and the letter W on the one side and B on the other. A second of similar size has also a shield in the centre, with the letter

G on the one and C on the other side, and an ornament at top. A third has a circular ornament in the centre, and ball above. The house had one very large room on the second floor, with extensive attics.

Dr E. Henderson informs me that an old book in his possession, entitled *Historiæ Scoticæ Nomenclatura*, MCIOLXXXII. (1682), and having the owner's name written inside, Patricii Moray, with date, A.D. 1698, contains some very curious matter, and, *inter alia*, shows that all words beginning with ***Me, Mea, Mæ***, have some connection with water, signifying a rivulet, burn, lade. From this he infers that the name ***Maygate*** may be derived from this circumstance. For the Heugh Mill burn, proceeding from the pond behind the Mill Port, under which it is represented in Plate VII. as running, passed down the Collier-row, opposite the Old Tolbooth, on the east of the Kirkgate Street, to a point near the Sanctuary House, whence it flowed eastward, and still does so, opposite Secretary Pitcairn's house, till it takes a turn southward on the east side of the Commercial Bank to the Heugh Mills. This street, therefore, may have been originally the ***Meagate***, or ***Megate***, more especially as the space between the west end of it, at the foot of Kirkgate, was wont long ago to be called the *Water-wynd*, and this would be the *Watergate*. A streamlet in the parish of Westerkirk, Eskdale, is called the Megget, and another, falling into St Mary's Loch in the county of Selkirk, has the same appellation.

This watercourse was of old for the most part open for the benefit and convenience of the inhabitants, being covered only where a foot or carriage way was needed, which, as there were then comparatively few houses to the west of it, and no bridge over the ravine, would not be often.

The Tron Well was near it, at the south-west end of the High-street, in the neighbourhood of Mr Clark's present bookshop. The following is a woodcut of it, showing a representation of the handle for pumping the water, its outlet, and a pitcher in shade on the right, and a small iron hook, and platform on the left for the pillory. The Sanctuary House, Maygate Street, and Mill Burn, are marked on the ground-plan view, Plate I.



There is an old house on the west side of the Kirkgate, with a stair from the street to the sunk flat, which has stone pillars and arches; but these, from modern changes, are at present hid. According to tradition, the house was the Danish Ambassador's.

The whole of the oblong space embraced between the Cross-wynd on the east, Bruce Street on the west, Queen Anne Street on the north, and High Street on the south, was the Earl of Dunfermline's Yard. His residence was in the Palace Constabu-

lary or Regality Bailie House, near the grand west entrance to the Abbey, at the end of the sixteenth and beginning of the seventeenth century. His successor, the Marquess of Tweeddale, as previously noticed, had a tenement at the head of St Catharine's Wynd in 1704, marked on the Ground-Plan View.

(P. 157.)—As notice is taken here of the new churchyard having been formerly called the Bowling-green, and of a street at the north-west end of the town, Golf Drum (Golf Hill), having been so named in consequence of being used, as is supposed, by James VI. for his favourite amusement of golf, it may be mentioned that there have been for some time past two bowling-greens in the town, one at the east end of Buchanan Street, and another at the east end of Golfdrum Street, opposite to the M^{c}Lean School and Dwelling-house. The latter is beautifully situated at the head of a romantic ravine, terminated by the houses on Bridge Street, over which the church spire and tower and townhouse steeple are seen tapering. King James's son, Charles I., appears also to have been partial to the pastime of golf, from a curious story told by Wodrow in his *Analecta;* and although the scene of it was on South Leith links, yet as Charles was a native of Dunfermline, and may also have indulged in the same recreation here, it may be now repeated. It is at once serious and jocose.

"February 1714.—My Lord Ross tells me that he had this account when in England from Sir Robert Pye himself, who was a neighbour of his when he lived at Pesey. Sir Robert then was an old man, of about eighty years, and he told him that when a young man, he came down (1642, I think) with King Charles the First to Edinburgh : That the king and court received frequent expresses from the queen ; that one day the king desired those about him to find somebody who could ride fast, for he had a matter of great importance and haste to despatch to the king (queen), and he would give a handsome reward to any young fellow whom he could trust. Sir Robert was a young sturdy fellow, and, standing by, he undertook it. The king gave him the packet out of his own hand, and commanded him to deliver it out of his own hand to the queen, and to nobody else. Sir Robert undertook and made his journey in less than three days ; and when he came, got access to the queen, and delivered the packet. She retired a little and opened it, and pretty soon came out, calling for the person that brought the letters, and seemed in a transport of joy ; and when he told her what he was, and his diligence to bring it quickly to her majesty, she offered even to embrace him for joy, and said she was mightily obliged to him, and would never forget

that service. By what he learned afterwards, he supposed the contents were about the affairs of Ireland, and was of opinion that the king sent by him the warrant under the Privy Seal or Signet-manuel for the rising of the Irish rebels: That he either was present (returning again to Edinburgh to the king), or heard from some who were present, that the king received the full accounts of the massacre in Ireland, when playing with the Court, at the Links of Leith, at the golf, and seemed noways concerned with it, but went on very cheerfully at his game."

The sites of the old Bowling-green, Friars and Bee Alley Gardens, Abbey Park, Abbot, Canmore, Monastery, and New Row streets, Priory Lane, as well as Fratery Ruins, Old and New Churches, &c., all as noticed at p. 157, are shown in the Ground-Plan View, No. I.

On the 16th December 1857, there was introduced into the old Bowling-green, or new churchyard, one of the Crimean guns, presented to the city by the Board of Ordnance. It is a thirty-six pounder, nine feet in length, and rests upon a light iron carriage. Its position is the centre of the south walk, on the projecting portion of the ground. The inhabitants are indebted for this gift mainly to Dr E. Henderson.

In the appendix to the first volume, p. 498, certain needed and contemplated improvements on the churchyard are noticed, and I am happy to say have now been all carried into effect, especially the widening of the main walk, by which hearses can enter at one gate and retire by the other, through the whole extent of the burial-ground.

An alteration has been made in the interior of the new church by James Kerr, Esq., Middlebank, with the consent of the Heritors and Magistrates, and approval of Mr Burn, architect, in the hope of improving the hearing, at an expense of above £200, generously defrayed entirely by himself. It is the closing-in of the tower above the pulpit, at the same elevation as the rest of the ceiling of the edifice, and in the same style. The appearance is good, and probably some benefit has also accrued of the kind expected.

The same benevolent gentleman, too, some years ago, partly with a similar view, and partly in order to conceal a large vacant unprofitable space behind the pulpit, and likewise to promote warmth, erected boarding at the east end of the church and at the transepts, about 10 feet in height, which is painted similarly

to the adjoining columns. The objection naturally enough made to it in point of appearance would be obviated, or greatly lessened, by the crowning it, as has been often suggested, with an ornamental scroll, somewhat similar to such wooden enclosures of a portion of the English cathedrals, for divine service. Our native distinguished artist, J. N. Paton, Esq., could easily furnish a suitable design.

The appearance of the interior of the church has recently been much improved by a thorough cleaning of the pews, repainting of the fronts of the galleries, of the pillars to a considerable height, and of the boarding alluded to, covering anew the front of the Magistrates' pew with crimson cloth, and matting all the passages. The erection of the renovated old royal gallery panelling in the north transept, previously noticed as in progress, will heighten the effect, and be in itself an object of interest.

A part of the old east boundary-wall of the Abbey Park is shown on the Ground-Plan engraving. It is 50 feet in length, 7 in height, 3 in thickness, and 162 from the New Row houses.

(Pp. 160, 452-4).—In June 1854, while Mr E. Beveridge, proprietor of Brucefield, was removing some gravelly soil near the south entrance to his house and factory from the Queensferry road, where some trees are growing, the understood site of the old St Leonard's Hospital, part of the skeleton of a body and some loose bones were discovered, but without any remains of wooden or stone coffins. Traces of the hospital chapel still exist, which appears to have stood east and west. The bones were found at the east end of it. The hospital itself was a little southward of this position, and of the Franciscan garden, partly on the road to Brucefield House, but no vestige of it now remains. Eight widows still receive about eight pounds each from the produce of sixty-four acres of land in the immediate vicinity of the old hospital. The patronage of it seems to have originally belonged to the Abbacy of Dunfermline; and after the Reformation this is thought to have formed part of the gift of James VI. to his queen, Anne of Denmark, which subsequently was bestowed by her upon the Earl of Dunfermline, the heritable bailie of the temporal lordship. From him it passed to his successor, the Marquess of Tweeddale, who had under him an elimosinar (almoner) or distributor of alms, who granted rights

to the owners of the lands, and gave institution to the widows presented by the patron. Robert Douglas, Esq. of Craigdhu, at present holds this office under the Marquess.

In a field, south from Urquhart farm-steading, west from the town, the following notice is inserted in the Ordnance Survey Plan, "Numerous human bones were found here." There is reason to believe that the information upon which this entry has been made is founded in mistake; but still there may have been a churchyard, according to tradition, in the vicinity, and the church with which it was connected, whether there, or, more probably, farther eastward, so as to be nearer to the town and Abbey, was in all likelihood *St Mary's*, alluded to by me at pp. 160 and 231 of the first volume; for the toll-bar in that locality on the Limekilns road is still named the Lady's Mill Toll, and a factory building near it, now in ruins, was called the Lady-mill Factory. The "gudly landis" belonging to the altar of the blessed Mary, below the parochial church of Dunfermline, are noticed in the 514th charter of the *Dunfermline Register*, p. 381.

It may be as well to give this charter in an English form, from the varied information which it contains, some of which I shall have occasion immediately to refer to for other purposes.

"Charter of JAMES MURRAY of the Lands of Perdew, with their pertinents.

"James, Archbishop Primate of the realm, has granted to James Murray the lands of Perdew, otherwise Broomhill, along with certain acres—viz., the stane acre, short acre, and the boot acre, as pertinents of this same land of Perdew, lying within the regality of Dunfermline, on the south part of its lower town, on either side of the stream, commonly called the Lyne, bounded as follows:—Beginning at the gardens of St Cuthbert, descending by certain stones fixed for divisions, and proceeding by the land of David Bothwell, named the Haugh, to the south, even to the goodly lands belonging to the altar of the Blessed Mary, within the parish church of Dunfermline, even as far as the King's Way, which leads to the grange of Dunfermline, and thence proceeding by the said way towards the north, as far as the said Water of Lyne, and descending by the stream as far as the boot acre, lying on the western part of the Limekiln, and descending to the meadow of the Terrar, and proceeding by the draught or 'schet' of the said meadow as far as the lands of the laird of Pittencrieff, called in like manner the boot, and ascending to the said stream called the Lyne as far as the short acre,

on the northern part of the said water, which acre has the king's way on the west, and is almost enclosed on the other sides by the said water. By paying eightpence in name of annual rent. Given at Dunfermline, 28th June 1526."

From this charter and other circumstances, I think it extremely probable—indeed, almost certain—that the lands of Perdew and the Hill (Brūhill, Broomhill) were one property. In this charter Perdew is styled *alias* Brumhill, and in the register of feus at the end of the volume both names occur. The lands strictly called Perdews, lying to the north of the Hill-house, and adjacent to the town, could be only of moderate extent, and no mention or trace of a residence on these lands is known to me. A full account has been given in the first volume, at pp. 325-6, of the position and present state of the Hill-house, with all its Hebrew and Latin inscriptions, &c. A Mr William Monteith of Randieford acquired the lands of the Hill in 1621, and obtained a charter of them in 1624. Above the main doorway are the initials W. M., surmounted by the fleur-de-lis, and the date 1623, when, it may be presumed, the house was built. The period of his death I have not ascertained, but he was in life in 1640, when he was an elder in the parish. He had a son, an advocate in Edinburgh, who may have succeeded him.

The following supplementary note by Mr Phillott, on the etymology of the word *Triforium* appeared in the *Notes and Queries* for December 26, 1857:—

"*Triforium, Derivation of* (2nd S. iv. 269, 320, 481.)—The acceptable theory on the etymology of the above word, advanced by your correspondent M. H. R., induces me to remark that in a note recently offered for insertion in 'N. and Q.,' but which did not appear, *triforium* was suggested as a corruption of *tra*forium, the latter being, in classic orthography, a variation of *transforium* (?), from *transforo* or *fero*, as in the cognate English compounds *tra*verse (a *cross*-beam), *tra*vel, *tra*dition. The Italian etymology, which did not occur to me, is far preferable.

"If I remember rightly, trifarium was another reading proposed, as I saw no reason why the *second* syllable should not be just as corruptible as the *first*. But the observations I then ventured to make were offered for the sake of exhausting the process of etymological conjecture, not from any conviction of, or confidence in, the legitimacy of my theories.

"F. PHILLOTT."

(Pp. 161-3.)—In reference to King Robert Bruce's sword and

helmet, here noticed, in the possession of the Earl of Elgin at Broomhall, in this parish, it may be right to state, that at the Archæological Meeting in Edinburgh in July 1856, doubts were expressed as to the helmet being so ancient as the time of Bruce; and, accordingly, in the Exhibition-room it was described as "Barred Head-piece of the time of the Commonwealth." The sword was permitted to retain the fame of its having belonged to King Robert.

Besides part of the nuptial bed of Queen Anne being exhibited in the entrance-hall of the family mansion, there has within these few years past been conveyed thither from another part of the house an ancient large sarcophagus, part of the famed Elgin Marbles, brought to this country from the Parthenon of Athens by the late Earl. It has along the upper edge of its side the following Greek inscription:—

ΑΙΛΙΟΣ ΕΠΙΚΡΑΤΗΣ ΒΕΡΕΝΙΚΙΔΗΣ ΑΙΛΙΟΥ ΖΗΝΩΝΟΣ ΤΟΥ ΕΞΗΓΗΤΟΥ ΥΙΟΣ.

"Ælius the powerful (son) of Berenice, son of Ælius Zeno the General."

The Sarcophagus has a closed slanting roof, with raised impressions of the lotus leaf.

It was publicly stated in 1850 that Peter Deering, Esq., R.A., who died on the 2d March of that year, was the architect of Broomhall, only the handsome southern front of which, 470 feet in length, has been finished according to the plan. He was known at one time as Mr J. P. Gandy, and was the architect also of Exeter Hall. The late Earl of Elgin was his early patron.

(P. 164.)—Notice being taken here of Mr Paton's large and interesting collection of antiquities, consisting of very rare specimens of royal furniture, paintings, armour, utensils, &c., contained in his cottage in Wooer's Alley, romantically situated at the head of a deep ravine, I may state that the chief addition which he has made to it since 1844 consists of some relics of witches and their art. These dreaded notables prevailed chiefly in the adjoining parish of Torryburn, but some were found also in Dunfermline,* and other parishes eastward, as appears from

* *Vide* first volume, pp. 436-7, and 558.

the following extract from *Lamont's Diary*, about June 1649 :— "This summer there were very many witches taken and brunt in several parts of the kingdom, as in Lothian and in Fyfe—viz., in Inverkeithing, Aberdoure, Bruntisland, Dysart, Dunfermline."

Mr Paton's new articles are—Skull of Lillias Adie, who died under torture at Torryburn, and was interred within the sea-mark there. *Item*, Witch's Bridle (also called Serlo's Bridle), said to have been used in the execution of a witch in the east of Fife; *Item*, The Snuff-*mill* of Maggie Lang of Bargarren, who was burnt for witchcraft at the Cross of Paisley. The dates of all these are forgotten. There is also a Jar with high top, got from a descendant of the illustrious "Maggie."

Another object worthy of mention is a Pilgrim Token of the 15th century. It is a silver scallop-shell, with St Jago de Compostella on horseback, in jet, inside. The *London Archæological Journal* states it to be the only thing of the kind existing in this country.

In March 1850, Mr Joseph Noel Paton, jun., was unanimously elected an Academician of the Royal Scottish Academy of Painting, Sculpture, and Architecture, and Mr Waller Paton was chosen an Associate of it in 1857.

Besides Mr J. N. Paton's prize cartoon, a symbolical design, intended to exhibit, and named "The Spirit of Religion," which obtained the premium of £200 awarded by her Majesty's Commissioners on the Fine Arts in 1845, and another cartoon, entitled "The Seizure of Roger Mortimer by Edward III.," the following is a list of his principal paintings: "The Reconciliation of Oberon and Titania," from the *Midsummer Night's Dream;* "The Quarrel of Oberon and Titania," from the same; "Dante Meditating the Episodes of Paolo and Francisco di Rimini;" "Death of Paolo and Francisco di Rimini;" "Dante and Beatrice in the Lunar Sphere;" "The Dead Lady;" "The Pursuit or Triumph of Pleasure;" "Home! the Return from the Crimea;" "Hesperus;" and "The Bloody Tryst."

The press has been very favourable to the deserving artist, and it would greatly exceed our limits to cite its many well-merited eulogiums on almost all of his productions. He generously permitted his large and popular picture, entitled "The

Pursuit or Triumph of Pleasure," to be publicly exhibited in Dunfermline for several days immediately on its being finished, and the proceeds to be applied to the relief of the necessitous and deserving unemployed in his native place in the spring of 1855, which amounted to nearly £200. The painting is in size eight feet by five, and is an allegorical representation of the various classes of mankind eager in the pursuit of the phantom Pleasure, exhibited under the symbol of a most beautiful female figure with slight drapery, and, as it were, floating in glory before the gazing eyes of her numerous and diversified admirers, consisting of the child, the youth, the old man, the priest or Jesuit, the man of power, the girl of fashion, the dancing nymph, the mailed warrior, the bacchanalian, the tyrant, the miser, each with appropriate dress and emblems; a closed Bible thrown away in a corner by these worldlings, and the Angel of Destruction hovering above the whole, uttering words of emphatic denunciation, and cutting down the votaries of pleasure just as they appeared to have reached the summit of their desires and toilsome pursuit. "The end of these things is death," is the practical lesson of the picture, and the painter will have attained his highest reward if the lesson be learned and acted on. The painting was exhibited at the April and May meetings of the Royal Scottish Academy, Edinburgh, 1855, and was sold for £700.

Mr Paton's picture of "The Quarrel of Oberon and Titania" appeared in the Paris Exhibition, a notice of which was given in the *Moniteur*, that filled a number of columns, and was in many respects an interesting specimen of French criticism on British work.

The most admired and successful, however, of Mr Paton's artistic efforts has been the "Home! the Return from the Crimea." Both the English and Scottish press has teemed with its praises. Her Majesty the Queen warmly expressed her emotion in inspecting it at Buckingham Palace, and has honoured Mr Paton with a request to paint a *replicate* of it for the Royal Gallery. The following excellent verses on it, which appeared in the *Edinburgh Witness* newspaper, April 9, 1856, will give a good idea of what it represents:—

"What means this still, yet eager crowd, this gathering around?
What centre of attraction have so many strangers found?
Why do the tears of manhood rise, while woman's freely fall?
What strong though soft emotion is thus felt and owned by all?

No moving scene is acted here of horror or of woe,
No voice of living eloquence affects the gazers so;
They look upon a picture, where in narrow space we find
The poet and the painter's power in harmony combined.

A holy, quiet cottage-scene—four simple figures there—
A man, a girl, a matron grey, a sleeping infant fair,
A weary soldier's welcome, who has reached his home again—
The bliss for which so many hearts have sighed and prayed in vain!

The man is worn and wasted, and one good arm is gone,
Which bravely did its duty in the fields so lately won;
The other clasps her fainting form who sinks upon his knee;—
What depth of love, and grief, and joy, in *her* pale face we see!

The mother's face is hidden, but her clasped hands tell a tale
Of thankfulness that cannot speak, of prayers that *would* prevail;
The baby slumbers peacefully—it thinks not of the past,
Nor that the father, all unknown, is by its side at last.

And gazing on that silent group, what thoughts, what memories come,
Of sufferings endured abroad, of breaking hearts at home!
What grateful recollections that war's stern strife is o'er!
What earnest longings for the time when war shall be no more!

Oh, purest, noblest triumph of genius and art,
Which thus can stir the best and deepest feelings of the heart!—
Long may the painter's home be cheered by brightest love and joy,
And never a less worthy theme his gifted hand employ!"

Mr Paton is at present engaged in painting an affecting scene in mutinous India. The general subject is a group of ladies under hiding, momentarily expecting an assault from the atrocious Sepoy insurrectionists, who are seen from their apartment, or believed to be approaching. The principal figure is standing, bending forward with uplifted eyes and clasped hands to heaven, while the others are in various postures below and in front of her, with countenances full of deep grief and intense anxiety mingled with resignation; and one is as having been engaged in reading the Bible, which she has just closed, containing the words of prayer, "REMEMBER VS + AVENGE VS," which in capital letters form the heading and motto of the picture. At bottom is the text, "Yea, though I walk through the valley of the

shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Mr Waller Paton's paintings have been about a dozen within the last five years, chiefly woodland—two from Finnich Glen, four from Arran, and one of the Railway Bridge at Paisley. He is evidently increasing in favour with the public, and in the estimation of his fellows in the art, as testified by his recent election to Associateship in the Royal Scottish Academy of Painting, &c. The woodland scene, in which he is at present engaged, near the head of one of our Scottish lakes, gives fair promise of meeting public approval.

In illustration and confirmation of the remark near the foot of page 166, that "Perth and Stirling had their schools in 1173, of which the monks of Dunfermline were the directors"—as also of the statement at p. 242, that "the Chartulary notices in several deeds that the schools of Perth and Stirling had been given to it," and that a confirmation, some time between 1165-1177, by Richard, Bishop of St Andrews, to the same effect, adds, "and all schools which belong to the foresaid church—viz. of the Holy Trinity of Dunfermline"—Professor Innes, in his lecture on the early education of Scotland, delivered in the College of Edinburgh, in February 1850, stated that, "in 1550-60, Andrew Simson taught Latin with success at the grammar-school of Perth; the same foundation, doubtless, of which the Dunfermline monks were the patrons three centuries earlier, where he had sometimes three hundred boys under his charge. And although it is boasted that these included sons of the principal nobility and gentry, it is more for our present purpose to observe that they must have consisted of the burgher and peasant class, and a great number who cannot have been designed for the church."

A translation of the suspicious oldest Latin charter of Malcolm Canmore, *inter* 1057-1093, printed in *Dugdale's Monasticon Anglicanum*, 1661, from the MS. volume of Sir James Balfour, Knight, Lord Lyon King at Arms in Scotland to Charles I., will be found in the Appendix to the first volume, on p. 499. The charter corresponds better with the period of Malcolm IV., a century later, when a Nes or Neis, son of William, and a Merleswain, two of the attesters, lived, being frequent witnesses, especially the former, in the Register of St Andrews, about 1160-88.

The names *Inueresc* and *Muselburge* occur in the charter, as they do in many early Dunfermline charters, the latter sometimes spelled *Muskilburg;* but the former denotes the parochial district, and the latter merely the town or burgh near the base of the rising ground, on which the church of Inveresk stands, in the centre of "the auld kirk-yard" and cemetery—it is believed a Roman station or *villa,* from remains recently found in its vicinity.

The disputed charter may be compared with the admitted, fullest, and much larger charter of King James II., dated at Edinburgh the 22d March 1450, of which an English translation is given at pp. 577-80, exhibiting in detail the increased extent of the landed property of the Monastery at that period.

Among several explanations of names and sites noticed in the charter, given at p. 580, one is of Malcolm III. being styled Malcolm I., and Malcolm IV. called Malcolm II.—viz. the former as being the founder and first benefactor of the monastery, and the latter the second royal donor of it, of that name.

Robert de Lundoniis (alias Londonia), stated at line 4 of p. 579 (misprinted 6 in p. 581) to be mentioned in this charter as having granted to the Abbey of Dunfermline one toft in Edinburgh, must be distinguished from a person of the same name who was the natural son of King William (the Lion). He appears to have been a liberal donor to the church. Another of his gifts was the church of Lessedwin (near St Boswell's) to the monks of Dryburgh, for the safety of the souls of his king, of his father, Richard de Londonia, and of his mother, Matildis de Ferrars. This grant was confirmed by Joceline, the Bishop of Glasgow; but the confirmation of it was the subject of much controversy. He granted also to the monks of Dryburgh, and the canons of Jedburgh, "three shillings in money," with the curious addition, "and one pound of pepper, out of his toft, within the village of Lessedwin." All this occurred in the latter end of the twelfth century. Subsequently, the place was variously disposed of, and suffered much damage from the English about the middle of the sixteenth century.*

From the position of King Duncan's name in the charter among the other Scottish Sovereigns, immediately after that of Malcolm III., the inference is natural that he is intended for

* CHALMERS' *Caledonia,* 4to, vol. ii. p. 180.

King Duncan II.; and he is supposed to have been a son of Malcolm by a previous wife to Margaret, *Ingibiorg*, the widow of Torfæus, Earl of Orkney.* He is stated in the charter to have made gifts to the Abbey of two towns, named Luscar; most probably villas or farms, still known to exist in the parish of Carnock, adjoining that of Dunfermline on the west — Easter and Wester Luscar; on the latter of which is the mansion-house of Robert Hutchinson, Esq. of Carnock and Luscar. The memory of this prince appears to have been long and affectionately perpetuated, since King Alexander II., at the beginning of the thirteenth century, founded a chaplainship in the cathedral of Elgin, Morayshire, allotting an annual rent of three merks to be paid yearly out of the feus of the burgh of Elgin, *pro anima regis Duncani;*† which was kept up in their religious offices till the middle of the fifteenth century.

I am happy to add a fifth reply to my query regarding *Triforium*, from the *Notes and Queries*, in which the writer cites an authority in favour of my suggestion as to the probable use of this gallery. It bears date January 16, 1858.

"*Triforium* (2nd S. iv. 269, 320, 481, 522).—The probable use of this gallery has been discussed. Your correspondent P. C.'s opinion is thus supported by Mr Charles Dickens. (The passage occurs in *The Old Curiosity Shop*, where the Bachelor is showing little Nell over the old church. He has been taking her into the vaults):—

"Thence he took her above ground again, and showed her, high up in the old walls, small galleries, where the nuns had been wont to glide along—dimly seen in their dark dresses so far off—or to pause, like gloomy shadows, listening to the prayers."—*Master Humphrey's Clock*, 1st edit. vol. ii. p. 98.

"CUTHBERT BEDE."

(Pp. 168-177, 499-501).—I have nothing of moment to add to the details contained in these pages, regarding the Culdees, in connection with Dunfermline. Although the testimonies are not so early, numerous, or strong as might be wished by some, to the fact of their having had a settlement in Dunfermline, yet, taken along with the circumstance of the Church having been dedicated to the Holy Trinity, according to the supposed Culdean usage, I think they are sufficient to sanction the great

* DALRYMPLE'S *Historical Collections concerning the Scottish History*, 8vo, 1705, p. 164; and *Hist. and Stat. Account of Dunfermline*, vol. i. p. 282.

† *Registrum Epis. Moraviensis*, p. 30.

probability of such a settlement having existed here.* Nor need it be doubted that the Church was founded by Malcolm III. or his queen, Margaret of England;† and, according to some, even completed by Alexander I.,‡ and for the most part still remains. But the exact form of worship which obtained in it during Malcolm and Margaret's reign, which was the transition period between the Celtic, Culdee, and Romish beliefs and services, it is perhaps impossible now to determine. For myself, I acknowledge that the views of Dr Daniel Wilson, expressed in his *Archæology* (pp. 603, 604), most accord with my own, and I shall content myself with giving them in his own words:—

"The Princess Margaret became the Queen of Malcolm Canmore and the sharer of his throne. Her gentle spirit, not untinctured by the

* The chief authority is the learned and laborious Chalmers in his *Caledonia*, 4to, 1807, vol. i. pp. 434, 438; followed *verbatim* by Jamieson, *On the Culdees*, 4to, 1811, p. 165; and by the writer of a long and able article on them in the *Edinburgh Christian Instructor*, 1831, vol. xxx. p. 233; as also by Mr C. Innes, in his preface to the *Originales Parochiales Scotiæ*, as quoted at p. 46 of this volume. Neither, however, Dr Smith in his *Life of St Columba*, nor Dr W. L. Alexander on *Iona*, expressly names Dunfermline in their lists of Culdee establishments.

† Bishop Turgot's Life of Margaret in *Vitæ Antiquæ Sanctorum*; Fordun, i. 273; *Miscellanea Scotica*, vol. i., &c., as quoted at p. 183 of this volume.

‡ Chalmers's *Caledonia*, 1807, vol. i. p. 438; Buchanan's *Hist. of Scotland*, by Aikman, 8vo, vol. i. p. 350; *Edinburgh Christian Instructor*, vol. xxx. p. 235; Pennant's *Tour*, vol. iii. p. 215.

The following is a fuller extract from Sir James Dalrymple's *Collections*, 8vo, 1705, than is given in the note, p. 169 of first volume: "The excerpt out of the priorie of St Andrew's says that King Malcolm and Queen Margaret gave to the Culdees *villam de Balchristin*, which seems to take its name from Christ, and so proper lands for the *Colidei*. It is also there 'said that *Edelradus vir venerandæ memoriæ, filius Malcolmi Regis Scotiæ, Abbas de Dunkelden, et insuper comes de Fife iis dedit terras de Admore*. And because he was under age, Alexander and David, his brothers, did afterwards confirm his gift in the presence of Constantine, Earl of Fyfe, and other persons designed *Filii sacerdotum de Abernethy*, and of other Priests, and of the Priests of the *Kelledeorum, et Berbeadh rectoris Scholarum de Abernethy, &c.*, Amen.'"—Pp. 225-6. "From this it appears that the Culdees were had in great esteem with this King and Queen, and their children after them;" but I can find no other Abbacie founded by them; and in the erection of this Abbacie certain lands were reserved to the Keldees, as will appear by King David's Charter to this Abbacie (*excepta illa rectitudine quam Keledei habebant*). "The Church is dedicat to the Holy Trinity, and not the blessed Virgin Mary, or any Saint."—Pp. 227-8.

asceticism of the age, softened the fierce passions of her husband, and made his wild nature bend obedient to her will. The grand-niece of the Confessor* became the reformer of the Scottish Church and the redresser of its abuses. Provincial councils were summoned at her command, at which Malcolm became the interpreter between the Saxon Queen and his Celtic clergy. Her great aim was to assimilate the Scottish Church to that of England, and, indeed, of Rome, neither of which it would seem to have greatly resembled. To her we chiefly owe the eradication of the Culdees (*Gille-de*, servant of God), the successors of the first recluses and monks who established religious fraternities in Scotland, and who differed latterly from other orders probably more in their laxity as to monastic observances than on points of faith. Yet there were not wanting among them even then some worthy representatives of their primitive missionary founders. The Chartulary of St Andrews, which furnishes some curious evidence of their absorption, partly by conformity and partly by force, into the new orders of canons regular, also affords some insight into these primitive religious societies, not unsuited to awaken regrets at their arbitrary extinction. The sons of St Margaret—Edgar, Alexander, and David—though differing in nearly every other respect, concurred in carrying out the reformation, by which the Scottish Church was restored to uniformity with the ecclesiastical standards of the age. Worthy descendants of the Confessor, they not only made the Church of England their model, but frequently selected their spiritual directors from its clergy, preferred English priests to the bishoprics, and peopled their abbeys with its monks. The 'Saxon Conquest' was, in truth, even more an ecclesiastical than a civil revolution, and the evidences of its influence are still abundant after the lapse of upwards of seven hundred years. In the period which intervened between the landing of the fugitive Saxon princess at St Margaret's Hope and the death of her younger son David, nearly all the Scottish sees were founded or restored, many of the principal monasteries were instituted, their chapels and other dependencies erected, and the elder order of Culdee fraternities and missionary bishops for the first time superseded by a complete parochial system. It was David I. who ejected the brethren of St Serf, established on the secluded little isle of Lochleven, and merged both that and the Culdee house of Monymusk into the new priory of canons regular of St Austin, established at St Andrews. We read with no little interest the brief inventory of the Lochleven library, thus unscrupulously seized by the 'soir sanct.' Among its sixteen volumes were the Gospels, the Acts of the Apostles, and the three Books of Solomon, a Commentary on the Song of Solomon, and another on the Book of Genesis†—no discreditable indication of the studies of these recluses of Lochleven, whom some have inclined to rank among the Protestants of their age. But old things were then passing away under the guidance of reformers not less zealous than those of the sixteenth century."

* King Edward, so surnamed (A.D. 1041).

† *Liber Cart. Sanct. Andree*, p. 43.

At p. 500, line 16, *the* before "Abbot of Dunfermline" is a misprint for *be*.

At the end of the note, p. 501, notice is taken of *San Jago de Compostella*, where *Richard Mongal*, Prior Claustralis (cloister) *de Dunfermelyn*, alive in 1148, who wrote an account of St Bernard and Abelard, died; and whence also a Pilgrim Token of the fifteenth century, stated at p. 204 to be in Mr Paton's cottage, Dunfermline, is said to have come. And it may not be out of place here to notice, for the sake of some readers, that it is the capital of Galicia (the ancient *Brigantium*) in Spain, famous for the extraordinary concourse of pilgrims that resort thither to visit the body of the Apostle James, the tutelar saint of the country, which, according to the Spanish tradition, was buried there, and where there is a statuette of the Apostle, made of massive gold, two feet high, besides silver shrines for the relics, adorned with a profusion of costly diamonds and pearls, the splendour of which is heightened at night by a thousand wax candles being lighted up; and that it is also the scene of one of the ancient Spanish ballads translated by the late J. G. Lockhart, Esq., advocate, the first stanza of which is—

> "He has ta'en some twenty gentlemen along with him to go,
> For he will pay that ancient vow he to St James doth owe.
> To Compostella, where the shrine doth by the altar stand,
> The good Rodrigo Rivar is riding through the land."

The battle-cry, too, of the Spaniards is "St Jago de Compostella!"

(Pp. 178-204).—I shall now give a few additional explanatory notes or *memoranda* on some of the thirty-nine Abbots of Dunfermline, of whom a list is presented in pp. 178-9.

I. Of Gaufrid I., the first Abbot, whose abbotship extended from 1128 to 1154 A.D., Sir James Dalrymple, in his *Historical Collections*, p. 243, says: "In 1128, it is observed in continuatio. Florencii: 'Vir religionis eximiæ Cantuariæ Prior, *Gosfridus* nomine, Rege Scottorum David petente et Archiepiscopo Williel-mo annuente, Abbas eligitur ad locum in Scotia qui Dunfermlin dicitur: Ordinatus est autem a Roberto Episcopo Sancti Andreæ.'"

Gaufrid I.—The Charter of Confirmation by King Malcolm IV. to the monks of Kelso, of their abbey and its possessions, to which Gaufrid was a witness, is a very large and beautiful one, in A.D. 1159, and still in excellent preservation in the archives

of the Duke of Roxburgh at Floors. It was first engraved more than a hundred years ago in Anderson's *Diplomata Scotiæ*, folio, 1739; and latterly in the printed Register of Kelso, two vols. 4to, 1846, under the editorial care of Cosmo Innes, Esq. Within the circle of the large initial letter Ⓐ there are two miniature portraits, supposed to be those of King David I. and Malcolm IV., in vivid colours and gilding; and if so, the only portraits of these kings now extant.

II. Gaufrid II. succeeded his uncle, Gaufrid I., in 1154, and continued in office till his death in 1178. He is styled Geoffrey Abbot of the Holy Trinity of Dunfermline, in a bull of Pope Alexander III., dated at Sens, 27th July 1164, of which a translation is given at p. 504 of the first volume.

Sir David Lyndsay of the Mount says—

"This potent Pape of Rome,
The soverane king of Christindome,
He hes intill ilk countrie,
His princis of greit gravitie:
In sum countreis, his cardinalis,
In thair maist precious apparallis;
Archbischoppis, bischoppis, thou may sie
Defending his auctoritie," &c.

"Sanct Peter stylit wes Sanctus,
Bot, he is callit Sanctissimus."*

This learned and witty, but at times rather coarse poet, has the following lines in regard to St Catherine and St Margaret—

"Sanct Katherine, with hir sword and quheil,
Ane hind set up besyde Sanct Geill,"†

"Sum wyffis Sanct Margaret doith exhort
Into thair birth thame to support."‡

III. Archibald, or Erkenbald (Erkenbaldus, Archembaldus), is several times noticed in the Register of Kelso.

* *Poetical Works of Sir D. Lyndsay, Lyon King-at-Arms under James V.* 1806; vol. iii. pp. 67-9.

† Ibid., pp. 1, 2. "Sword and wheel: The attributes of St Catherine are the instruments of her martyrdom—a half wheel armed with spikes, and traversed with a bloody sword. St Giles, the tutelary saint of Edinburgh, chose a hind for his companion in his cave, having saved her from hunters: Legend has connected this tale with the foundation of the Abbey of Holyrood House: One of the supporters of the city of Edinburgh's arms is the *hind*."

‡ Ibid., p. 7. "St Margaret, the wife of Malcolm Ceanmore, and the mother of many children."

V. Abbot Patrick's seal is engraved on Plate III. of the first volume, but the conjectural date on it is erroneous. Instead of 1185, it should be, as corrected in note, p. 182, "about A.D. 1202," the year in which he succeeded to the abbotship. Mr Raine, in his splendid volume of the *History of North Durham*, among the copies of the Coldingham Charters, Appendix, p. 88, No. 477, has a seal of Patrick, Abbot of Dunfermline, in the same attitude as on my Plate, sitting before a lectern, attentively reading a book. The inscription on it—

PATRICII · ABBATIS · DE · DVNFERLE—

is slightly different from that on my seal, which, though defaced, has evidently been

SIGL' · PATRICII · ABBATIS · DE · DVNFERMELINE. +

It was appended, as stated by Mr H. Laing, Edinburgh, in his excellent *Descriptive Catalogue of Impressions from Ancient Scottish Seals, &c.*. MD.CCC.L., to a Convention between the Abbey of Melros and William, son of John de Hunum, c. A.D. 1202—Melros Charters.

VI. William I., who succeeded Patrick in 1223, witnessed a charter without date, containing a confirmation of churches and other liberties in the bishopric of St Andrews.*

VII. William II. was Abbot 1223-1238. *Hailes*, mentioned in a deed, in which he appears, regarding the right to a mill-port there, is now called *Colinton*, which is the name both of a parish and town in Mid-Lothian, anciently spelled Colintoun, which, as Chalmers observes, "obviously obtained its modern appellation from some person called *Colin*, whose *tun* it was."† Notice will be afterwards taken of its church.

VIII. Gaufrid III., who succeeded William II. 1238, was in the same year postulated as Bishop of Dunkeld; but not enjoying the favour of the pope, Gregory IX., and King Alexander II., was set aside the following year; and David de Bernham, chamberlain of the king, was harmoniously elected.

IX. Robert de Keldelecht, or Keldeleth, is noticed at p. 183, and again at p. 501. "This Abbot's surname was Keldelecht, but of what family or extraction was not known; but taking himself to a monastic life, he entered a Cistercian monk in the

* *Reg. of Kelso*, p. 324. † *Caledonia*, 4to, vol. ii. p. 794.

monastery of Newbottle, and took the habit and rule of that order; and being a man of good parts, he was chosen Abbot of Dunfermling in the year 1241, upon the death of Gaulfrid, abbot of that monastery, and named the pope's chaplain. The abbot having the character of a person of reputation and integrity, King Alexander III., upon his accession to the throne, made him chancellor, *anno* 1249, but he did not long continue in the office: For in the year 1250, having made a motion in Council to legitimate, under the great seal of the kingdom, the king's bastard sister, the wife of *Allan Ostiarius*, then great Justiciary, thereby to capacitate her and her heirs to succeed to the crown in failure of issue of the king's body; for this audacious attempt, so great a displeasure was conceived against the lord-chancellor, that he was not only deprived of his place, but was also put from the government of his abbacy: whereupon he retired from the world, and went to the monastery at Newbottle, resolving thenceforth to devote himself to a religious solitude. Here he continued till the year 1269; but the monks of Melrose, to soften his misfortune, chose him to be their abbot, and in that station he continued till his death in 1272. He wrote, says Mr Dempster, *De Successione Abbatum de Melros*, lib. i.; *Florilegium Spirituale*, lib. i." *

Robert de Keldelecht, besides obtaining for his convent from Pope Innocent IV., in 1244, the privilege of its abbots being mitred bishops, as stated at p. 183 of my first volume, also procured from the same pope another bull, given at Lyons 28th April 1245, relating to the privilege of excommunication, of which there is a translation at p. 505. This Pope, too, as I state in a note to this bull, was the first who gave a *red* hat to the cardinals, as an honorary ecclesiastical distinction, to surmount their coat-of-arms, and with a view to keep them in mind that they ought to spend their blood in defence of the church. From his great learning and skill in the civil law, he was called the Father of the Legal Faculty. He wrote several treatises, and died in 1254.

Fordun says, as to the year MCCLXIX.: "In this year John, Abbot of Melrose, resigned his pastoral cure, and Master Robert de Keldeleth, formerly Abbot of Dunfermelyn, and then Chan-

* *Fragments of Scottish History.* Edinburgh, 1798.

cellor of the King, being influenced by fear, as we have before said, assumed at Newbottle the habit of the Cistercian order, was appointed Abbot of Melrose." *

XII. Symon, Abbot, was a witness with Colban, Earl of Fife, in a deed of Alexander III. at Scoone, 1st June, the eighteenth year of his reign (1267).

XIII. Ralph (Radulphus), Rauf, is stated at p. 185 to have sworn fealty in 1291 to King Edward I. at Dunfermline, along with many others, some of them above the great altar, and others in the chapter-house of the monastery, and to have again done so at Berwick in 1296. The original instrument, or written deed, is in the Tower of London, showing that the several parties who did this received letters addressed to the different sheriffs (*vicecomitibus*) in whose jurisdiction their lands lay, ordering them to be put in possession, and the Abbot of Dunfermline was one of these. The sheriffs named are of Forfar, Perth, Clackmannan, Peebles, Edinburgh, Roxburgh, Berwick, and Fife; in all which shires, it appears, the Abbot had property at that period, as he had also long afterwards.†

He granted a charter in 1282, confirming to the son of Malcolm of Frenderaucht the lands of Cupermaculty, Kethec, Fordewy, and Dummernech; but the exact localities of these places it is now difficult to fix.‡

He also granted a charter in feu of certain lands to one William of Cramond, but without date.§

This abbot's seal is represented in Plate III., No. 4, opposite p. 94 of first volume. The description of it by Mr Henry Laing, Edinburgh, in his *Catalogue*, previously noticed, is: "A seal in excellent preservation. Within a Gothic niche, a representation of the Eternal Father and Son, the Father sitting with the cruciform nimbus, holding between His knees the Son, extended on the cross. Above the right shoulder of the Father is a star, and above the left a pellet within a crescent. At the sides of the niche are the words ECCLA XRI. In the lower part of the seal, within a niche, is a figure of an Abbot in pontifical vestments, kneeling at prayer.

* *Scotichronicon*, ii. cap. xxvi. † Borthwick on Feudal Dignities, 8vo, 1775.
‡ Reg. de Dunf. cart., 322; pp. 217-18. § Ibid., cart. 324, pp. 219-20.

"S' RADULPHI ABBATIS DE DUNFERMELIN, A.D. 1292.
Chapter-House, Westminster."

At the top of the seal is apparently a representation of a portion of the roof of the Abbey and the central tower.

It may be here noticed, that at the head of this Plate, the seal No. II., about the year 1200, seems to be that of a baptismal font, enclosed within a Norman arched canopy and side columns, encircled with the words—

"SIGILLV(Ω) SANCT3 TRINITATIS."

This is the Church Seal. Another seal, No. 3, is the Capitular Seal, or Seal of the Chapter of Dunfermline; while Nos. 1, 4, 5, are Abbots' particular seals. The seal No. 3 is thus described by Mr Laing:—

"This is a fine round seal of an extremely interesting and curious design, perhaps intended to represent the Monastery. A section of the lower part is given, divided into three arches supported by spiral columns. Beneath the first arch, on the sinister side, is a priest, attended by an acolyte, consecrating the chalice; in the next or centre arch is a female figure, probably St Margaret, holding an open book in her hand, standing before a lectern; in the dexter arch is a Monk, standing before a lectern, holding a book. The design probably represents the celebration of the mass. Above the roof of the building are a crescent, an estoile, and two birds.

'SIGILL. CAPITLI ECCLIE SCE TRINITATIS DE DUNFERMLIN.'

—From the original brass matrix in the library at Oxford."

There is a counter-seal of the last, not engraved by me, but stated by Mr Laing to be equally beautiful and interesting, thus described:—

"Four angels supporting an aureole, within which the Saviour, with cruciform nimbus, is sitting on a rainbow, his feet resting on a lesser one, his right hand raised as if calling to judgment, his left holding an open book. At the dexter side is an estoile of five points, and above the sinister hand is a crescent. Below the rainbow is a quatrefoil on the dexter, and a cinquefoil on the sinister side. A star of eight points is at each side of the aureole externally.

"MORTIS ET VITE BREVIS EST VOX; ITE VENITE DICET, REPROBIS ITE, VENITE PROBIS."—*Appended to a Precept of Seisine by George, Commendator of Dunfermline,* c. A.D. 1590.—*Morton Charters.*

"The design and execution of this seal prove it to be at least two centuries earlier than the date of the instrument to which this impression is appended."

Seal No. 5, Abbot Durie's, on this Plate, will be described when I notice him in the list of abbots, No. 36.

I may here add that I observed in the Sydenham Palace, among a large collection of seals in red wax, beautifully executed, including, besides those of Abbots Patrick, Radulph, and Durie, a seal of the monastery of Dunfermline, 1250; the Coquet seal and Counter-seal of the burgh of Dunfermline, from the matrix; seals of the burghs of Inverkeithing and Culross, the latter from the matrix; along with the Great Seals of England, seals of Canterbury, Durham, and other cathedrals, &c.

XVI. Alexander de Ber, Abbot from 1331 to 1353. In the second year of his abbotship, Edward III. of England, with a large force, invaded Scotland, in order to elevate Edward Baliol to the Scottish throne. Among those who submitted to him was the Bishop of Dunkeld, who undertook to bring to him all the bishops of Scotland, except the Bishop of St Andrews. There also yielded to his usurped sway the Abbots of Dunfermline, Cupar-Angus, Inchaffray, Arbroath, and Scone, along with the Earl of Fife and thirteen knights, whose names are not given. Some other leading persons of Scotland, however, who had been left, seeing the king to be in the unwalled town of St John (Perth), and, as it were, in the centre of the kingdom, with so small a force, assembled in a great multitude, and besieged him.* Alexander de Ber was a witness to a charter of Holyrood, 2d December 1345.†

XVII. John II. (Blak), Abbot 1353. Fordun‡ thus relates his appointment, in connection with the decease of Alexander de Ber: "For the sake of obtaining a general indulgence, he personally visited the territories of the blessed Peter, and returning from the city of Rome, died at the town of St Stephano (Stefano) in little Lombardy, after continuing in his office twenty-two years, usefully conducting his own and his people's concerns. This being heard of, the convent of Dunfermline monastery, as it fell to them by right and custom through the licence of the patron lord the king, and advice of the diocesan, elected for themselves into the abbacy Master John Blak, its cellarer, who, being confirmed,

* *Chronicon de Lanercost*, p. 269. † Ibid., p. 9. ‡ *Scotichron.* ii. 349.

and having returned, governed acceptably the house intrusted to him during the time that he remained."

XVIII. John of Stramiglaw, a young monk of the Abbey, having had influence to obtain apostolic bulls for superseding John Blak, the latter, after some hesitation, retired, previously receiving from him an honourable pension, to which was afterwards added the priory of Urchard (Urquhart) in Moray, a cell of the Abbey; whereupon John of Stramiglaw was peacefully and with all due honour installed. This incident is told in a note at pp. 187-8, from Fordun (vol. ii. p. 349), and John Blak's name appears in my list of the Priors of Urquhart for A.D. 1353.

XIX. John IV., not surnamed, was a witness to a charter of King David II. at Aberdeen, on September 14, *anno Reg.* 33^to^ * (1362), the first year of the popedom of Urban V.

There follow other four abbots of the name of John, one styled of *Balygirnach*, and another, the last, *de Torry*, making six altogether from 1353 to 1412, four of whom are known to have had distinct titles.

XXIII. William III., de Sancto Andrea, was present at the general council and assembly of the three estates of the kingdom, who met in the chapel near the large bridge of Perth, and in the house or monastery of the Black Friars (*fratrum predicatorum*), on 17th March 1415, and is a witness to a public deed relative to Edward III., king of England, inserted in the Register of Glasgow, p. 310.

XXVI. Henry Creichton, who styled himself *be the tholing* (the mercy or forbearance) of God, Abbot of Dunfermline, received his appointment in A.D. 1472, in substitution of another suggested by the abbacy, through the avarice of James III. Pinkerton thus relates the occurrence: "The monks of Dunfermline having chosen an abbot, the king, probably won by a sum of money, recommended another to the pope, (and) obtained his confirmation; and this new tyranny became inviolable custom. Among the secular clergy, also, the monarch usurped the rights of the bishops, and gave or sold benefices to laymen, as well as abbacies and priories—a source of great national disorder and discontent. James was unconscious of the weakness of an

* *Reg. Epis. Aberdonensis*, vol. i. p. 90.

unsupported throne, and his wild despotism assailed all orders of men." *

Henry has, by a misprint at the end of the paragraph regarding him, p. 192, been named *Richard*.

XXIX. Robert IV. (Blacader), A.D. 1500. "King James IV. intimating that, out of remorse for bearing arms in the field where his father was slain, he had a resolution to leave his kingdom and visit the Holy Sepulchre; to prepare his way, Robert Blackader, Abbot of Dunfermline, is directed to accompany him, but dies in the way, and the king findeth other hindrances." †

XXXI. James II. (Beton or Bethune), Abbot 1504-1510 or 1511, and again (No. XXXV.) 1522-1539.

Additional information is given respecting this eminent and influential personage, latterly Archbishop of St Andrews, in Note Z, pp. 502-3. At the end of that note mention is made of the Orr bridge, near the village of Thornton, of which only a small fragment still remains. This little old and elegant bridge, of two arches, over the river Orr, one of the many structures erected by him for the public benefit, was quite entire in 1808, and had the archbishop's arms, on a stone pannel, on its east side. It was demolished with much difficulty, on account of the strength of its mortar, by the Road Trustees, before 1817, in order to have a wider roadway, with a less rise, in the present bridge, situated about half a mile to the south of the village.

XXXIII. James III. (Hepburne), who became Abbot in 1515, resigned the office in 1516—not, as misprinted, 1616.

XXXIV. Andrew II. (Forman), was a prelate of considerable importance, but artful and avaricious in character, described by Pinkerton as "a man of versatile talents, long buried in the subtletics of negotiation, and who, with an unprincipled cunning, pursued his own advancement often at the expense of his country. Had his sphere been as extensive as that of his contemporary Wolsey, he might have shone with all his guilt and glory. Like that famous minister, he blended his private avarice and ambition with every foreign negotiation: the concessions made to England, the treaty of perpetual peace, procured Forman the rich priory of Cottingham; the sale of his king and

* *History of Scotland*, 4to, vol. i. pp. 276-7.

† DRUMMOND'S (of Hawthornden) *History of Scotland, inter* 1423-1542.

country now acquired to him from France the archbishopric of Bourges; his devotion to the papal interest was soon to obtain that of St Andrews." * It was the low state of public and private morality, the remissness of the civil power, and the grasping ambition of the Church, which had been increasing for years past, and was now attaining its height, that called for and received a severe rebuke, with suggestions for necessary and appropriate reforms, from the sharp and vigorous pen of Sir David Lyndsay of the Mount, in his drama entitled *The Satyre of the Three Estatis, in Commendatioun of Vertew and Vituperatioun of Vyce*, written before or in 1535. It was acted at Cupar in Fife in 1535, at Linlithgow in 1539, and at Edinburgh in 1554. Says his biographer and editor of his poetical works, in reply to objections made to the grossness and absurdity of the representations of his author, "The apology of Lindsay must be, that his picture is faithful, though it represents vulgar manners in *vulgar* language;" adding, "We may learn, from the length of the perusal of Lyndsay's *Satyre of the Three Estatis*, that its representation must have 'consumed the livelong day, with patient expectation.' It began about nine in the morning, and continued during nine hours, with little intermission, as we are told by Henry Charteris, the bookseller who saw this 'play playit besyde Edinburgh in 1554, in presence of the Quene Regent; lestand fra nyne houris afoir none till sex houris at evin.'" †

XXXV. James II. (Beton or Bethune), who had resigned his office in 1510 or 1511, became again Abbot in 1522. Sibbald says of him, "James Bethune, Archbishop of Glasgow (son to the Laird of Balfour and Mary Boisoil), is Chancellor and Commendator of Arbroth, *Dunfermling*, and Kilwinning; he founded the new college in St Andrews; died 1538." ‡ And Pinkerton, relating the battle at Avonbridge, about a mile to the west of Linlithgow, between the Earls of Arran and Lennox, fought on the 4th September 1526, states that, besides Lennox, who then fell, and upon whose body his kinsman Arran "had spread his scarlet cloak, exclaiming with anguish, 'The wisest, the best,

* *History of Scotland*, vol. ii. pp. 85-6.

† *The Poetical Works of Sir David Lyndsay of the Mount, Lyon King-at-Arms under James V.* By GEORGE CHALMERS. 3 vols. London, 1806. Vol. i. pp. 356-7.

‡ *History of Fife*, p. 256.

the bravest man in Scotland has fallen!' there were slain the Abbots of Melrose and *Dunfermlin*, the Baron of Houston, and Stirling of Keir." He adds: "Angus, advancing to Fife, pillaged the Abbey of *Dunfermlin* and the castle of St Andrews; while the Chancellor, if we credit Lindsay, lurked among the mountains in the disguise of a shepherd." *

James Bethune was uncle to David Bethune, Abbot and Commendator of Arbroath, who was, by the Parliament 1542, made Chancellor, 1544 *legatus à latere*, and 1538 cardinal; murdered 3d May 1546. †

XXXVI. George II. (Dury or Durie).—Two additional brief notices of this Abbot and Commendator have already been given at pp. 156-7 and 177-8 of the present volume. At p. 198 of the first volume, Archbishop Beaton is styled his *uncle;* but as the relationship of the cardinal to him is not exactly known, the more proper term would be *relative* or *kinsman.* Durie's Seal, engraved on Plate III., opposite p. 94 of the previous volume, is thus described by Mr Henry Laing, p. 181 of his book on ancient Scottish seals:—

"A fine round seal, of a rich design, consisting of three Gothic niches; in the centre one, a figure of the Virgin and infant Jesus; in the dexter, a figure of St Andrew holding his cross before Him; and in the sinister, a figure of St Margaret, holding in her left hand a sceptre. In the lower part of the seal is a shield bearing a chevron between three crescents, the armorial bearings of Durie; behind the shield a crozier—

'S' GEORGII ABBATIS DE DUMFERLING ARCH. S. ANDR.' C. A.D. 1550.

Detached Seal—J. T. Gibson-Craig, Esq."

XXXVII. Robert V. (Pitcairn) continued from the death of George Dury, about 1561, till 1584. He was both Commendator and Abbot, at least received also the latter designation. A pretty full notice of him is given at pp. 199-202 of the first volume, and Monteith's versification of his epitaph at p. 155 of the present volume. He is noticed as Commendator here on the 10th July 1570,‡ and was "Ambassador for the King's Majestie of Scotland" in the same year. He was made Secretary of State

* *History of Scotland*, vol. ii. pp. 280-1. † *History of Fife*, p. 256.

‡ *Reg. Epis. Glasg.*, p. 586.

to the Regent Murray's Government and the Privy Council of Scotland soon after, in which office he continued under the successive regencies of Lennox, Mar, and Morton, a period altogether of about ten years. He was married apparently in 1577, from the following proceeding of the General Assembly of the Church of Scotland, entitled "*A Reader Censured.*—James Blaikwood, Reader at Sawline,* for celebrating the mariage betwixt the Commendatare of Dunfermline and his wife, without testimoniall of the minister of the parish where they made residence, was found guiltie of transgressing the act made the 27th day of December 1565: Therefore the Assemblie decerned that the paines thereof, viz. deprivatioun from his office, and losse of his stipend, be inflicted upon him, and other paines as the Generall Assemblie sall therafter thinke meete to be injoyned."†

Calderwood's account of the imprisonment and subsequent liberation of the Abbot, in the affair of the "Raid of Ruthven," for the arrestment of the king (James VI.), is the following: "About this time (12th of September 1583) divers proclamations were made, offering pardon to all that would seeke the same. But suche as were upon the interprise of Ruthven feared to come to court, becaus the Abbot of Dunfermline, hanting the court, and suspecting no evil, was wairded in Lochlevin, and, as the brute‡ went, was in hazard of his life."—"The Abbot of Dunfermline was sett at libertie, out of Lochlevin Castell, upon the 23d of September, upon cautioun to remaine in Dumfermline, and five or six myle about, under the paine of ten thowsand pounds."§

The same author states: "Upon the 12th of September (1584) the Abbot of Dumfermline came out of Flanders sick, with the Collonel's wife: he obtained licence to remain in the Lymekylnes beside Dunfermline,"‖ —a distance of about three miles.

The exact orthography of the inscription over the outer door of Pitcairn's house, on the south side of Maygate Street, is

SEN · VORD · IS · THRALL · AND · THOCHT · IS · FRE
KEIP · VEILL · THY · TONGE · I · COINSEL · THE.

* Saline, six miles north-west of Dunfermline.

† CALDERWOOD'S *History of the Kirk of Scotland*, 8vo, vol. iii. p. 386 (1843).

‡ Bruit.

§ CALDERWOOD'S *History of the Kirk of Scotland*, p. 730.

‖ Ibid., vol. viii. p. 275.

There is a *similar* idea on *free thought* in a small poem of six stanzas, composed by King James VI., when he was fifteen years of age (in 1582), the first stanza of which is—

"Since thought is free, thinke what thow will,
O troubled heart, to ease thy paine!
Thought unreveeled can doe no ill,
But words past out turne not again.
Be carefull, ay, for to invent
The way to gett thyne owne intent."

And the antithesis is—

"Since thought is thrall to thy ill-will,
O troubled heart, great is thy pain!
Thought unreveeled may doe thee ill,
But words weill past come weill again.
Be never carefull to invent
To gett thy owne, but God's intent." *

XXXVIII. Patrik II. (Gray), Master of Gray, afterwards the seventh Lord Gray. The following is a confirmatory account of the discreditable character of this Commendator of Dunfermline, as described at pp. 202-3 and 503 of the first volume: "Patrick, Master of Gray, Commendator of Dunfermling, was accused of sundry points of treason, in presence of the King's Majesty and Council, by Sir William Stewart of Monkland, Knight, and especially of consenting to the murder of the Queen's Majesty, the King's dearest mother, by his letter sent into England to that effect; wherein he thought best that she should be rather privily taken away than openly;"—"and charged with sundry other treasonable crimes, and was committed to ward the same night within the castle of Edinburgh. On 10th May, in presence of the king, nobility, and estates, he was again confronted (with Sir William Stewart), and found and declared guilty of 'open and manifest treason, and his life and estate on that account forfeited in the king's hands;' but on John Lord Hamilton, on his knees in the council-house, publicly, humbly, and earnestly craving of the king to save his life, and banish him to such country as the king pleased, his request was granted." †

* CALDERWOOD'S *History of the Kirk of Scotland*, vol. iii. pp. 784-5.
† MOYSIE'S *Memoirs*, 12mo, 1755, pp. 122-3.

It is mentioned at p. 202 of the first volume that Abbot Patrick Gray was sent ambassador to England in 1586, in order to intercede with Elizabeth for Queen Mary. The following is Calderwood's notice of this incident: "About the seventh of December a conventioun of the nobilitie was holden at Edinburgh. Patrik, Maister of Gray, Abbot of Dunfermline, and Sir Robert Melvill of Mordecarnie, Knight, were directed in ambassadge to England, to procure the releefe of Queene Marie, alreadie convicted. At this conventioun it was granted that a voluntarie subsidie sould be lifted for furnishing ambassaders to be directed to Spaine, France, Denmarke, for her releefe; or for aid, in cace of anie executioun, which was feared."*

"Upon the seventh of Februar (1587), Patrik, Maister of Gray, and Sir Robert Melvill, returned to the countrie. They declared they had no assurance of the Queene's life; and that there was an English ambassader following them, to perswade the King that the executioun of his mother was for his owne weale and preservatioun."†

XXXIX. In 1587, George III. (Gordon), the sixth Earl of Huntly, was the last of the Dunfermline Abbots, the Abbacy being, in 1593, perpetually annexed to the Crown. He succeeded to the Abbacy on the banishment of the Master of Gray.

On the 6th February of that year, it is related, "The Earl of Huntly, being then in Dunfermline, sent in his uncle, Mr James Gordon, the Jesuit, to the King's majesty, who having remained five or six days in the Canongate, his majesty took purpose to conveen some of the ministry of Edinburgh within his own chamber in Holyroodhouse, and to send for the said Mr James, who coming before his majesty, his highness declared the cause for which he had sent for him, which was, that he understood him to be a learned man, come into this country on purpose to persuade the people to embrace the Popish religion; he would therefore show him that his majesty was himself disposed to use some reasoning with him on religion. Whereunto the said Mr James objected, and said that he desired not to reason with his majesty, but would reason with any other. The King's majesty answering, offered and promised to lay his crown and

* *Hist. of Kirk of Scotland*, vol. iv. p. 605. † Ibid., p. 607.

royalty aside, and to reason with him as if he were a private man. And so his majesty began, and laid down some grounds of religion, which he still observed and reasoned upon for the space of four or five hours. Some things were yielded to by Mr James, and others denied. The particulars I cannot well write till I hear farther. The said Mr James was kept in a chamber in Holyrood five or six days, and then appointed to pass to Seaton, till he was ready to depart off the country."

It appeared that Huntly had been well received by his majesty when he was at court, for about this time his majesty agreed to go to a banquet at Dunfermline, prepared by Huntly.*

Calderwood relates the following among the "Greeves of the Generall Assemblie of Scotland, givin in to his majestie."

1588. "The Abbacie of Dunfermline givin to the Erle of Huntlie, to the which he resorting, bringeth with him flocks of Papists, Jesuits, and excommunicated Papists, as Mr James Gordoun, Mr William Crichtoun, the Laird of Fentrie."†

It would appear, too, from the following notice by him, that one of the obligations of an abbot was to uphold the Kirk by necessary and suitable repairs, for "It was ordeaned, in the fyft sessioun, that an article sould be givin in to the King, bearing regrait for the decay of certane kirks which are ruinous, and without haistie repaire are not able to be remedied; namelie, Glasgow, *Dumfermline,* Dumblane; so that his majestie sould be desired to interpone his power to caus the Erle of Huntlie, now Abbot of Dumfermline, to repaire *Dumfermline,* the Bishop of Dumblane, Dumblane. And for repairing of Glasgow, to take order that the leid fallin, or like to fall, may be employed to the sclating and repairing thereof, which would be a great part of the charges."‡

The Abbot's murder of the Earl of Moray, known in history by the appellation of the Bonny Earl of Moray, and "who was much in the good graces of Anne of Denmark, who, a few days before his murder, commended him, in the King's hearing, with too many epithets of a proper and gallant man," is thus related:

"His hereditary enemy, the Earl of Huntly, having obtained a commission from the King to pursue Bothwell and his associates, Huntly, on

* Moyse's *Memoirs*. pp. 132-4.

† *Hist. of Kirk of Scotland*, vol. iv. p. 661. ‡ Ibid., p. 670.

the 7th of February 1591-2, on pretence that Moray had been engaged with Bothwell, invested the house of Dunibirsel, and set it on fire. Dunbar, sheriff of Moray, who was in the house at the time, said to the Earl of Moray, 'I will go out at the gate before your lordship, and you shall come after me.' Dunbar, accordingly, came forth, and ran desperately on Huntly's men, by whom he was presently slain. During this the Earl of Moray came out, and retreated among the rocks on the seaside; but unfortunately his knapscull tippet, whereon was a silk string, had taken fire, which betrayed him to his enemies in the darkness of the night, himself not knowing the same; they came down on him on a sudden, and cruelly murdered him. A proclamation was issued 18th March, that the young Earl of Moray should not pursue Huntly for that murder, in respect he was warded in Blackness, and willing to abide a trial, saying he did nothing but by his majesty's commission. James, second Earl of Moray, the eldest son, by the King's special mediation and appointment, was reconciled to his father's murderer, the Marquis of Huntly, in 1601, and married to Lady Anne Gordon, his daughter. The King's care and prudence in this matter were much approved and highly commended by the people, as the animosities betwixt the two families, which had occasioned much bloodshed, were thereby put an end to." *

The Earl was discharged from his imprisonment in Blackness Castle *without trial*, and resumed his treasonable correspondence with Spain; was denounced a rebel in 1592, and restored in 1597; excommunicated by the General Assembly in 1606; absolved by the Archbishop of Canterbury, and by the General Assembly, in 1616; and died in his seventy-fourth year, in the year 1636.

After these supplementary notices of several of the Abbots of Dunfermline, the following brief extracts from the *Holyrood Chronicle* (*Chronicon Sanctæ Crucis*), in an English form, may be appropriate and acceptable.

At the end of the Charter of Foundation by David I., king of the Scots, of the Church of Holyrood, Edinburgh, it is said,—

"And I will that the Abbot may hold his court as freely, fully, and honourably as the Bishop of St Andrews, and *the Abbot of Dunfermline*, and the Abbot of Kelso, hold their courts."—P. xiii.

"(In the year) M.XCIV. died Malcolm, king of the Scots, and Margaret, queen."—P. xxvii.

"(In the year) M.CLIV., a very great famine and pestilence of animals took place in Scotland."

"Arturus, being about to betray King Malcolm, perished in a duel on

* Wood's *Peerage of Scotland*, vol. ii. p. 258-9.

the third of March. Gaufrid, first Abbot of Dunfermline, died, and his nephew Gaufrid succeeded in his room."—Pp. xxxi.-ii.

"(In the year) M.CLIX., Malcolm, king of Scotland, went with Henry, king of England, to Tholouse, and by the same King Henry was girt with a military sword at Turon" (probably Tours).*—P. xxxiii.

"(In the year) M.CLXII., Elda, sister of Malcolm, king of Scotland, married Florence, a distinguished Earl of Holland."—P. xxxiv.

The last entry is, with a slight alteration, thus stated in the *Melrose Chronicle*:—

"Malcolmus rex Scotorum dedit sororem suam aliam Ade comiti Florentio de Hoilande."†

"*Note.*—The *Chron. S. Crucis* calls her Elda, p. 34; *see Hoved.* fol. 282. It was in consequence of his descent from this marriage that Florence, earl of Holland, great-grandson of the earl and princess here named, laid claim to the crown of Scotland in 1292."—*Fœd.* i. 775.

In connection with the dedication of the Church of Dunfermline, there is a circumstance mentioned relative to Alwinus, the first Abbot of Holyrood who appears on record, in the reign of the founder, King David I.: "M.CL. Alwinus, Abbot, voluntarily resigned his pastoral cure, and Osbertus undertook the same. Abbot Osbertus himself died the same year, on the 15th of the Kalends of December."—*Chron. S. Crucis*, pp. xxx.-i.

(Pp. 204-219).—I shall now state a few additional incidents connected with the history, fame, and wealth of the Monastery. David I. granted to the Holy Trinity Church of Dunfermline, in perpetual gift, a carucate‡ of arable land, with some houses in Craigmillar,§ a mile or two south-east from Edinburgh; and about a century later, another gift in the same quarter was made to the Abbey: for a charter of mortification is recorded in the *Haddington Collections* as granted in 1222, during the reign of Alexander II., wherein William, son of Henricus de Craigmillar, gives, in pure and perpetual alms to the Church and Monastery of Dunfermline, a certain toft of land in Craigmillar, in the southern part thereof, which leads from the town of

* Turon is noticed at p. 180 of the first volume.

† Malcolm, king of the Scots, gave his other sister Ade (Ada) to Earl Florence of Holland.

‡ The extent of a carucate is variously estimated from 10 to 13 acres. A carucate contained 8 *bovates*, or oxgangs, and 8 carucates made up a knight's fee.

§ *Regist. de Dunf.*, p. 11.

"Nedrieff"* to the church of Libberton, which Henricus de Edmonstone held of him. This is the first account of Craigmillar Castle as a manorial residence, which was one of the favourite residences of Mary of Scotland.†

A very interesting paper was read at a meeting of the Society of Antiquaries, Edinburgh, in 1856, by its Secretary, Mr Stuart, containing "Notices of the Burial of King Malcolm III. in the Monastery of Tynemouth in 1093, and of the subsequent History of his Remains," which has since been printed in the Proceedings of the Society for that year, Vol. II., Part II. I shall not attempt any synopsis of his paper, as none could do justice within a limited space to the number of its details, and the admitted discrepancies in various particulars, relative especially to the place where Malcolm's body was first interred. The writer's conclusion, however, is the same as my statement, that the King was unquestionably buried at Tynemouth Priory; and he gives in substance a similar account of the exhumation and removal of his body afterwards to the Abbey of Dunfermline, and its translation from the nave to the choir, along with the body of his queen, Margaret, in 1250. In my first volume, p. 206, I have inserted at length Wyntoun's metrical account of that event,‡ and at p. 182 of this volume I promised to give in the Appendix, Fordun's. The present, however, appears a suitable opportunity to do so, which will supersede the other.

"In the year 1250," says he, "the King (Alexander III.) and the Queen his mother, along with bishops and abbots, and other nobles of the kingdom, met at Dunfermline, where they most devoutly lifted the bones and remains of the renowned queen, Margaret, their ancestor, from the stone tomb in which for many terms of years they had rested, and placed them in a fir shrine adorned with gold and

* Niddry.

† MACKIE'S *Castles, Palaces, and Prisons of Mary of Scotland*, p. 207-8.

‡ In Wyntoun's lines—

"And that to do thai mad thame *bowne*,
And fayndit to gere the body
Translatyd be of that Lady."

The word *bowne* in old English means *ready*, and *fayndit, attempted*. And afterwards in the line—

"Hyr cors thai tuk up and bare *ben*"—

ben, or bin, for *be-in*, i. e., *farther in*—viz. into the choir.

gems. At the digging of the ground so great and agreeable a perfume arose, that the whole of that sanctuary was thought to be sprinkled with painters' colours and the scents of springing flowers. Nor was there wanting a divine miracle: for when that most renowned treasure, placed in the outer church, was being easily carried by the sacred hands of the bishops and abbots, to be reinterred in the choir before the high altar, as had been honourably provided beforehand, and the procession was advancing, with organs playing, and the choir joining their melodious voice, and had reached even the chancel entrance, just opposite to the body of her husband, King Malcolm, lying under a groined ceiling at the north part of the nave of the outer church, the arms of the bearers were immediately benumbed; and they could not convey the shrine with the relics further, on account of the greatness of the weight; but, whether willing or not, they were obliged to halt and speedily lay down their burden. After some interval, and additional and stronger bearers of the shrine being got, the more they endeavoured to raise it, the less able were they to do so. At length, all wondering, and judging themselves unworthy of so precious a trust, the voice of a bystander, divinely inspired, as was believed, was heard suggesting distinctly, that the bones of the holy queen could not be transferred farther until the tomb of her husband was opened, and his body raised with similar honour. The saying pleased all, and adopting its advice, King Alexander, his lineal descendant, with associates chosen for this purpose, without either force or impediment, raising aloft the shrine, filled with the bones of the King, along with the elevation of the coffer of the relics of the Queen, deposited in due form each sarcophagus, in the mausoleum prepared for that purpose, accompanied by the chanting convent and choir of prelates, on the thirteenth day of the Kalends of July."

For a more circumstantial detail of the various beneficent donors to this Abbey, and of their gifts, in privileges and landed property, in the counties of Berwick, Roxburgh, Haddington, Mid-Lothian, Linlithgow, Stirling, Perth, Clackmannan, Fife, and Kinross, see the Charter of King James II., in the year 1450, on pp. 577-580 of the first volume, already adverted to.

The Bull of Pope Alexander III., 1159-81, in favour of the monastery, is translated at p. 584; and of Innocent IV., in 1245, at p. 505.

The pages referred to in the text from p. 212 to 232, relative to various endowments and privileges, churches and chapels belonging to the Monastery, the gifts of kings, nobles, &c. at various periods, are intended to signify the pages in the printed register or chartulary of Dunfermline. A specimen or *fac-simile* of the MS. Chartulary in the charter relating to King

Malcolm's gift to the Monastery of the heads of fishes, called *crespais*, is engraved on Plate IV. of the first volume.

"David I. gave to the monks of Dunfermline 'tractum de *Aldestelle*,' in Berwick. A jury of Berwickshire freeholders, sitting at Edinburgh on the 15th June 1480, found for the monks of Dunfermline, as to the fishing of *Aldestelle*, 'that since there are *two cobils*, and *two nets*, there ought to be two draughts for ilk cobil and ilk net.'"—*MS. Monast. Scotiæ*, 22.*

"Alexander" (I.) "conferred on the Abbey of Dunfermlin one mansion in *Edensburgh*."—*Chart. Scone*, No. I.

"King William" (the Lion) "granted to the monks of Dunfermline 100 shillings yearly, 'de firma burgi de Edinburg,' on the day of the demise of Malcolm" (IV., his brother, 1165). 'Chart. Dunfermlin.' This was confirmed by Alexander III., Id."†

"Alexander II. granted to the monks of Dunfermlin *a free warren* throughout their lands of Musselburgh, prohibiting every one from hunting or trespassing within the warren, on the penalty of 10l. (£10)."—*MS. Monast. Scotiæ*.‡

The *Act. Parl.* vol. viii. p. 549, cited in note, p. 213, are Thomson's *Scots Acts*, edit. 1814, fol.

Mr Innes, in his preface to the *Register of Aberdeen*, Edinburgh, 1845, p. xxxiv., states the following hints in relation to the nature of second tithes of the shires of Aberdeen and Banff, which, from time immemorial, the bishops of Aberdeen were in the use of receiving, and were confirmed to them in Parliament on 12th April 1360, and flowed undoubtedly from a very ancient royal grant, coeval with the establishment of the See at Aberdeen. "Those dues are everywhere described as consisting of a tenth of the *thanagia*, *reditus*, and *firme* (or rents and dues payable by the thanes and the tenants of the King's demesne lands); a tenth of the casualties of superiority (or the revenue levied from the crown vassals for ward, relief, marriage, and non-entry); and of the escheats, fines, and whole issues of the King's courts, as well in burgh as *to land* within that district."

* *Caledonia*, vol. ii. p. 320, note. † Ibid., vol. ii. p. 584.
‡ Ibid., vol. ii. p. 724.

He adds, "The Bishops of Brechin, the Abbots of *Dunfermling*, and several other religious houses, had right to dues of a similar nature, arising out of *ancient royal grants, and not depending on the common law of tithes.*"

The *cane*, noticed among the various articles payable to the King, but granted by David I. to the convent, was the rent paid in produce, generally of the dairy or poultry-yard, as also of grain and malt, cattle, fishes, eels, &c. In early times, as Chalmers states, "the next greatest farmers to the King were the abbots, who possessed vast herds, and cultivated many granges by their villeynes."—"And it became, in those times, an established right for every person to enjoy common of pasturage throughout his own parish."* These privileges, however, were not without serious inconveniences, and liability to rapacious demands, and have now generally ceased.

The ancient right, also, of the Monastery in bondmen, a kind of slaves or villeins obliged to live upon the ground, and there serve their masters, has happily been abolished, yet some vestiges of it long lingered in the country. The author of *Caledonia* observes: "The wars of rude ages, which considered captivity and servitude as the same, multiplied a wretched race. Such bondmen were very common in this shire during the reign of David I., under the name of *Cumerlach*, which, in the Northumbrian language of that age, conveyed the idea of misery. This state of villeinage certainly continued in Scotland at the sad demise of Robert Bruce," and downwards, till "all vassalage and servitude were abolished by a rough ordinance of Cromwell's legislative usurpation."†

Newbottle Abbey had similar bound servants in 1327, for there is a charter of David de Crawford to the abbot and convent thereof, granting in that year all the escheats and amercements of certain lands, "*et hominibus habitantibus in eisdem*," (and men dwelling in the same).—Chart. Newbottle, No. 158.‡

At p. 219, the date of Waldeve, son of Gospatric (or Cospatric), being a donor of Inverkeithing church, in this neighbourhood, No. XIV., is through oversight misprinted "before 1554,"

* *Caledonia*, vol. ii. p. 725. † Ibid., vol. ii. p. 723.
‡ Ibid., vol. ii. p. 723.

instead of 1154. This latter date is given, however, in the notice of him at pp. 128, 225, generally in the words, "early in the 12th century."

4. *Calder* (West Calder), or Kaledour Church, was the name also of an extensive district in the western part of the county of Edinburgh, or Mid-Lothian, comprehending originally the three parishes—1st, of Mid-Calder, or *Kaledoor Côm.* (Comitis), so named after the Earls of Fife, proprietors of the barony early in the twelfth century, and *Hucter Kaledour*, which Duncan, fifth Earl of Fife, gave;* 2d, *Calder Clere* (Clair), or East Calder (so called after its former owner, Randolph de Clere, who received a grant of the manor from King Malcolm IV.), now named Kirknewton, and the parish, which, although designed to be united to it not long after the Reformation, was actually so only in 1750, when a new church was built; and, 3d, That portion which, along with a part of the first, constitutes the parish of West-Calder. The word Calder is of Celtic origin, *Cal* or *Coil* denoting wood or woody, and *Dur* or *Dour* water or stream; thus, the woody water, or a district of this character. The division of *Calder Côm.* into the two parishes of Mid and West Calder, according to the *New Statistical Account*, took place in 1645.

A portion of the walls of the old East-Calder Church still remains, adjoining the village of East Calder, in the churchyard, indicating that it had been a long narrow edifice of plain style, probably constructed about the end of the fifteenth or beginning of the sixteenth century. One of its gables is at present profusely covered with ivy, which, besides being ornamental, will, on account of the number of sepulchral enclosures in the interior, be probably the means of preventing what remains of the ancient structure from soon experiencing much greater dilapidation.

5. *Carnbee.*—Sibbald is another authority for Carnbee Church, east of Fife, having once belonged to the Abbacy of Dunfermline.†

6. *Cleish.*—The Abbot of Dunfermline infeft the predecessors of Lord Burleigh (Burghly) and his authors in the coal-heugh of *Keltie*, parish of Cleish, with power to "win coals" within

* *Reg. de Dunf.*, p. 26, &c. † *Hist. of Fife*, p. 359.

the bounds of the lands of Cocklaw and Lassodie. In consequence of this, "Lord Burghly pursued John Sime, heritor of Losodie, for declaring his right to win coal in Losodie. The Lords of Session found the pursuer successor to the Abbots, by his infeftments of the said privilege of winning coal in Losodie for *his own use only.*"*

12. *Hailes.*—The church thus named, like the town and parish to which it belongs, is now called Colinton, situated in Mid-Lothian; signifying, as already explained at p. 214, the *tun* or town of Colin, the original proprietor.

13. *Inveresk.*—Dalrymple says, "I shall give an instance of a charter of King David of the Church of Inveresk, 'Post obitum Nicolai Sacerdotis,' who has been a Culdean Presbyter at Inveresk, and the paroch church to be suppressed; and so become a part of the Romish Abbacie of Dumfermline after the death of Nicolaus."†

14, 15. *Inverkeithing Church and Chapel.*—In the account of Inverkeithing Church, p. 225-6, mention is made of the fine old sandstone baptismal font, at present in the porch of the parish church, but unfortunately without any date. A woodcut of a somewhat similar baptismal font in design and shape was engraved for Bagot's *Book of Common Prayer*, the main difference between which and the Inverkeithing one is, that the stalk of the latter is taller than that of the former, and the armorial shields are in the centre of each side. The Inverkeithing font is perhaps the only remaining one of the kind in the county of Fife which has survived the effects of the Reformation in 1560 till the present time. There is a purpose to transfer it to the interior of the church, near the pulpit, to be used for its original intention. The large east window of the edifice has recently been filled with stained glass, after a very simple and elegant design, at a cost of about £80, executed by Mr Watson, glazier, Dunfermline.

The roof was almost entirely burnt in 1825, in consequence of the plumbers, during a short absence, having left a chaffer with burning coals upon the lead, when some of the coals fell out, melted the lead, and set the roof on fire. The roof of the southern aisle (the whole roof consisting of three angular

* STAIR'S *Decisions*, fol., i. 146. † *Historical Collections*, pp. 248-9.

portions) was entirely consumed, but little else suffered from the flames. The people, in their dread lest the fire should extend to the interior, drove out the windows, and forcibly tore down the galleries and pews, to prevent them being burned. The church being low in the roof, and some of the walls off the perpendicular, it was almost wholly rebuilt, at an expense of about £2000. The square tower, and its small leaden spire, were uninjured, which last has been lately renewed, and both have a very interesting appearance, as seen from the High Street of the burgh to the south.

In regard to the gift of Inverkeithing Chapel by King Malcolm IV. (No. XV.), being stated to be between 1153 and 1165, the nearer date would be 1159-1163. For Ernald, one of the witnesses to the charter of Malcolm IV. confirming the gift, and who had been Abbot of Kelso, succeeded Robert, bishop of St Andrews, at his death in 1159; and after becoming papal legate, founding the cathedral, and bestowing liberal donations on the priory, died in A.D. 1163.

20. *Kinghorn.*—The ancient parish church of Western Kinghorn, now Burntisland, was a donation by David I. Its ruins still exist, surrounded by its old cemetery, a little to the north of the town. The present parish church stands on a high rocky elevation, on the south side of the town, square and Dutch-like, bearing the date 1592 above its west door.

22. *Kinglassie* is noticed as having been in the "schire of Gaitmilk" (goat-milk). The word *schire* occurs in the first volume on pp. 170, 189; and in the *Register of Dunfermline*, pp. 427, 429, spelled also *schir* and *schyre*, attached as an adjunct to the designation of a property *dail* or *daill*. It is a Saxon term, unknown in the Scottish or Celtic period, during which Scotland proper was subdivided into ten districts, possessing separate and independent rights, and scarcely acknowledging a united royal superintendence. From it comes the name *Sheriff*. Gaitmilk is the name of a village, and of several lands around it, above the strath of Lochtie, in Kinglassie parish. "The tiends of Kinglassie were, *anno* 1234, mortified by William, bishop of St Andrews, 'Deo, S. Margarete, et monachis de Dunfermling.'"

23. *Melville* (Maleville, Mailvyn), in which the church of the same name was situated, is about a mile westward from Dalkeith

in the county of Edinburgh; and so called by and after a Baron Melville, who came from England into Scotland in the reign of David I., and settled there. It has already been noticed in connection with his gift of a "perpetual light to be burned before the tombs of Kings David I. and Malcolm IV." The barony is now chiefly in the parish of Lasswade, but a portion of it, named Lugton, on the north of the bank of the river North Esk, is in that of Dalkeith.

26 and 37.—*Newton* and *Wymet* (or Wowmet) churches, with their respective lands, once belonged to the Abbacy of Dunfermline; but after the Reformation, 1560, the parish of Wymet was suppressed, and included chiefly within the parish of Newton, situated about four miles south-east from Edinburgh, not far from Dalkeith.

27. *Newburn* (Newbirne, Nithbren) is frequently mentioned in the *Register of Dunfermline* in connection with the gift of its church to the Abbacy of Dunfermline, with the exception of the rights which the Culdees ought to have out of it, without specifying where the Culdees referred to resided. It is noticed at times along with Balchristie, a village understood to have been near Largo Bay, and where the first Christian church, according to tradition, was founded.

28. *North Queensferry Chapel.*—In addition to the particulars given in the first volume, p. 192, of a grant by Henry Creichton, abbot of Dunfermline, in 1479, of the ancient chapel of North Queensferry, and statement of the duties to be performed at it, as well as of the money allowed for the due discharge of them, an account of the application of which was to be rendered to the Abbot, it is added very properly—"The chaplain, in consideration of these things, shall, *inter alia*, continually reside at, and dwell in the manse of the chapel; and if he undertakes any other cure, or resides elsewhere, by which the service may be neglected, the chaplainry shall become vacant, and fall into the Abbot's hands."*

30—32. *Church of Perth* (St Johnston's, named after St John the Baptist).—In consequence of the donation by King

* In reference to the Queensferry Passage, there is the following item of very kind and indulgent consideration on the part of royalty, in a charter of King William at St Andrews, confirming previous charters of his ancestors down to

Malcolm III., with numerous confirmations by his son David I., and others of the church of Perth, a mansion pertaining to it, a dwelling-house in the burgh of Perth, and the whole tithes of his domain there, recorded in the *Register of Dunfermline*, the Abbot and monks of Dunfermline continued till the period of the Reformation proprietors of the parish church there, and its dependencies, drew the rectory tithes, and allowed the vicarage tithes to a vicar who officiated in Perth.*

(P. 231.)—Before proceeding to give some additional account of the priory of Pluscardine, once a dependency of the Abbacy of Dunfermline, and also of Coldingham, some of whose priors were abbots of Dunfermline, the following explanatory statements relative to conventual establishments generally may be appropriate, and to some useful; and I shall make them nearly in the words of Brown, in his Introduction to his *History of Glasgow*, 1795, pp. 15-17.

The regular clergy were so called, because they were bound to live according to the rule of St Augustine, or St Bennet, or to some private statutes approved by the pope. The members of each fraternity lived, messed, and slept under one roof. There are several distinct societies of the regular clergy.

Convents of Monks, Friars, and Nuns.—The monks and friars differed in this respect, that the former were seldom allowed to go out of their cloisters; but the friars, who were generally predicants or mendicants, travelled about and preached in the neighbourhood. Monks, at first, lived by their industry and by private alms, and came to the parish church. But a recluse life was not so serviceable to the Romish Church, and therefore

David I., relative to the passage and ship of Inverkeithing, that it was to be held on the condition that strangers and ambassadors coming to and returning from him, and men of his court, should pass in the same ship free of charge. And should it happen that any of these cannot pass without payment, and the Abbot shall then have heard an outcry, and not have corrected it, he (the king) will remedy it without trouble to the church of the abbot and brethren.—*Reg. de Dunf.*, p. 29.

* The following note is appended by a commentator to the Collect for St John Baptist's Day in the Episcopal Church: "Whereas other festivals are celebrated on the supposed day of the saint's death, this is calculated for the nativity of St John; the only nativity, except that of Christ, which the Church commemorates, probably on account of the words of the angel in Luke i. 14, 'Many shall rejoice at his *birth*.'"

friars were under little confinement. Every monk or friar used the tonsure, or shaved crown; an emblem, they said, of the hope of a crown of glory. They vowed chastity, poverty, and obedience, besides the rules of their respective orders.

An *Abbey* is a society of monks or friars, whereof the abbot, in Heb. *Ab*, and in Syriac, *Abba* אב, or father, is the head ruler, or president. Some abbots were independent of the bishop, though resident in his diocese, and, by special privilege from the pope, freed from his jurisdiction; these were called *Abbates exempti*. Some were invested with episcopal power, wore a mitre, were called "sovereign mitred abbots," and had a seat in Parliament. The *Abbates exempti* might discipline and punish their monks, but abbots subject to the bishop were obliged to submit them to his authority.

Upon the dissolution of the religious houses, the king, in order to preserve the votes of abbots and priors in Parliament, presented laymen to the benefices when vacant, who, by way of *commendam* (or trust), enjoyed the profits, and sat in Parliament. But this usufructuary possession as *titulars* gave no right to the lands, and therefore they got them erected into temporal lordships.

Priories.—At first the prior was only the ruler of an abbey, under the abbot, who was *primus* in the monastery, and the prior was no dignitary; but afterward, a *mother-abbey* detaching a party of its monks, and obtaining a settlement for them in some other place, they became a separate convent. A prior was set over them, and their house was called *cella, grangia*, or "*obedientia*," denoting that they depended on a *superior monastery*. This was called a *conventual prior*, and he was a dignitary; but a prior in the abbey was only a *claustral prior*. In general, the priory lands were erected into a regality, of which the prior was lord.

Priories of Pluscardine and Urquhart.—The priory of Pluscardine, or "Monasterium Vallis Sancti Andreae," was once an appendage of Dunfermline Abbey. It is situated about six miles from the magnificent cathedral of Elgin,* in a secluded valley of the same parish, well sheltered from the north winds by a long wooded range of hills, named Heldon.

* This cathedral, when entire, was, like many others, "in the form of a Passion or Jerusalem cross, having five towers, two at each end, and one in the

The sweet repose of its locality, and the beautiful and solemn aspect of its buildings, will amply repay a visit, as I experienced a few years since. The architecture is mainly the early English, or First Pointed style, at once majestic and elegant, with some of the later peculiarities, which were then beginning to be introduced under the name of the Decorated English. In its interior arrangements, the priory is said to resemble the old French priories of the same period. It was anciently enclosed by a stone wall about fifteen feet in height, including a space of ten acres.

It is doubted whether the nave had been finished, but the foundations of it had been laid; and the south wall exists, forming the north boundary of the cloisters. The east end of the building, where the great altar stood, and the transepts, are roofless, but the walls remain, and are very lofty: some of the windows are nearly entire, and one of the arches has been painted. The large north transept window consists of two triple divisions, a higher and a lower, the former the larger of the two, and both without mullions, over which there is a large circular window, and stately trees are seen peering through them. Part of the great central tower still remains, the Lady's Aisle or Chapel, on the south of the church, extending from east to west; the Prior's Chamber, or study, over the east end of it; the Chapter House to the south of the Lady Chapel, with a vaulted roof supported by a single clustered pillar; an elegant room, with four large windows; and the kitchen to the south of the whole, supported by two pillars—have all retained their roofs, and exhibit some fine architecture. Between the Chapter House and the kitchen is a vaulted lobby, leading to the cloistered court, on the west, about ninety-nine feet in length and ninety-four in breadth, in the piazzas of which the inmates could walk sheltered from rain, with the benefit of open air; and contiguous to its south wall was the refectory, or great dining-hall of the monks, ninety-four feet by thirty-six, having a range of cellars, with vaults underneath. The dormitory, about one hundred and

centre. In the interior it had what is called the *nave*, for the numerous and splendid processions of Christian worship under papal guidance—aisles for the reception of the multitude to witness these processions, and a *choir* for the actual performance of the sacred rites."

fourteen feet in length and twenty-nine in breadth, extended along the roofs of the Lady Chapel, Chapter House, and kitchen, and was divided by a passage in the middle into two suites of sleeping apartments, altogether thirteen. At the south-east corner of the kitchen stood the prior's house, now in ruins, with a door in the south-east corner of the dormitory, by the central passage of which it had a communication with the church. The vestry, a vaulted building, was close to the north side of the transept, and had a door into it. The dormitory was some years ago modernised for a residence, but never completed as such; and the refectory was converted, first, into a mission church; afterwards, about 1840, into an extension church, and (the whole building being private property) is now supplied by a minister of the Free Church. It has an old pulpit, which originally belonged to the parish church of Elgin, bearing date 1684.

There was an excellent garden with fruit and other trees within the boundary wall; and the grounds, shrubbery, and walks, are still preserved in good order by a resident keeper, under the authority of the present proprietor, the Earl of Fife. Altogether the tenantless priory, reposing in solemn grandeur in the sweet seclusion, awes and charms the visitor.

The Pluscardine monks were of the Benedictine Cistercian order, and nominally followed the rule of the parent institution of the *Vallis Caulium*, or vale of pot-herbs, in Burgundy; but from the fertility of the neighbouring fields of Moray, the plentifulness of deer and game in the adjoining mountains, and the possession of a right to the use of the Elgin Mills, and a liberal fishing in the Spey, all of which were donations of sovereigns, barons, and others, they were not likely to be deficient in the necessaries or luxuries of life. Accordingly, from their industry and privileges, they acquired wealth, influence, and power, so as to become formidable to their rude and feeble neighbours, whose unresisting disposition enabled them to enjoy their advantages without molestation. Still, from the abuses which gradually crept into their establishment, they were put under checks, and at length were denuded of their independence and authority, and made subject to the control of the Abbot of Dunfermline and the Bishop of Moray. Subsequent to the Reformation, the temporalities were transferred to the Chancellor, Alexander Seton, the

favourite of James VI., under the title of the Prior of Pluscarty, 1585. To the views of the Priory by Cardonell and Shaw, mentioned in the History, there have lately been added the highly artistic and beautiful engravings by Billings, in his *Baronial and Ecclesiastical Antiquities of Scotland.*

The Priory of Urquhart was another of the appendages of Dunfermline Monastery, situated near the high-road between Elgin and Fochabers; but there are no remains of it extant, except the Priory or Abbey Well, as it is still called, and which retains its celebrity for its excellent and abundant water.

P. 237.—Alexander Seton, as one of the Priors of Pluscardine, is, by mistake, here styled *fourth* instead of *third* son of George, Lord Seton. He is correctly stated at p. 236 to be Alexander III., Seton.

In connection with the paragraph relative to Inverkeithing Chapel, at p. 235 of this volume, the following statement was intended to be made: There is a property called the "Inns" in the town of Inverkeithing, which was a large house, or minor palace, built on a portion of land conveyed by King Malcolm IV., "Deo et Ecclesie Sancte Marie de Kelchou" (Kelso) "et Johanni Abbati ejusdem ecclesie ejusque successoribus unum toftum in burgo meo de Innerkethin in perpetuam elemosinam."* Possibly it received the name of the "Inns" in later times from being, as religious houses often were, the halting-place of travellers. The building formed an oblong square of 180 feet in length, and 150 in breadth. A portion of it, forming the north-west side of the square, still remains, but the rest is now removed, except some vaults, or arched cellars, which had formed the lower story of that part of the building. The magistrates of the burgh have no jurisdiction over this property, notwithstanding that the royalty surrounds it. It holds feu, and previous to the Reform Act it constituted part of a qualification, giving a vote for the member of Parliament for the county. Mr Hunt of Pittencrieff is the Crown vassal.

To the south of this edifice, and connected with it, is a large garden or orchard, having a fine southern exposure, surrounded by very high walls.

* *Regist. de Kelso*, Cart. 377, p. 299.

King David I., as well as Annabella Drummond, wife of Robert III., occasionally resided at this minor palace, and it is not unlikely that the Chapel of Inverkeithing was attached to it. Queen Annabella died there A.D. 1403, and was buried at Dunfermline.*

Pinkerton states, that in 1394 there occur two letters from Annabella, Queen of Scotland, to Richard II. (of England), relating to a marriage between certain persons of their families, the male appearing, from the expression used, "prochein de votre sanc" (*sang*), to have been English. The letters, which are in old French, are printed in the appendix. In the second she says (*inter alia*): "Dearest Cousin, we affectionately require and entreat you, that it may not displease your Highness that we have not written to you sooner, for we were lying in childbed of a male infant, named James" (afterwards King James I.); "and we are" (now) "well and graciously delivered, thanks be to God and our Lady. And also, because at the arrival of your letters, the King my said lord was far away in the isles of his kingdom, we did not receive these letters sent to us on this subject till the last day of July last past. Most high and powerful prince, may the Holy Spirit ever keep you. Given under our seal at the Abbey of Dunfermline the first day of August." †

Queen Annabella's other letter was previously written from Edinburgh on the 28th day of May of the same year, and on the same subject—a marriage treaty.

From the first letter, the probability is that James I., King of Scotland, was born in the Palace of Dunfermline in the month of June or July 1394.

COLDINGHAM PRIORY.

This celebrated Priory, originally a Cell, as it was termed, of Durham, but latterly, for a time, of Dunfermline Monastery, having lately attracted considerable attention in consequence of the Parish Church, which includes all that now remains of it, having recently undergone a thorough repair and restoration, as near as possible to its ancient architectural form and appearance,

* *Hist. of Dunfermline*, vol. i. p. 137.
† *Hist. of Scotland*, vol. i. p. 445-7.



PLATE [illegible]



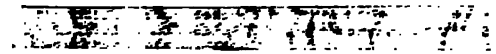
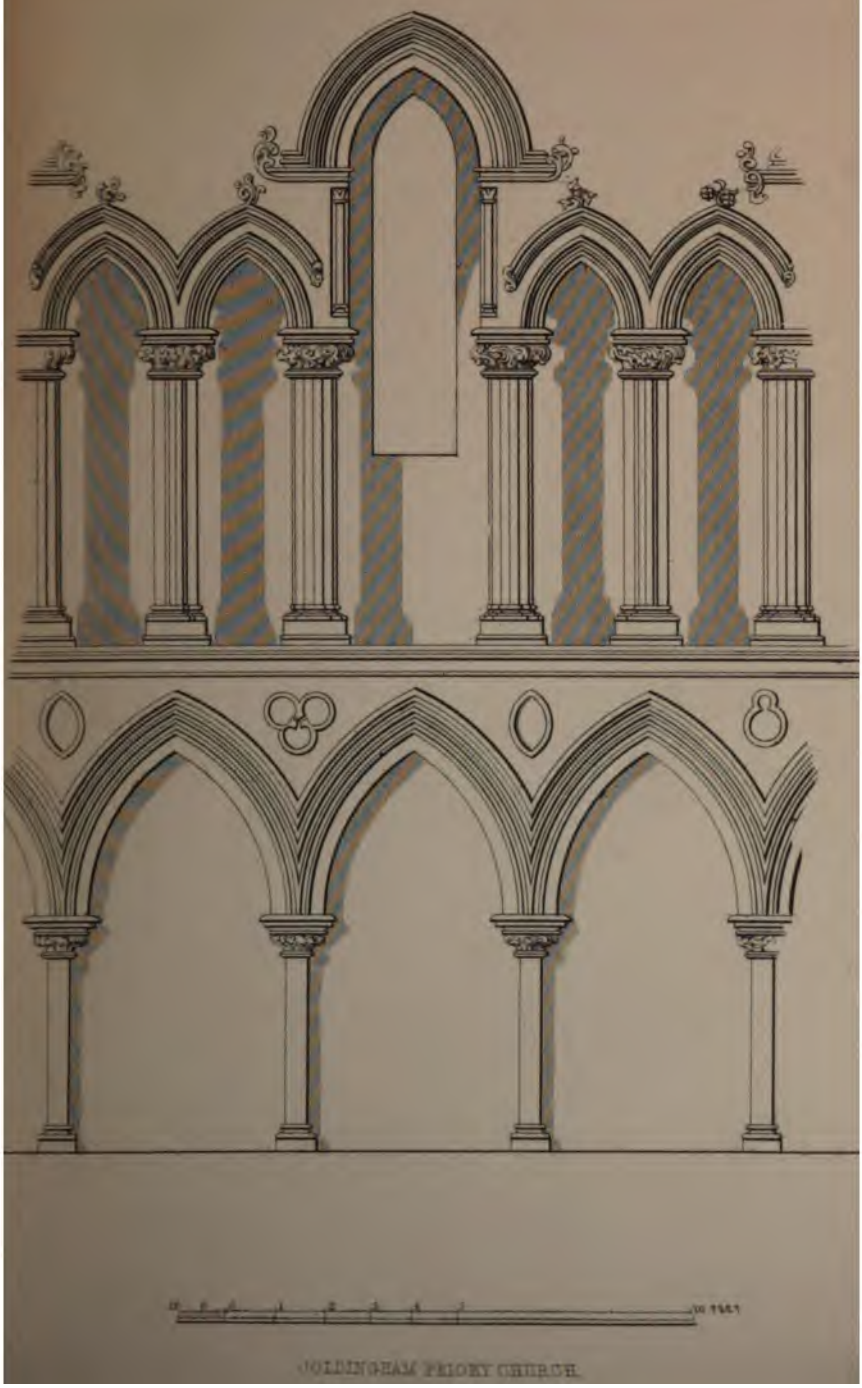
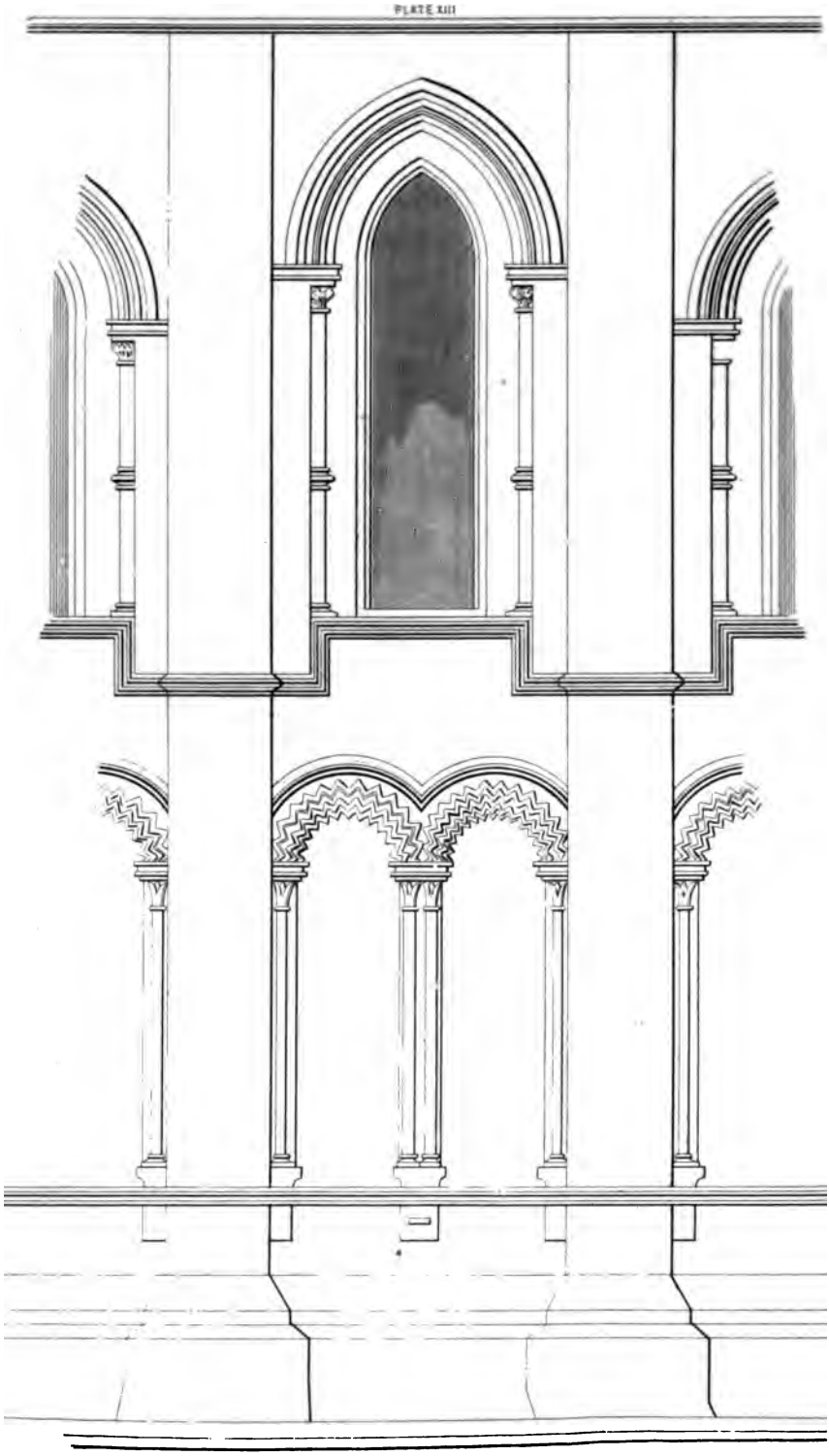


PLATE XII



WOLLASTON PRIORY CHURCH





COLDINGHAM PRIORY CHURCH.

VIEW OF THE EXTERIOR EAST END.



under the auspices, and partly at the expense, of her Majesty's Commissioners for Public Works, a few additional statements respecting it may be appropriate, as already promised. For this purpose, as well as my own gratification, I visited it shortly before the commencement of the renovation, and I have since been favoured by Mr Matheson, Assistant-Surveyor of Public Works in Scotland, with two excellent specimens of the restoration, shown in Plates Nos. XII. and XIII. Coldingham can be easily reached by the North British Railway, either from the Reston or Ayton station, from which it is distant four miles. St Abb's Head and Fastcastle on the coast are in the parish, and at no very great distance from the church and village. The parish contains a population of three thousand.

Although the Priory once consisted of a very extensive range of buildings, only a small portion now remains, constituting the north and east walls of the present Parish Church. The south wall, and most of the west, although old, were no part of the original edifice, having been erected only about the year 1662. These, according to the plan of recent restoration, have been taken down, and re-erected in a style to harmonise with the existing remains, along with the addition of an entrance-porch on the south side.

The former unsightly double galleries, which concealed the beautiful interior architecture, have been entirely removed, and none substituted in their place, as, by the rearrangement of the seating in the Cathedral style, the previous amount of accommodation was expected to be maintained, but unfortunately has not been so, which has caused much disappointment to the Minister and others. The soil, which was allowed to accumulate for centuries to a great depth both inside and outside of the Church, has been lowered, whereby the bases of the old columns on the north wall, not suspected by many to exist, were discovered, proving that the corbels above were not, as long supposed, the mere terminations and supports of the intervening arches. The whole improvements were executed at an expense of about £2000, nearly the half of which was given by Government.

The ancient small nunnery of St Ebba, whose abbess, in A.D. 670, was the daughter and sister of kings, stood on the sea-beaten precipitous rock which still bears the name. It was the com-

mencement of the Monastery of Coldingham, the "Coludi urbs of Bede, the Colingham of Hoveden." It was visited in A.D. 870 by some Danish pirates, in order to repel whose suspected evil designs, according to tradition, she and her devotees so mutilated their faces as to render themselves revolting in appearance. For this, the legend adds, the disappointed and enraged Northmen overthrew the nunnery, and it is uncertain whether it was re-established as a religious house. The chapel adjoining it was built, or perhaps rebuilt, in 1373, a portion of the revenues of Coldingham being set apart that year for the purpose, in supplement of donations and offerings for it. From the foundations of its walls, it appears to have been 60 feet by 20 feet, and adjacent to it is a burying-ground.

In the year 1098, King Edgar, son of the sainted Margaret, founded a Benedictine priory in a neighbouring sheltered valley of Coldingham parish in honour of St Cuthbert, which he bestowed on the monks of Durham, with many privileges and perquisites, arising from land and water, confirmed by his successors.* His Romanesque church, that of St Mary, was destroyed by fire, as early as 1216, by the invading army of King John, who committed similar ourages in his raids on the Lothians. About the year 1430 it was again burnt by its own Prior, William Drake, a man of notoriously bad repute, who was obliged to secure his safety by flight into England, whence he did not return during the lifetime of his sovereign. About the middle of the following century some of the army of the English Protector, Somerset, having made an inroad upon Scotland, seized the Priory, and fortified its church and tower with cannon, whom the Earl of Arran, Regent of Scotland, shortly afterwards attempted to dislodge, but without success, by artillery also, which was kept playing upon the edifice for three days. Soon after, the garrison, of their own accord, abandoned it, but leaving it in such a state as to excite suspicion that they had set fire to it. Last of all, Oliver Cromwell cannonaded it in 1648, with his guns placed, it is said, on a little eminence or *law* to the south-east, as well as levelled to the ground the south wall by an explosion of gunpowder under-

* CHALMERS, in his *Caledonia* (vol. ii. p. 324), makes the Abbot of Durham to be the founder of the Priory, and the sender of a detachment of monks thither.

neath it, when its gallant defenders, the Cavaliers, were forced to surrender. And now, all that has been spared from conflagrations, assaults, and batteries, are the east wall, and a portion of the north wall; and it is surprising that even so much should have escaped the fury of such repeated, varied, and violent onsets, instigated by different causes, but all demonstrating the early importance of the establishment, from its strength, wealth, and situation on the confines of the two kingdoms.

From measurements early taken and preserved, it would seem that the nave and choir together had been nearly 220 feet long and 25 wide, while the transept was 41 feet in length and 34 in width. The large tower or steeple, reckoned about 90 feet in height, which served as the main stronghold of the besieged, is understood to have fallen about the year 1770.

As to the architecture of the ancient portion of the church, it is considered one of the finest and most original specimens of a combination of the Norman or Romanesque style with Early English, there being along the north wall a rich arcade of twenty-four columns, with elliptical or pointed instead of circular arches, the characteristic of the preceding or Anglo-Norman style.* These are surmounted by an upper range of pillars, shorter, lighter, plainer, and fewer, with similar arches; and all the capitals on both tiers consist of foliage very diversified in design. From the singular combination of the windows with the two rows of pillars, the church may be said to have both a triforium and a clerestory united, which, although narrow, is very beautiful. There are no side aisles.

At the east end of the church, externally, there are specimens of architecture, obviously of an earlier date than what is in the interior, the lower arches being all circular, which, and the mouldings, belong rather to the previous and more ancient Anglo-Norman style. The double panels in the lower range are built up, and do not appear to have been ever pierced, while those in the upper range are at present, and probably always were, the medium of light.

* Mr Raine thinks that this was probably the work of Prior Melsonby, a man of taste, and who was subsequently engaged, as Prior of Durham, in the construction of that splendid part of the cathedral, the nine altars.—*History of North Durham*, p. 381.

Two explanations have been given of this anomaly of different styles in the external and internal portions of the church. "When the Priory was burnt in 1216, the destruction may have been confined to the upper parts of the edifice, leaving the lower tier of arches on the outside so unscathed as not to require renewal. The walls on the inside of the church were more likely to be injured; and hence, in restoring them, the arches were made in the pointed style, being that common at the period of restoration. Another explanation may be, that if the walls were rebuilt from the foundation in the year 1216, arches of the Anglo-Norman character were made in the outside merely to indicate the period when the church had been originally built, and out of respect to the memory of the founders. Such is the explanation given by ecclesiastical architects of an exactly similar combination of two different styles in Kenilworth Church, Warwickshire, and many other ecclesiastical buildings."*

The monastery was on the south side of the church, as appears from the extensive ruins in that direction, which are shown in some of Grose's ancient views of the edifice, and is said to have been large enough to accommodate thirty monks, besides ordained priests and chaplains, with other officials to manage the domestic concerns and property of the institution. It had a great number of chapels dependent on it throughout Berwickshire, the expense of maintaining which was defrayed out of its revenues. It had to render to the chapter of Durham annual accounts of its receipts and expenditure; and each prior, on his appointment, was required to make out an inventory of the goods and chattels on hand in the church and monastery, for which he was responsible. These entries have been preserved, and not very long since published by the Surtees' Society, giving an insight into the internal arrangements of the establishment, and the extent and diversity of its comforts, "of the variety of gowns and surplices worn by the prior and officiating priests, the number of beds, besides other furniture in the sleeping apartments, and the ample stores of provisions and good cheer in the kitchen, larder, cellar, brewery, and farmyard, from which

* *Lectures on Coldingham Priory*, delivered at Eyemouth in April and May 1852, by DAVID MILNE HOME, Esq. of Wedderburn, Advocate—Reported in the *Berwick Advertiser*.

we can easily infer what must have been the magnitude and opulence of an establishment of which those were only some of the component parts."

The annual income of the priory was derived from various sources, as a tax upon the land, offerings at the church or its chapels, tithes of sheep and lambs, or the products of the soil or sea, and the more permanent possessions of arable and pasture ground, woods, mines, houses, mills, and rights over the royal forests. One of these rights was the appointment of the forester, whose perquisites were such as to make the office an object of ambition to families of distinction, as, besides adequate provisions for himself and servants when he came to visit the lord prior, he had "a robe fit for a gentleman at Christmas to wear when attending the lord prior." "This office of forester, which originally was in the gift of the prior, ultimately became hereditary, and was sold from one family to another, each of whom became thereby, of course, interested to keep the privileges effeiring to the office. The forest to which these privileges applied has long ago disappeared, and with it, of course, many of these perquisites, which were obtained from wood taken."

The priors could hold both civil and criminal courts; and at an early period the king's supreme justiciary for the south of Scotland used to hold a circuit court at Coldingham; and the reason given in the proclamation to that effect is, that that town has been selected "on account of the houses and hostelries, which are there more abundant than elsewhere in the aforesaid sheriffdom; but in the same document it was declared that the circuit court would be held at Coldingham only by favour of the prior."

According to the blind belief and superstitious usage of the times, all these gifts and bequests by the nobility and others, as well as the original foundation of the Priory itself by King Edgar, were said to be "for the salvation of their own souls, and those of their fathers and mothers, brothers and sisters." The ecclesiastics, no doubt, encouraged this credulous generosity by their adulations, and especially by promises of the names of the donors, and of descriptions of their gifts, flourishing in the *Liber Vitæ* (Book of Life), a register pompously and presumptuously so called, kept at Durham, for benefactors of the church;

while they awed the niggardliness of the sceptical by their denunciations of the pains and terrors of the place of punishment. This curious volume has been transferred to the British Museum.

In these times, too, the people born on the lands bequeathed to the Priory were, in the earlier charters, "*ascripti glebæ*," or bound to the soil of their nativity, so that the labouring classes could not go where they chose in quest of work, and even, if required, must serve in war the proprietors of the place of their birth. Such bondsmen could even be transferred from distant parts to the town of Coldingham, to be employed for the benefit of the Priory.

Coldingham subsisted as a place of ecclesiastical rule and great civil importance for 450 years, during part of which period it was under the authority of the Diocese of St Andrews and the superiority of the *Abbey of Dunfermline*. *A colony of Dunfermline monks*, by a charter of Robert II., with consent of the Bishop of St Andrews, settled themselves in the Priory of Coldingham in 1378. But it was not finally alienated from the See of Durham till more than a century afterwards. Edward III. patronised and endowed it; and James III. of Scotland lost his life in that civil war which was raised by his obstinate determination to appropriate one-half of its revenue towards endowing his new and favourite chapel-royal at Stirling. For the Homes, with the aid of many dissatisfied barons, rose in rebellion against him, and encountered him in battle at Sauchieburn, within a mile of Bannockburn, when he took flight, and concealing himself in a labourer's house not far from the field of conflict, was discovered and murdered by an unknown hand. The rebellious feudal lords had previously gained the confidence of the monarch's eldest son, only seventeen years of age, who, it is said, most unnaturally and undutifully was even in the camp during this fatal engagement. Soon after the young prince had succeeded to the throne, he nominated Sir Alexander Home, notwithstanding his delinquencies as bailie and protector of Coldingham, to the office of its chamberlain for life; and, after Home's death, renewed the right in favour of his son. But still, although the family long held this lucrative situation, they did not enjoy much peace in it, for there were perpetual feuds

among them for many generations, as to their respective proportions of the spoil due to them.

Subsequently the kings of Scotland gave the nominal appointment of priors to their favourites, but without any ecclesiastical status or power, and whose only object was self-aggrandisement. The Priory was entirely suppressed at the Reformation, but the family of Homes obtained a vested legal right to many of the feu-duties and perquisites formerly payable to the Coldingham priors, which, it is said, Mr Home of Wedderburn, now D. Milne Home, Esq., Advocate, still retains.

There were forty-three priors of Coldingham between 1141 and 1622, a list of whom is given in Carr's *History of the Priory*, pp. 273–4, and in Raine's *History of North Durham*, p. 380. The first was Symon, and the last John Stuart, who was also Commendator, and who alienated most of the property. Some of the priors have the same name as those of Dunfermline abbots, and were most probably the same persons, as Symon, Radulph, Gaufrid, and Blacader. Ernald, who was prior 1202-8, and Radulph (Ralph) his successor, have been noticed at p. 149 of this volume, in connection with the recent discovery of their tombs in the churchyard of Coldingham, and the inscriptions upon the slabs or coffin-lids. Robert Claxton, a Durham monk, who became prior of Coldingham in 1375, was accused and convicted of betrayal of the king's interest, and peculation of the revenues of the Priory, thereby causing great misrule and desolation of the establishment. In consequence of this, King Robert II. resolved upon his expulsion from it altogether, as well as the withdrawal of the Priory from Durham, and bestowal of it on the Abbey of Dunfermline. Fordun's account of this is the following: "The principal motive of the king for bestowing the said priorate on Dunfermline, was, that a certain monk of Durham, William" (a mistake for Robert) "Claxton by name, acting as prior of Coldingham, was sued and accused before the king and the three Estates of the realm for felony, and prying into and revealing the counsels of the king and secrets of the kingdom, and for carrying off the money of the king and kingdom, contrary to the prohibition made thereanent, and was convicted." *

* *Scotichron.*, lib. xi. cap. xxiii.

The charter of Robert II., conferring the Priory of Coldingham on the Monastery of Dunfermline, and appointing *a colony of Dunfermline monks to take up their abode in the Priory*, is given at full length by Fordun, vol. ii. pp. 161-3, dated at Perth 35th day of July 1378, and eighth of his reign, commencing, "On account, also, of the treacheries, seditions, and snares of the English, King Robert, grandson of King David II., has expelled the English monks from Coldingham, and conferred the priorate of Coldingham on the Abbacy of Dunfermelyn, as appears from his donation, the tenor of which is," &c.

Michael, who was Prior in 1380, is mentioned as such in a charter of Aldecambus, in the *Register of Dunfermline*, pp. 272-3.

William Drax or *Drake*, who became Prior in 1418, was previously sacrist of Coldingham, a functionary next to the prior, who had charge of all the requisites for the imposing services of the altar and church, and whom the priory of Durham was declared in 1439 to have the right of electing.* A sacrist, called Robert de Kellau, was excommunicated in 1345 for having carried away seven-and-twenty pounds belonging to the cell of Coldingham; and upon his purgation, a prior of Durham, named John Fassour, sent letters of testimony. †

From keen contests between the Crown and the powerful family of the Homes, the Priory had a various fate for a long period, and reverted to the Church of Durham; for "in 1509 it was, by the Pope's authority, withdrawn from the Church of Durham, and placed under the Abbey of Dunfermlin. James IV.'s natural son, Alexander Stuart, was now chosen Prior of Coldingham." Being then in his fourteenth year, he was not installed till he completed his eighteenth year, when he was appointed, also, Lord Chancellor of the kingdom; but, spirited as well as young, he fell in his twenty-first year, while fighting by his father's side on the fatal field of Flodden, 9th September 1513. In 1514 the Priory was conferred on David Home, the seventh brother of Lord Home, who shared in the fate of his family, and was murdered by James Hepburn of Hailes, and other accomplices. In 1542, John Stuart became Prior, and was also Com-

* *Chart. Cold.*, 59. † CHALMERS'S *Caledonia*, vol. ii. p. 334.

mendator of it till 1563, when he died. He was followed successively by Alexander Home, Francis Stuart, John Maitland, a Senator of the College of Justice, in 1568, and then by Francis Stuart, the former prior's eldest son. "And the king, with his usual imprudence, created him Earl of Bothwell, Abbot of Kelso, Constable of Haddington, Sheriff of Berwick, Bailie of Lauderdale, High Admiral of Scotland; and, with these offices, gave this wretched character vast estates, without any apparent motive. James VI. thus made many discontented, and one ungrateful." After continued misrule and troubles, the Priory was dissolved, and its estates were bestowed on a new favourite of royalty, Alexander the Earl of Home, "at whose death, in 1619, John, the second son of Francis, Earl Bothwell, was constituted Commendator of Coldingham."*

(P. 242.)—*Ancient Schools.* Notice is here taken of the superintendence of schools exercised by the Monastery of Dunfermline, especially those of Perth and Stirling, often referred to in the *Register of Dunfermline.* And it may not be out of place, as farther illustrative of the attention paid to education shortly before the Reformation, to refer to the celebrated statute of the Legislature on this subject, in the reign of James IV., on the 13th of June 1496. It was in purport as follows: "It is ordained, through all the realm, that all barons and substantial freeholders put their eldest sons and heirs to the schools, at the age of six, or at the utmost nine years; who are to remain at the grammar-schools till they have a competent foundation and good skill in Latin. After which they are to study three years in the schools of arts and laws, so that they may have knowledge in the laws, and by this means justice be distributed through all the realm: those who become sheriffs, or judges ordinary, having proper understanding, and the poor being under no necessity of recourse to high courts for every small injury. Any baron or freeholder failing, without just cause, is to incur a penalty of twenty pounds."—(*Acts*, f. 101.) "This act," says Pinkerton, from whom I quote, "appears to have contributed towards the advancement of learning in Scotland, which the invention of printing now disseminated quickly over Europe. The names of Bishop Elphinston and Gawin Douglas honour this period."†

* Chalmers's *Caledonia*, vol. ii. p. 332-4. † *Hist. of Scot.*, vol. ii. p. 23.

Privilege of Excommunication.—The Bull of Pope Innocent IV. on this formidable privilege, recorded at p. 420 of the *Register of Dunfermline*, and a specimen of the beautiful and peculiar penmanship of which is engraved on the opposite page, is translated at p. 505 of the Appendix to the first volume. And there is an example of the use of it recorded at p. 242–3 of the first volume, taken from a deed in the *Dunfermline Register*, p. 262–3, relative to a dispute between the Abbot of Dunfermline (Alexander de Ber) and James de Dundas, as to the right of the abbot's men to land without molestation *at two rocks within the flowing of the tide* on the south side of the Ferry. In this they had been obstructed by Dundas, on the allegation that the rocks were his property, for which he had undergone the sentence of excommunication; the abbot contending that he, his predecessors, and the Monastery, had enjoyed the right of landing there, without molestation, *beyond the memory of man*, as well as had a charter from King David, their founder and first patron, and numerous confirmations of various kings, his successors, and several popes. The result was, that on Dundas, along with some of the Council, whose names are given, and in the presence of the people of the South Queen's Ferry, who assembled along with them, both as witnesses, and taking a deep interest in the proper settlement of this matter, which greatly concerned them and the neighbouring landed proprietors—and sitting on these rocks, as being in possession of them—humbly supplicating the abbot that he would absolve him from the sentence of excommunication, and promising that he should abstain from molesting the men and boats in future, the abbot agreed to do so, cautiously adding, *as far as lay in his power*, on Dundas finding security to abstain from the like molestation; but, were it ever repeated, he should immediately again incur the same censure.

Privilege, Ancient Register, and Benefits of the Regality (P. 243-249).—There is considerable information on this singular monastic privilege given in the Spalding Club Miscellany (1842), vol. ii., Pref., pp. 46–52, and in the pages above noted of the first volume of this work, as also in the charter of James II., King of Scotland, in the fourteenth year of his reign, and A.D. 1450, recorded in the *Register of Dunfermline*, p. 314–15. It con-

sisted mainly in an exclusive civil and criminal jurisdiction over the occupiers of land belonging to the Abbey, the civil corresponding with the jurisdiction of a sheriff, and the criminal with that of a sovereign, having power of life and death. Drowning was the ordinary punishment of females for crimes of a lesser magnitude, such as fire-raising, to the injury or death of cattle under cover, but burning at a stake, or beheading, for capital crimes, such as murder, treason, witchcraft, &c., according to the quality and aggravation of the offence.

The charter of King James II., referred to, contains a grant of the lands of Arlory in Kinross-shire to Richard, Abbot of Dunfermline, for founding one chaplainry in the monasterial church of Dunfermline, specifying, among a variety of privileges, the *merchetæ mulierum*, or dues paid by vassals on the marriage of their daughters.

Pitcairn, in his *Criminal Trials* (4to, p. 162), has the following entry: "April 26, 1533.—Janet Andersone, convicted of art and part of fire-raising and burning of a byre of the Laird of Rosythe, and sixty oxen and eleven cows therein. Drowned."

The ancient *Cocquet*, or seal of regality, which was found in Dunfermline, and deposited in the Advocates' Library at Edinburgh, is engraven not on copper, but on brass; and the two sides of it, shown on Plate IV. of the first volume, facing p. 71, are not two separate seals, but, as indicated by their junction, the cocquet is the counter-seal of a seal of King Robert I.

Mr Henry Laing says of them: "The cokete and counter-seals are fine and interesting specimens, in most excellent preservation. The design of the COKETE SEAL is an elegant full-length figure of Saint Margaret, with an open crown of three points. In her right hand she holds a sceptre, and a book in her left. At the dexter side is a shield bearing the arms of Scotland, and at the sinister another, charged with a cross fleury between five martlets, being the paternal arms of the Queen. The background is elegantly ornamented with foliage.

'S'. COKETE REGALITATIS DE DVMFERMLYN.'

"The COUNTER SEAL merely contains the arms of Scotland. Foliage surrounds the shield.

'ROBERTUS DEI GRACIA REX SCOTORUM.'

"*The original brass matrices of both these fine seals are in the Advocates' Library, Edinburgh, and were probably executed about* 1312 *or* 1320." I may add Mr Laing's description of Inverkeithing Seal: "A smaller seal, very well executed. The arms of Scotland. 'S'. COKETE VILLE DE INVERKEDIN.' *Original brass matrix at Inverkeithing.*" *

The lordship and regality of Dunfermline included, *inter alia*, the patronage of the parish church of Inveresk and Musselburgh, then named St Michael, as being dedicated to St Michael the archangel, and the various chaplainries in the parish, the revenues of which were of great value. The "monks," as Chalmers states, "enjoyed the revenues of the parsonage, while the cure was served by a vicar." The old venerable church, in which the eminent Reformer, Wishart, conducted divine service for a short time previous to his martyrdom, was taken down in 1804, and the present modern structure, having no pretensions to architectural beauty, was reared on its commanding site, with a tall spire, during the subsequent year.

Escemuthe, the old name of *Inveresk*, or *Inveruisge*, or *uisk*, has the same meaning; signifying in the Northumbrian-Saxon language the mouth of the Esk, or of the water when it joins or falls into the Firth of Forth.

The portion of the Appendix to my first volume, containing an enumeration of the officers employed in monastic communities, and their duties, is from p. 506 to 509, and p. 568.

A list of monastic officers will be found also in *Chambers's Edinburgh Journal*, No. 74, p. 176, where there is an account given of the different buildings and apartments of their residence. One of those noticed is "the *Oriolium* or Oriel, so called from the projecting window; the use whereof is known for monks, who are in *latitudine morbi*, rather distempered than diseased, to dine therein, it being cruelty to thrust such into the infirmary, where they might have died with the conceit of the sickness of others."

(Pp. 249–55, 510.)—*Management and Disposal of the Property of the Abbey at and after the Reformation.*—The following is the short biographical notice of Mr Robert Richardson, on

* *Ancient Scottish Seals.* Edinburgh, 1850. P. 215 16.

whom Queen Mary, in 1563, bestowed the temporal lands of the Abbacy of Dunfermline in feu-ferme, referred to in a note at page 249 of the first volume: "Mr Robert Richardson was descended of a stock of ancient and opulent burgesses of Edinburgh, where they had long remained in reputation and respect. The Treasurer himself, being a person of great wealth and credit, was, upon the fame of his integrity, preferred to the Treasurer's place by the Queen-Regent, on the death of the Earl of Cassilis, *anno* 1558, and made also General of the Mint. When Mr Richardson came first to the office, he designs himself *Burgensis de Edinburgh;* but soon after that, having got the Commendatory of *St Mary's Isle*,* which was a cell of *Holyrood House* Abbacy, from that he henceforth took his title. He appears to have been a very wise and moderate man, for, so far as I can observe from the history of these times, he kept himself more in a neutrality, and was less a party-man; never violent against the Queen, though he complied with the government under the young King, and was by the Regent continued in his place, which he kept till his death in 1571. He purchased a great estate in land, the barony of Smeaton" (Smithton, near Musselburgh), "Valleyford, and others, which he divided betwixt his two sons, Sir James Richardson of Smeaton, and Sir Robert Richardson of Pencaitland, baronet."†

Mr Robert Richardson, being General or Master of the Mint, was connected with the disputes between Queen Mary and the Lords of the Congregation, as to an allegation by the latter that she had vitiated the current coin. "Becaus it was found," they alleged, "that by corrupting of the money, the Queene had made unto herself excessive gaine, for mainteaning of her souldiours, to the hurt of the countrie, it was thought necessarie that the yrons of the coine-hous sould be stayed, and all other things therto perteaning, least they sould be transported privilie to Dumbar, at the Queen's directioun. She sent for those of her factioun, made a greevous complaint of the Lords, and said that they had now declared themselves; for what elles could they mean but usurpatioun of the Crowne, when they durst putt hands

* Near Kirkcudbright, in Galloway. He was also *Prior* of Sanct Marie Ile.

† CRAWFORD'S *Officers of State*, p. 383.

into the coine-house, which is a portioun of the patrimonie of the Crowne? She alledged farther, that they had spoiled the coine-house of great summes of money. They answered by letters, sent to her and her counsell, and by publick proclamatioun to the people, that without usurpatioun of anie thing justlie apperteaning to the Crowne, they stayed the stamping yrons, becaus the common-wealth was greatlie hurt by corrupting the money, and it became them, as boone counsellers of the realme, to procure the profite of the same. As to the imputatioun of spoile, they remitted themselves to the testimonie of *Mr Robert Richartsone*, master of the coine-hous, who frome their hand receaved silver, gold, and mettall, als weill coined as uncoined, so as with them remained not the valour of a babie."*

Again: "At the Linkes of Leith, the 24th of Julie, 1559.—It is appointed by the Lords of the Congregation," *inter alia*. "The said Congregation sall caus the yrons of the coine-hous, takin away by them, be randered and delivered to *Mr Robert Richartstone*, betwixt the making of these articles and the morne, at tenne of the clocke."†

Between 1563 and 1573 Mr Robert Richardson resigned about three-fourths of all the lands for which he had charters, in favour of the tenants of the grounds, and granted new charters to them, proceeding upon these resignations, chiefly to ancestors of the Wellwood family, showing that most of the property of that family in the parish originally belonged to the Church. He, no doubt, however, received large pecuniary considerations for such resignations. He made some grants of demesnes, also, to members of his own family, especially to a natural son, Sir James Richardson, between 1573 and 1576. And a pecuniary consideration was granted to him and his niece, Alison Richardson, by the Commendator Pitcairn, for a right to two charters resigned by them in his favour. This niece seems to be referred to in the following notice: "About ten years after Sir Thomas Creig was called to the bar, he married Helen Hamilton, described as the *oy*—that is, either niece or grand-daughter—of *Robert Richardson*, Commendator of St Mary's Isle. Their

* Value of a halfpenny.

† CALDERWOOD'S *History of the Kirk of Scotland* (Wodrow Society), vol. i. p. 482-5.

marriage-contract was executed on the 31st of October 1573."*

As a striking illustration of the gross misappropriation of the revenues of Dunfermline Abbey, the following extract may be given from an old work, entitled "The Histoirie of King James the Sext, being an Account of the Affairs of Scotland from the year 1566 to the year 1596; with short continuation to the year 1617."†

"1587. It was devysit to call in all abbots and uthers prelats, that war presidents of convents, to a compt, to caus thayme to bestow upon the King, for all tyme bygane, the portions of the monks departit before that day, and siclyk, for all tyme cuming. Bot althoght the compt of all this was justlie obtenit, yet it was convertit to na better use nor the formar; whareby the redar may juge whither greater frugalitie be in the Prence or in the counsallar, and whilk of thayme hes obtenit maist proffet of these devysis. And trew it is, that althoght the Abbacie of Dunfermeling, with the haill rents, teynds, and casualties thareof, be annexit and appropriat to the Croun, and that the Prence, be na gude, auld, lovable, or municipall custume, hes at any tyme, or may be himself geve away any part or portioun of his patrimonie, nor yit ever heirtofore was permittit be consent of his nobilitie, or thre estatis in Parliament, licentiat to sell his awin rents (bot expresslie prohibite), yit this gude Chanceller‡ his not onlie obtenit for his part a gude portioun of the lordship of Dunfermling, that sould all appertene to our noble Princess Queyne Anne be contract of mariage; bot also the rents and benefecis of the lordship of Dumbar and the erledome of Marche, appertening to the Croun; and siclyk the superioritie, lordship, homage, and prevelegeis that the toun of Leyth is addebtit for to the Prince; all that I say is convertit unto him, and all auctoreist in Parliament, togithir with a new uncumlie custume that never Prince did afore, nor ever was counsallit or permittit to do for whatsoever caus; to sell, annalie, engage the rents of his Croun for a pecuniall sowme. All this things ar done, concludit, and counsallit be the onlie persuasioun of this Chanceller, wha at this

* Irving's *Lives of Scottish Writers*, vol. i. p. 150 (8vo, 1839).

† A Bannatyne Club publication, p. 233-4. Edinburgh, MDCCCXXV.

‡ Lord Chancellor Thirlestane, Sir John Maitland.

Parliament was prevelegit to have the tytle, honors, and digneteis of the Lord of Thirlestayne. And all the nobilitie thair present, earnistlie upon thair kneyis, with great instance, reqwyrit his Majestie (be persuasion of the said Chanceller) to be earnist in persute of revenge of his mother's murther, committit be Ingland, whareunto thay solemnillie vowit to assist with men and money, sa lang as ather blude or breath may lest; and the King for this gave thayme most hartie thanks, and promeist to do tharein as tyme and occasion sould permit."

(Pp. 261-281).—I shall now state a few additional memorable historical events connected with the parish and its immediate vicinity.

In 1250 "Master Richard of *Inverkeithing*, Chamberlain of the King of Scotland, a man of great gentleness, and tenacious of justice, was set over the episcopate of Dunkeld."*

Inter 1273-1300, "Edward I. charged Robert Wishart" (the thirteenth Bishop of Glasgow), "who governed the see forty-five troublesome years, before the Pope, that he not only failed to excommunicate Bruce for the death of Cumin, but *that he actually gave him absolution for the deed eight days after it was committed.* Edward added, as an aggravation, that the bishop provided, from his own wardrobe, the garments and robes in which Bruce appeared at his coronation," &c.†

1274. "Margret Qwene of Scotland
Alysawndrys wyf, Kyng rygnand,
Deid, and in Dunfermelyne,
Hyr body wes enteryd syne.

1280. A thowsand and twa hundyr yhere
Foure scor oure tha to rekyn clere,
Of Dawy this thryd Alysawndrys sone,
Of this lyf all the dayes war done.
Dede he wes into Stryvelyn,
And enteryd in Dunfermlyn.‡

1290. In this tyme that the Rychmond
Was on this maner brought to ground
Men off the cost off Ingland
That duelt on Humbie, or ner hand,

* FORDUN'S *Scotichronicon*, vol. ii. lib. x., cap. iii. p. 83.
† CHALMERS'S *Caledonia*, vol. iii. pp. 617, 618.
‡ WYNTON'S *Chronicle of Scotland*, 1795, vol. i. pp. 391, 392.

Gadryt thaim a gret menye;
And went in Schippis to the se:
And towart Scotland went in hy,
And in the Fyrth come hastely.
Thai wend till haiff all thair liking,
For thai wyst full wele that the King
Wes than far out off the countrie,
With hym mony off gret bounté.
Tharfor into the *Fyrth* come thai
Quhill thai besid *Inwerkething*,
On west halff towart *Dumfermlyng*
Tuk land; and fast begouth to ryve.
The Earl of FYFF and the schyrryve
Saw to thair cost schippis approchand,
Thai gadryt to defend thai land;
And aforgan the schippis ay,
As thai sailyt, thai held thair way,
And thoucht to let thaim land to tak.
And when the schipmen saw thaim-mak
Swilk contenance, in sic aray,
Thai said amang thaim all that thai
Wald not let for thaim land to ta.
Than to the land thai sped thaim swa,
That thai come thar in full gret hy,
And arywyt full hardely.

The Scotsmen saw thair cummyng,
And had off thaim sic abaysing,
That thai all samyn raid thaim fra;
And the land lettles late thaim ta;
Thai durst not fycht with thaim forthy
Thai all withdrew thaim hately;
The quhethyr thai war fyve hundre ner.
Quhen thai away this ridand wer
And na defens begouth to schape,
Off *Dunkeldyn* the gud Byschop,
That men callyit *WILYAM SAINTCLER*
Come with a rout in gud maner;
I trow on horss thai war sexty.
Hymselff was armit jolyly;
And raid apon a stalwart sted;
A chemar, for till helehys wed,
Apon hys armour had he then;
And armyt weill als wer hys men." *

* *The Bruce; a History of Robert I., King of Scotland, written in Scottish*

1291. In the excerpts from the Public Instruments or Process concerning the fidelities and homages of the Scots, made to the Lord King of England, *anno Domini* MCCXCI, etc. (Edinburgh MDCCCXXXIV.) there is the following entry:

"In the year of the Lord, and Indiction before noted, upon the seventeenth day of the month of July, there came to the said Lord King at Dunfermline, Radulph, abbot of the same place, and noble men, Sirs Andrew Fraser, William of Haye, Andrew of Moray, and Constantine of Loghore, sheriffs of Fife, and to the same lord King of England as over and immediate lord of the kingdom of Scotland, made fidelity and swore, some of them upon the high altar of the said monastery, and some in the chapter, in the presence of the venerable fathers in Christ, Sir Antony of Durham, and Alan, bishop of Caithness, along with noble men, Sirs John of Saint John, Patrick of Graham, and Galfrid of Moubray, knights, and many other nobles, clergymen, and laymen."*

1323. In this year was born in Dunfermlyn David (II.), the future king; whose birth gave joy to the whole kingdom, whence the verses—

"Milleque trecentos viginti tres dabis annos,
Martius et lucem quintam mensis dabit in se;
Hoc anno Domini dat Scotis gratiâ Christi;
In Dumfermelina quo proles est data bina,
Felicem David, quem Robertus generavit
Rex. Hic firmavit dubios et corda levavit.
Ergo gaudete, Scoti, nullumque timete;
Tuti videte; spem firmam semper habete.

verse. By JOHN BARBOUR. With Notes and Glossary, by J. Pinkerton. London, MDCCCXC. vol. iii.; Buke XVI., Pp. 49-51.

GLOSSARY.—*Gadrid*, gathered; *Hy*, haste; *Quhill*, before; *Begouth*, began; *Ryve*, to rob; *Ravage*, rend; *Swylk*, such; *Ta*, take; *Swa*, so; *Samyn*, at once; *Raid*, rode; *Lettles*, without hindrance; *Forthy*, therefore; *Halily*, wholly.

NOTE.—"Off Dunkeldyn to Saintcler." William Sinclair, brother of Sir Henry Sinclair of Roslin, was Bishop of Dunkeld from 1308 till about 1324.—KEITH.

A *chemar* is a loose upper garment.

"Her body shaded with a slight *cymar*."
DRYDEN, *Cymon and Iph.*

* *Ragman Rolls*, 1291-96, p. 15.

Nam consternata manet Anglia, spe viduata,
Plangendo fata, prō prole pia modō nata.
Vita sibi grata detur, rogo, famaque lata." *

1335. In this year Edward Baliol had intrusted the blockade of Lochleven Castle, which was then held by Alan of Vipont in behalf of David II., to John of Strevelin. The latter erected a fort within the churchyard of St Serf (St Servanus, the tutelary saint of Lochleven), on the small island of that name, south-east from the Castle; and conceived the bold idea of raising a strong and lofty bulwark on the mainland at the south-eastern extremity of the lake, to stop the usual outlet of its overflow of water into the river Leven, and so, by inundating the island on which the Castle was, forcing the garrison in it to capitulate and surrender the important stronghold.† This proceeding was partly the occasion of the siege being prolonged to the 19th June, a holiday held in commemoration of St Margaret, when multitudes from all parts of the country repaired to Dunfermline for celebrating the anniversary of her festival, and offering their adorations at her shrine. Among the devotees were John of Strevelin, and some of his garrison, while others might accompany them for mere secular purposes; and dreading no danger from the enemy, which was left behind, as also expecting to return in good time for executing the meditated assault. Vipont, the governor of the Castle, learning about midnight the design of the besiegers, and the absence of many of them, along with their captain, John of Strevelin, at Dunfermline, embarked in boats, with a few men from the Castle, and boring engines, in the dead of the night, and sailed for the barrier which was in progress of erection. After much labour and perseverance, they succeeded in making an opening in it, when the confined waters instantly burst forth with great impetuosity, and in their course swept away many of the tents of the besiegers on that side of the lake. Availing themselves of the confusion into which the English army was thrown by this unexpected inundation, the

* FORDUN's *Scotichronicon*, lib. xii. cap. v. p. 279.

† There are at present no remains of any ancient building on the island of St Serf. The island is flat, of considerable size, and used merely for pasturing sheep. There is still a sluice on the mainland, nearly opposite S.E., kept in good repair, at the mouth of the river Leven.

beleaguered garrison of the Castle entered their boats and sailed for Kinross; stormed and plundered the fort of their enemies, and forced them to abandon the siege. Information of all this being despatched by express to John of Strevelin at Dunfermline, he instantly hastened back to Kinross, vowing, with horrid oaths, that he would not cease from his enterprise till he had razed the Castle, and slain what remained of the garrison. On reaching the camp, however, he saw it meet to restrain his ire, and relinquish his purpose of revenge.

Winton celebrates this occurrence in the following lines:—

" Before the Castelle thus thai lay
Till Saynt Margret the Qweenys day.
That day Schyre Jhon of Stryvelyne
Past wyth hys curt til Dunfermlyne,
And al the gentlys that wyth hym ware.
And in the tyme, that thai war thare,
The stwf that wes of that castelle
Ful wyttyng gat, and herd rycht well
That wyth Schyre Jhon of Stryvelyn
Thare fays past to Dwnfermelyn. . . .
" Word come til Dwnfermlyne swne,
Til Schyre Jhon of Stryvelyn,
Than [fra] Kynros [til] Dwnfermlyne:
Than he wes nerrare wode than wrathe,
And swore mony ane awful athe." *

1389.—In this year King Robert II., with his nobility, met with the ambassadors of England and France, to renew a truce, at Dunfermline.† He died at his castle of Dundonald, 13th May 1390, after a reign of nineteen years and twenty-four days, and was buried royally (regaliter) in Scone. He was older than King David, his uncle, by seven years, of whom there are these verses:—

" Anno milleno, trecenteno nonagento,
Obit Robertus Secundus, robore fertus.
Annis vicenis regnavit hic minus uno,
L. bis X. quartos ætatis fecerat annos,
Ceteris prælatus, in Scona fit tumulatus.
Apud Dundevenald subiit mortem naturalem,
Tridecimo Maii Kalendas occubuit rex." ‡

* Wynton's *Originale Cronikil Scot.*, vol. ii. p. 182; also, Fordun, Boeth., Barbour, Heron, and Hollinshed.

† Fordun, vol. ii. p. 415. ‡ Ibid.

1394.—King James I. of Scotland, son of Robert III. and his queen, Annabella Drummond (in the 37th year of their marriage), was born in Dunfermline in July 1394.

> "Oure King Jamys in Scotland syne
> That yhere wes born in Dunfermlyne." *

The education of this prince was committed by his father to the accomplished and worthy prelate, Henry Wardlaw, Bishop of St Andrews, who inspired him with his early love of letters. Landing, on his voyage to France, near Flamborough Head (on the north coast of England), for refreshments, the young prince was taken prisoner by the English, during a truce not expired, and a time of peace, *on Palm Sunday*, 12th April 1405, in the eleventh year of his age, and detained a captive in England by Henry IV. On the 4th of April, the following year, his aged father, the weak Robert, died, after a reign of fifteen years, whom he succeeded.

1439.—A great famine this year prevailed in the country generally, and affected also the domains of the abbey. Lindsay says in regard to it: "Thair raise ane great dearthe of victuallis within the realme, pairtly becaus the labouraris of the ground might not sow nor win the cornes, throw the tumultis and cumberis in the countrie, and pairtly, quhilk is most apparentlie to be trew, was the verie wraith and ire of God, to caus ws to know our selffis, and throwe that scourg to provock ws to amendment of lyfe. Thair rang also at this tyme ane terrible pest in the countrie, for all men that war affected thairwith dyed that same day he tuik, bot ony remedie or help." †

1466.—Patrick Graham, the first Archbishop of St Andrews, in this year, who was accused of various acts of alleged heresy, chiefly through the malice of a young man, Shevey, greatly skilled in astrology, was soon deprived of the temporalities of the see, and, from his accumulated misfortunes, driven to despair and insanity. He was first closely confined in a prison on the island of Inchcolme, where he had four keepers watching him to prevent his escape; and on war afterwards breaking out with England, from fear that the English navy, which was then at sea, might fall upon the island, he was transported to *Dunferm-*

* Wyntoun, vol. ii. p. 371.
† *Chronicles of Scotland*, vol. i. pp. 23, 24.

line, and shortly afterwards to the castle of Lochleven, where he died.*

1515.—In this year "the Postulate† of Dunfermling was a witness to the answer of the Council held at Edinburgh, May 15, to an application of a French ambassador on the part of Francis I. for being at peace with England."

1526, 4th September.—In the battle or rencontre of the Earl of Arran with the Earl of Lennox at Linlithgow, at this period Beaton (Archbishop of St Andrews) lost a brother and a nephew, *the Abbots of Dunfermline* and Melrose, with a great counsellor of his, Stirling of Keir, and many other of his kinsmen and servants.‡ The archbishop, who favoured and supported the Earl of Lennox, betook himself to the hills of Balgrumo, in Fife, where, disguised as a shepherd, he evaded the pursuit of his enemies. Angus, meanwhile, proceeded immediately to Fifeshire, completely dismantling both *the Abbey of Dunfermline* and the archiepiscopal Castle of St Andrews of their valuables, and taking possession of the chancellor's seal. "The bird had flown, and now the nest was rifled." An accommodation, however, was come to in the course of three months, by the Archbishop making large grants to the Earl, which satisfied him, and himself being reinstated in his episcopal rank and functions.

1538.—In July of this year, Mary (of Lorraine), queen of James V., made splendid progresses, by successive stages, through Fifeshire, from St Andrews to Cupar, from Cupar to Falkland, from Falkland to Ravensheuch (near Dysart), and thence to *Dunfermling* and the Queensferry. The various *items* of expenses are stated for the different days and stages, for conveying furth the Queen's *geir*, chariot, beds of the dames of honour, &c.:

"Jul.—The kingis tapescherie and vtheris his geir were transported further of *Sanctandrois* to Edinburghe, Cowper, Falkland, Dysart, *Dunfermeling*, and Linlithgu," at various times during the present month. No minute dates are preserved in this account.

"*Item.*—For carying of beding and coferis, with lynnyng claithis, and ane coffer of the Maister Stabiller to the Quene; ane

* SPOTSWOOD, *Hist. Ch.*, p. 59. † A legal functionary.

‡ Government State-Papers, iv. pp. 457, 458, quoted in ANDERSON'S *Annals of the English Bible*, vol. ii. p. 406.

chiar and ane *buird* (a chair of state and table) to the Quene, from Santandrois to Couper and Falkland, and fra Falkland to Ravinsheuche and Dunfermling, the space of iiiij dayis, &c. Summa lij s." (52s.)

"*Item.*—For carying of the said geir furthe of Dunfermeling to the Ferry, and horsis, ilk horse xviij d." (18d.)

"*Item.*—For carying of the Dames of Honouris beddis fra Dunfermeling to Edr., iij s." (3s.)*

1547.—In the beginning of September this year, the English army, consisting of seventeen or eighteen hundred men, with ordnance brought by sea, entered Scotland, when,

"It is said, the governour sent out messingers through all the realme, who, careing *a fierie crosse*† in their hands, sould declare as weill to the laitie as to the churchemen, that all above sixteene yeere of age, and under sixtie, sould incontinent repaire, with their armour, to Musselburgh, which custome was not used but in extreme dangers. The Duke of Somerset, Protectour of England," and other noblemen, "remaining about Preston-pauns, directed a letter to the governour, &c., offering, if they would stand to the promise of mariage made before the death of King Henrie, that they would return in peace." The very few to whom the governour imparted this communication, "being puffed up with hope of the victorie, advised him to suppress the letters, becaus they feared, if the equitie of the conditions was knowne, the most part would inclyne to peace. They procured a false rumour to be spread through the Scotish armie, that the English were come of intentioun to tak away the Queene by force, and by force of armes to bring the whole kingdome under subjection. The governour had chosin to himself the Bishop of Sanct Andrewes, *George Durie, Abbot of Dumfermline*, Archibald Beton, and Hugh Rig, a lawyer, to be his counsellors. They puffe up the unconstant governour with assurance of victorie. In the mean time, the governour's freinds, having spread the fained tale, ranne to their armour. None were stouter than the preests and channons, with their shaven crownes and blacke jackes."

The result of the communing between the two parties was, that "upon Saturday the two armeis were sette in array, the English armie upon the middle part of Fawside hill, the Scotish armie upon the side of the water of Esk, which runneth by Mussilburgh. At lenth a charge was givin in the governour's name, with sound of trumpet, that all men sould marche fordward over the water. Some report this was procured by the *Abbot of Dumfermline* and Mr Hugh Rig, for safetie of his hous of Carbarne."

* Account-Book of the Lord High Treasurer of Scotland, in PITCAIRN'S *Criminal Trials*, 1842, p. 293.

† *Vide* Appendix.

"The gentlemen of Fife, Angus, Mernes, and the west countrie, resorted to the Erle of Angus, speciallie those that were professors of the gospell, supposing the English would not persue him hardlie."

After a keen and prolonged conflict, the Scotch fled, the chase and slaughter lasting "till neere Edinburgh upon the one part, and toward Dalkeith upon the other. The number of the slaine upon the Scotish side was judged neere ten thowsand men. Manie preests and monkes were slaine, who were the cheefe instruments of rejecting the honest offers of peace; and, as was supposed, if the Scots had gottin victorie, had, with the assistance of their factioun, beene more cruell to their owne countriemen than were the English."

Many of the Scottish nobility fell in this fatal battle, among whom the Queen made great lamentation for the "Master of Areskine, and bare in her minde manie dayes."—"Holinshed reporteth, that among other banners was found a banner of white sarcinet, whereupon was painted a woman with her haire about her shoulders, kneeling before a crucifixe, and on her right hand a church; after that, writtin in great Romane letters, '*Afflictæ sponsæ ne obliviscaris.*' Whether it was the *Abbot of Dumfermlin's*, or the Bishop of Sanct Andrews, it is uncertaine; but she was fashioned like a cursed queane, that would plucke her husband by the pate, except she had her will, rather than like a meeke spous, that went about by humble submissioun to crave her husband's helpe for redresse of things amisse. The battell was fought upon Saturday the eight, or, as Buchanan writeth, the tenth of September, which day was after called Blacke Saturday, and the feild Pinkie Feild."*

1550-60.—It is thought that the first general meeting of the Lords of the Congregation, or leaders of the Protestants for the Covenant and Reformation in Scotland, was held about this period at the Kirk of Beath, situated on the old road midway between Kinross and Inverkeithing.

1558.—This year the celebrated convert to Protestantism, and, in the words of Knox, "blessed martyr of Christ, Walter Mill, a man of decrepit age, was put to death most cruelly the 28th of April." The Papists, in their endeavours to seduce him to recant, and forsake the truth, "seeing they could profite nothing thereby, and that he remained still firme and constant, laboured to perswade him by faire promises, and offered unto him a monke's portioun for all the dayes of his life in the *Abbey of Dunfermline*, so that he would denie the things he taught, and graunt that they were heretic. But he, continuing in the

* CALDERWOOD, vol. i. p. 245-9.

truth even to the end, despised their threatenings and faire promises."

In the numerous conclave which afterwards assembled for proceeding with his trial, were the *Abbots of Dunfermline*, and at the close of the many interrogatories and answers, being asked (inter alia) by Sir Andrew Oliphant, "Wilt thou not recant thy erroneous opinions? And if thou wilt not, I will pronounce sentence against thee;" he replied, "I am accused of my life. I know I must dee once, and, therefore, as Christ said to Judas, '*Quod facis, fac cito.*' (What thou doest, do quickly). Yee sall know that I will not recant the truthe; for I am corne, I am not chaffe: I will not be blowne away with the wind, nor burst with the flaill, but will abide both." After his last prayer, uttered while standing upon the coals, he was hoised up on the stake; and being in the fire, he said, "'Lord, have mercie on me! Pray, people, whill there is time;' and so constantlie departed." He was the last martyr that died in Scotland for religion.*

1568.—Notice being taken in the first volume of the tradition of Queen Mary passing a night at Rosyth Castle on her flight from Lochleven, and journey to Glasgow, in the neighbourhood of which the fatal battle of Langside was fought on her behalf, the following short account of her escape from her confinement may not be out of place:—"On Sunday, the 2d of May, in the year 1568, at supper-time, the Queen (Mary) escaped out of Lochleven, by the means and help of George Douglas, brother to the laird of Lochleven. The lard *Seton*, the lard of *Ricarton*, and James *Hamilton* of *Oribiston*, were readie to receive her, and conveyed her over to *Queensferrie*, first to *Nudrie*, the lard *Seton* his house, and from thence to *Hamilton Castle*, where she remained till the *13th day of May, being Thursday*, gathering in, meantime, such forces as she might from all places. The Earl of *Murray*, lord regent, was in *Glasgow* at what time she escaped out of *Lochleven;* and upon knowledge had thereof, ment at the first to have withdrawn himself to Sterling; but suddenlie changing his purpose in that behalf, he determined to continue at *Glasgow*, which is not past eight miles from Hamil-

* CALDERWOOD, vol. i. p. 337-343.

ton, because he was persuaded, that if she should shrink back never so little, he should encourage his adversaries, and discourage his friends, and so consequentlie weaken his part greatlie. Which they also supposed was more weakened by the departure of *Robert Boid* (unto the Queen's part), having until that time woone a great opinion of his constancie towards the regent." *

1570.—"John Kirkaldie, sone to vmquhill Patrick Kirkcaldie, and brother to Sir Williame, now laird of Grange, receaveth some injurie in the toun of *Dunfermeling*, be one George Durie, as after wil be declaired, in whose cumpany was one Henrie Seatoun, who schort thairefter repairing to the town of Edinburgh, his business being endit, was to return to his master."

The insertion of the following letter, although long, may probably be excused, as having reference, not only to persons belonging to Dunfermline, but also to the great Reformer, John Knox, and being itself a little picture of the times:—

"Letter from the Laird of Grange, captane of the Castle of Edinburghe, his complent vpoun Johne Knox, givin in to the Sessiones of the Churche of Edinburgh, the 28th of December 1570:

"Vnto your wisdomes humblie meanis and schawis, I your servitoire, and ane of your brethren, William Kirkaldie of Grange, Knycht: That whair John Kirkaldie, my cowsing germane, being laitlie charged to compeir in ane justice-court halden within the toune of *Dumfermling* vpon the xj day of December instant, to pas vpoun the assise of certane persounes called for the slaughter of vmquhill Johne White in Kirkcaldie, my cowsigne; at command of the charge, as ane obedient subject, repaired to Dumfermling in quyet and sober maner, his alone, without armore, luiking for no truble, harme, injurie, or displeasoure to have bene done to him, bot to have lived vnder Godis peace and the Kingis. Nochtheles George Dury and Lowry Dury, brether to the *Laird of Dury*, and umquhill Henry Seatoun, his servand, with their complices, came to the said Johne, as he was passand to the *Kirke of* Dumfermeling, and efter few wordis speiking, the *said George* tucke him with his steekit neive vpon the face, as he had bene altogether vyle, and ignoble, and not in rancke, place, or number of gentle or honest men, without ony offence, provocatioune, or occasioune gevin be the said Johne, in word, deed, or counteanance, to be so contempteouslie and shamefullie

* *Scottish Journal*, vol. i. p. 401.

vsed. And, in the mein tyme, the said Henry and remanent persownes, being with the said George Dury in company, drew their swordis and had slaine the said John Kirkaldie, my cousing, wer not the *proveist of Dumfermeling* come and put thame fra him; vpoun awld feid, forthocht fellony, sett purpose, and provisione. Efter the which the said Henry Seatoun, not satisfied with thir injuries, but still malignand and perseverand in his wicked mynd and conceavit malice against me and myne, shortlie come to burcht of Edinburgh purposelie as apeired, to put his hatred farther in executioune against some of my freindis, as indeid sundrie innocent men hes of befoir had over grit proufe of his vnmercifull dealing, whair he micht sie advantage or be maister, which I delyte not farder to reherse, nor may serve to manifest the ground and occasioune of the lait truble. And the said Henry, being thus in Edinburgh, most disdainfully passeth vp and down the toun, and most proudlie crossed my servantis gaitis, with sic jeasting and mocking meanes and countenance, as wold have irritate and comovet the most patient fleshe leving; throw whose contemptuous provocatioune I was moved, and send certaine of my servandis to Leith to have dung him with ane battone, in semnable maner as he and his complices of befoir dung the said Johne Kirkcaldie, my cousing, with thir neives: Which my servandis neuer drew sword while he had hurt ane of thame, thay nor nane of thame having vther counsall or command of me to shed that manis bloud, as I man ansuer in Godis presence, but onlie, as I have said, to have recompensed the schamefull cuffing and misvsing of my kinsman, quhilk I take to be done for my cause, as you wisdomes may easilie credite it was. For it is notoriouslie known that the principallis of the said Henreis bloud (I mean the hous of Dury) hes done to me and myne mony grit offences, grievous injuries, and exorbitant displeasoures; the principall of that hous being the chief author of the deathe and destructioune of my guidschire, the laird of Raithe, with the rwyne of his hous; and sensyne have they not daylie and continwallie molestit and trubled us, his posteritie and friendis in our richteous tytles, native rowmes, and auld possessiounes; and yet praised be God, we never made us to take revenge thairof, be way of deid or bludshed, but patientlie have suffered and susteaned the same as Christians. Nochtheles, how ignominiouslie I have bene spoken of, in pulpet and publict sermond, vpoun Sonday last, the 24 of December instant, be John Knox, our minister, your wisdomes selves that were auditoris thairto, can beir record. For not allanerlie hes he set me furth, in his said sermond, for a crwell homiceid or manslayer, bot als for ane oppin tratoure, vnmercifull murtherer, and plane throatcutter, designand me by name; in especiall, geving the auditore to vnderstand that he had certane knawledge, proufe, and experience of my nature and inclinatione to be bent to murther and bloodshed; saying, also, that when he sawe me in miserie, as vther puir men was, I devysed to have socht my delyuerance be bloudsched, but was stayed thairfra be the counsall of vtheris, and nocht

be my own inclinatioune; which I take God to witnes is nocht of veritie. Which particular accusatioune was expres contrare the actis, ordinances, and practises of our Kirke, observit in sic cases; namelie, at the first admonitione, and aganis the rewle of Christiane charitie. And sua, in effect, hes accused, iniuried, and slanderit me, in most opprobrious and particulare maner, befoir ony admonitione, citatioune, or declaratioune; and sua far as in him lyis, condempned me befoir tryall of my caus or declaratore preceading; whilk, probablie, he hes done of private grudge, to alienat the hartis of all honest men fra me, and to make me odious and contemptible, rather than for correctiounes cause. In that he hes past the bowndis of discretione, and left the order and custome of ane cairfull pastore in his rigorous and particulare threateningis, without admonitione or tryale preceiding, which mycht rather have cassin me in despair (as God forbid) then haue reducit me in the way of repentence, in caice I had bene culpable and guyltie of sic horrible crymes as he particularlie rehearsed, to my sclander and ignominie; whairof (praised be God) my conscience is no farder burdenit then I have declarit to Mr Johne Craige and Mr Clement Litle. Heirfoir, I beseike your wisdomes gravely to weay and consider the premissis; and how far our minister hes transcendit his bowndis, in his speciall accusatioune and sclandering of me, chargene me wrangouslie and partialle with sic greivous offences as are befoir expressit: And thairfoir your wisdomes, be your judgment and auctoritie, will caus me to be repairid to my honour and restored to my guid name and fame, in the self same place quhair I was so sclanderouslie calumniat, befoir admonitioune gevin, and cognitione tane in my caus: And thairin reguard, indifferentlie, the offence of the minister, being bot fleshe and bloud, and cled with manlie passiones, as vther in the flocke are. And in sa far as I, in ony wayis have bene offensive to the kirke, I am content, with all humilitie, at tym and place convenient, to submit myself to your Godly willis and correctione. And your wisdomes ansuere humblie I beseike."

It is but justice to the great Reformer to add the following notice of this letter in the Minutes of Session:—

"This lettre offerit to the Sessione, and red in the same, it was thocht most reasonabell that the copie thairof sould be send to the paritie accused, who long befoir had been seike, and neuer come out in publict, except vpoun the Sonday befoir noune to mak the sermond. And so the lybell and accusatioune presentit to the said Johne, (he) gave ane verball ansuer that the nixt Thursday he sould answer in write to the principall accusatioune; bot becaus that in it thair was monie thingis impertinent, and some so manifest and detesteable leyis, that with safe conscience in his nixt sermond, he could nocht pas by thame with silence, he prayed the bretherin that presentit the said complent vnto him humblie to desire

the Sessioune not to be offendit with him, althocht he defendit his awin innocencie, seeing he was ane preicher — which being granted (as justlie it culd not be denyed), the nixt Sonday, in his publict sermond, he said," &c. Then he afterwards gave an answer in *write*, and there was a new bill "to the Sessione by Sir William Kirkcaldie of Grange, knycht," when it is added, "As Johne Knox was passand to the Sessione, to ansuer the grievous complent, according to his promeis, this former bill was presentit vnto him be two elderis; quhilk beand red, he said, 'I will goe to the Sessione, and give my own answer.' And so, creiping vpoun his club, came in befoir them, and standing said—" And then follows the answer, which the curious on the subject may consult for themselves.*

There are recorded—"The answer gevin be the Queine of England to the Commendator of *Dumfermeling*, and the Quenis Lettre, 7th Dec., 1570. ELIZABETH R."†

And among the "names of thame that wer present in the Assemblie quhen, on the 10th March 1570, Richard, Knox's servant, by his command, took to the Assemblie a Bill that was affixt vpon the kirk door, and other places, and which met on the same day," was "*David Forgesone, minister at Dumfermling.*"‡

1580.—As one of many instances of the partial and insecure footing of the Reformers in Scotland for several years after their legal establishment, it is mentioned that, "in 1580, a few Benedictines of Dunfermline, with doors bolted and barred, kept watch in their choir by the shrines of St Margaret and St David, the sepulchres of Bruce and Randolph." But, as a proof of their not desiring a sweeping demolition of the parish churches, "in 1588 the Kirk appealed to the King, demanding that he should interpose to avert the ruin which threatened Glasgow, *Dunfermline*, and Dunblane."§

1583.—"The King's Majesty (James VI.) took a resolution to pass out of Edinburgh in a progress upon the 18th day of May 1583, but was detained at the great entreaty of Mr Bowes, ambassador, till the 20th day of the said month, and then passed that night to Linlithgow, where his Majesty remained till the 1st of June, and then went to *Dumfermling*. The names of

* *Memoriales of Transactions in Scotland*, MDLXIX—MDLXXIII. By RICHARD BANNATYNE, Secretary to John Knox. Edinburgh, printed for Private Circulation, MDCCCXXVI. P. 70-80.

† Ibid., p. 83. ‡ Ibid., p. 94-96. § *Quarterly Review*, lxxxv., 14-19.

those appointed to pass with his highness in this progress were the Earls of Argyle, Angus, Montrose, Bothwell, Marishal, and Marr. Upon the 2d day of June (1583), Colonel Stewart, ambassador, returned from England, and presented himself to his Majesty at *Dumfermling*, where his highness was for the time."

1585.—"Upon the 12th day of June, there arrived in the Frith of Forth two ambassadors from the King of Denmark, equal in commission, and a third, who was called a doctor of the law, three very proper and well attired men, after their own country fashion. They landed at Leith upon the day thereafter, being Sunday, and were in train fourscore persons or thereby, and about twelve of them adorned with golden chains.

"Upon the 14th day of the said month, his Majesty, as he had appointed before, passed from Holyroodhouse to *Dunfermling*, desiring that the said Danish Ambassadors should meet him there, where they should have presence and hearing of their embassy. The English Ambassador accompanied his Majesty to *Dunfermling*.

"Within four or five days thereafter, the Danish Ambassadors had audience of his Majesty in the great hall of Dunfermling, where, in the hearing of the whole persons there present, they delivered their commission in the Latin tongue; the purpose of which was to desire the redemption of Orkney and Zetland, which they alleged to be their King's, and mortgaged under a reversion containing a certain sum of money, which they offered to lay down presently for loosing of the same.

"Within a certain space thereafter at St Andrews, his Majesty, with the advice of his council, gave them this answer: 'That he had no certainty whether their proposition was of truth or not; but that he should search out and enquire the truth of the same, and return his answer by one of his own people, whom he should send to Denmark against the spring of the year.' Whereupon the said Ambassadors took journey, and departed first to Dundee, and next to St Andrews, and were banqueted in both these towns.

"About the last of June, the King's Majesty past from Dunfermling to Falkland, and from thence to St Andrews."*

* Moyse's *Memoirs*, Edinburgh, 1755, p. 96-98.

1586.—"About the beginning of November, word came to Scotland that Mary, Queen of Scotland, his Majesty's mother (who had remained nineteen years bypast as a prisoner in England), had been arraigned and convicted of a conspiracy against the Queen of England's person.

"Upon the 17th of December, a certain number of the nobility and estates conveened at Edinburgh; and upon the 18th of the said month, Patrick, Master of Gray, *the Abbot of Dumfermling*, and Sir Robert Melvil of Mordecairny, Treasurer-depute, were directed as ambassadors to England. They took journey thither that same night, and rode post from Berwick. Certain instructions were given them, to be proposed to the Queen and Council of England, for the relief and preservation of the Queen of Scotland's life, she being convicted, as said is, of the foresaid conspiracy." *

"Upon the 12th of May 1590, Peter Monk, Admiral of Denmark, Stephen Bra, Braid Ransome, and Henry Goodlister, with other Danes, rode towards Falkland, *Dunfermline*, and Linlithgow, to take seisin, in the Queen's Majesty's name, of three lordships (specified), as her dowry. They passed the first night over the water to Wester Wemyss, where they were well entertained. Next day they passed to Falkland, where they were received and banqueted by the Laird of Creich at dinner, and rode to supper to Newhouse, the Earl of Morton's house. They dined next day at *Dunfermline*, and supped at Niddry, where they rested that night. Next day they rode to Linlithgow, where they dined, the banquet there being made by the Lord Justice Clerk: they took seisin, and returned the same night to Holyroodhouse." †

"Upon the 2d of July (1590), the King's Majesty passed out of Edinburgh to *Dunfermeling*, and from thence to Falkland, to visit these places, and to see them prepared for his and the Queen's resort there. And about the 12th, the Queen's Majesty passed out of Holyroodhouse to *Dunfermling*, where and at Falkland his Majesty and the Queen remained a short space; after which his highness passed out of Falkland to his accustomed progress in the west, about the 15th of August, and hunted in Inchmereny.

* Moyse's *Memoirs*, p. 111-113. † Ibid., p. 169-170.

From thence he went to Hamilton, and then to Stirling, and so back to Falkland, the Queen's Majesty making residence still there. Their Majesties passed again to *Dunfermling* about the end of September, &c., and thence to Edinburgh, and remained there all the winter session." *

"Upon the 12th of April 1596, the Laird of Buccleugh having with about sixty men scaled the walls of the castle of Carlisle, and taken forth of the same William Armstrong, called *Will of Kynmonth*, who was lying in prison there, for satisfaction to the honour of the Queen of England for this act, was warded within a certain time thereafter in St Andrews, with one Francis Mowbray, a fugitive, and put to the horn for wounding *William Schaw, Master of Work*, and making him second in a combat undertaken betwixt him and Sir Robert Ker of Cessfurd, younger." †

"Upon the 19th day of September 1596, the Queen's Majesty was delivered at Dunfermling of Princess Elizabeth."

"In another convention holden at Dunfermling immediately thereafter, under pretext of taking order anent the baptism of the Princess, it was again moved by Huntly's lady and friends, that he might be licensed to come into the country, but no such thing was granted."

"The baptism was appointed the 28th of November, at Holyroodhouse, in presence of the nobility of the land, without inviting any strangers: and it proceeded the same day on which it was appointed, the Queen of England's ambassador presenting and holding up the child in her Majesty's name, as witness, naming her Elizabeth; and so she was publicly cried out and called by the Lyon-herald, 'Lady Elizabeth, first daughter of Scotland.' Some of the nobility were present; no great triumph was used, but there was prodigal good cheer, because it was the winter season, and intemperate weather." ‡

1590. "Upon the 17th of Julie the Queene went over (from Edinburgh) to Dunfermline, convoyed with a number of noble men and weomen." §

1596. The Earl of Huntley having been excommunicated by the Church, offers were made to him for his repentance and

* MOYSE'S *Memoirs*, p. 173-174. † Ibid., p. 244.
‡ Ibid., p. 245. § CALDERWOOD'S *Hist.*, vol. v. p. 99.

return, which he delayed replying to, when the King (James VI.) wrote to him from Dunfermline the following admonitory letter:

"My Lord,—I am sure ye consider, and doe remember, how often I have incurred skaith and hazard for your cause; therefore to be short, resolve you either to satisfie the Church betwixt the day that is appointed, without any more delay, or else if your conscience be so little as it cannot permit you, make for another land, betwixt this and that day, where you may use freely your own conscience; your wife and bairns shall in that case enjoy your living, but for yourself look never to be a Scottish man again. Deceive not yourself to think that, by lingering of time, your wife and your allies shall for ever get you better conditions. And think not that I will suffer any professing or contrary religion to dwell in this land. If you obey me in this, you may once more again be settled in a good estate, and made able to do me service, which from my heart I wish. The rest I remit to the bearer, whose directions ye shall follow, if you wish your own well.—Farewell, "James R.*

"From Dunfermline."

In Robert Birrel's *Diary* some of the facts previously stated are told with a little variation, and others are added.

1596. "The 19 of August, 1596, the Quein's M. delivered of ane woman child, callit Elizabeth.

"The 20 day of September, or y^r^by, &c.

"At this time ane conventione holdin at *Dumfermling*, for the Papist Lordis, bot continuit to the 28 of November to be haldin at Ed^r^.

"The 2 of Nouember, the Princes came out of Dumfermling, to the Abbay of Holyruidhous.

"The 28 day of No^r^ the Princes bapteisit, callit Elizabeth, be the grace of God, first dochter to hes Maiestie."

1600. "Nov. 20.—The 20 day of Nouember, the Quein's M. deliverit of ane chyld at the pleasur of Almightie God; at qlk-tyme the canons schott for ioy.

"May 2. The 2 of Maii, being the Sabbathe day, his M. thrid sone wes bapteizit Robert, in the toun of Dumfermling. He wes stylit Duke of Kintyre, Marques of Wigtoun, Earl of Carik, and Laird of Annerdaill."

* Spottiswood's *Hist. Church Scot.*, p. 438.

1602. "The 27 day of Maii, Rob. Duck of Kintyre deceasit in *Dumfermling.*"*

I have in my possession an original charter of confirmation by Queen Anne of Denmark, with consent of her husband, James VI., relative to an obligation by Thomas Tosheoch in favour of John Ged and spouse, relating to their possession of the petty common lands, Dunfermline, dated June 10, 1602. It is written on vellum, very distinctly and beautifully, and contains the holograph Latin signatures, *Jacobus* and *Anna*, in large plain characters, with the capital letter R dashed off after each. On the left low corner are the words, "comp^{d}. Twentie pounds," and the signature *Seton Fyvie*, and others.

Anne has been thus characterised: "She was a woman of a vain, haughty, and violent temper. The Court amusements took their bias from these qualities; they were pompous and gaudy, without any degree of taste or propriety. The direction of the revels were the bounds of Anne's empire. It was, perhaps, from the little influence she had over her husband, that she escaped the odium that fell on all those that transacted the public affairs." The female drawer of this portrait cites what she considers "two authentic letters, as examples of the kind of vulgarness that prevailed in this Princess, and, consequently, infected the whole Court."† Anne did not live to see the entire ruin of the fortune, and blighting of the too fondly cherished prospects of her daughter Elizabeth, wife of the Prince Palatine in Saxony, who was elected King of Bohemia, but very briefly enjoyed the title and possessions.

1600. The birth of Charles I., stated at p. 270 as having taken place at Dunfermline, is noticed at pp. 92 and 283, and along with that of his brother Robert again at p. 513 (Appendix). Henry, the eldest son of James VI., was born in Stirling Castle on the 19th February 1593, and baptised there on the 6th September following, amid unusual pomp, pageantry, and courtly magnificence. He died in his nineteenth year, in England, on the 6th November 1612, much lamented. James had three other

* *Fragments of Scottish History.* Edinburgh, 1798. With Extracts from the Diary of Robert Birrel, Burges of Edinburghe. Pp. 38, 56.

† *History of England from the Accession of James I. to that of the Brunswick Line.* By CATHERINE MACAULAY. London, MDCCLXIII. 4to, vol. i. p. 153.

daughters besides Elizabeth—viz. Margaret, who, like her, was born in Dunfermline Palace, 24th December 1598; and Mary, born March 1605, and Sophia, June 1606, both at Greenwich, the first of whom died a little girl, and the latter two in infancy. The monarch had thus, altogether, three sons, Henry, Charles, and Robert; and four daughters, Elizabeth, Margaret, Mary, and Sophia.

Mr David Lindsay, Bishop of Ross, who is stated at p. 283 of first volume to have baptised Charles I. on December 23, 1600, did so in the Chapel Royal, and preached from Rom. xiii. 2. He was then about sixty-eight years of age.

Charles I. of England, having been beheaded in 1649, the following quaint epitaph on him may be here inserted. It is entitled, "Ane Epitaph on the Royale Martyr, King Charles I."—

"Here doth lye C. R. I.
Read those letters right, and ye shall find
Who in this bloody sheet lyes here inshrined.
The letter C his name doth signifie;
R doth express his royall dignity;
And by the figure I is this great name
From his sad son's distinguished: the same
Three letters, too, express his sufferings by
Cromwell, Rebellion, Independency.
Then join them in a word, and it doth show
What each true loyal subject ought to doe—
CRY, cry, oh, cry aloud!
Let our crys outcry his blood." *

The following interesting document was printed in *Notes and Queries* through the courtesy of its possessor, Feb. 28, 1857:—

"*Warrant for the Expenses of the Funerall of King Charles I.*

"By virtue of an Ordinance of both Houses of Parliament of the One and twentieth daie of September 1643, these are to will and require you, Out of such Publique Revenue, as now is, or shall be in your hands, to pay unto Tho. Herbert and Anthony Mildmay 200*l.*, and to Col^{n} Harrison 300*l.*, in all the Sum of Five Hundred pounds, towards satisfaction of the Charges and Expenses of the King's *Funerall*. And for *soo* doing this together with their Acquittances, for the Receipte thereof, shall be your Warrant, and Discharge; And also to the Auditor generall to allowe the same in your Accompts. Dated at the Committee of Lords

* *Reliquiæ Antiquæ*, p. 21.

and Commons for the Publique Revenue sitting at Westminster the fifth of February 1648.

"Signed by THO. GREY.
HEN. MILDMAY.
JOHN TRENCHARD.
COR. HOLLAND.
E. EDMONDS.

"To our verie Loving freind Thomas Fauconbridg, Esq., Receivor generall of the Publique Revenue." *

1612. 22 April. "Ihone Wemymes of Potincrieff excommunicate for the slauchter of his natural brother. God touched his heart with repentance; it was therefore statued and ordained, that the said Ihone sall present himself fyve several Sabbothes successive, in the places of publict repentans within the Kirkes of *Dunfermling*, Kirkaldie, Dysert, Coupar, and St Androis, his compeirans to be in lineis (sackcloth); and he to report, from the ministers of the Kirkes respective above-mentionate, testimonialis of his humble satisfactioune," &c. Potincrieff is in the east of Fife, Cupar district. The ministers of Dunfermline in 1612, when this took place, were Mr John Fairful and Mr Andrew Foster.

1624. Additional particulars respecting the great fire, which took place in Dunfermline this year, noticed at p. 270, are given at p. 514 (Appendix), and at p. 568-571 (Addenda).

The cause of it is thus noticed by Calderwood: "*Dumfermeline Brunt.*—Upon the 26th (25th) of May, a young boy in Dumfermeline shooting a gunne, a litle peece of the lunt flieth upon a thacke house, which easilie kindled. The fire increassed with the violence of the wind, which was verie vehement. The fire began at twelf houres, and brunt the whole toun, some few sclat houses excepted, before foure efternoone; goods and gear within houses, malt and victuall in malt; kills and barns were consumed with the fire." †

The sum raised in Edinburgh for rebuilding the burgh of Dunfermline, then almost entirely destroyed, was £4500, 8s. 7d. Scots.

As another instance of the sympathy felt for the inhabitants

* "The committee were acting under an ordinance passed Sept. 21, 1643, when the revenues of the Crown were seized for the public service. The date, 1648, is the old style, now commonly written 1648-9."

† *History of the Kirk of Scotland*, vol. vii. p. 607.

under this disaster, there is the following entry in the kirk-session records of the parish of Burntisland, ordering a contribution for their relief, but the amount received and forwarded does not seem to have been recorded.

1624, 27 Junij. "Dumfarmling. For collecting the contributions for the burning of *Dumfarmling* of this landwart paroch—The Minister and Robert Ged, and they acceptit."

Sympathy was, no doubt, felt and expressed in the same manner elsewhere. Aberdeen's contribution has been already recorded at p. 271, as about £83 sterling.

1625. James VI., King of Scotland, afterwards James I. of Great Britain, died on the 27th March, this year, when his second son, Charles I., ascended the throne. Anne, Queen of James, died on 2d March 1619, aged forty-five; and there is a statement of her effects, consisting of jewels, plate, ready coin, &c., given at p. 510 of the first volume.

1629. 24 May. "Dumfarling. This day sent a discharge to *Dumfarmling* for the *landwart* of the elements celebrat in our Kirk the 5 and 12 of Appryll this year.*

1651. Without attempting any general description of the battle of Inverkeithing or Pitreavie (in Dunfermline parish), by both which names it has been called, I shall merely add a few brief notices of it to those which I had previously given.

"Cromwell passed over a grate pairt of his armey from Lothean to Fyffe one Thursday, the 17th day of July 1651, at the neucke, below the Queinsferrey, and fortified himselue, on the hill betwix the Ferrey and Inner Kethen. He landit without aney oppositione at all in effecte."

"One Sunday, the 20 day of July 1651, a party of our's, sent from the armey at Stirling, consisting of 2500 horse and foote, rancountered 10,000 of the Englishe, commandit by L. Gen. Lambert. Our partey was commandit by L. Gen. Holburne, quho that day by all honest men was thought to have played the traitor; bot he was formally cleired at Stirling therafter, and quhait his chairge in the armey, for the haill armey exclaimed

* Burntisland Kirk Session Records.—*Landwart*, an old term for *country*, contradistinguished from *burgh*, which signified *town*—*Burgh and land*, meaning town and country. The word occurs often in the old Acts of the Scottish Parliament, and is still in ordinary use.

against him. General Maior, Sir Johne Brune, quho fought gallantly, was taken prissoner at this conflicte. Ther was killed almost alyke one each syde; and of the Scottes aboute 800, most of them foote, quho fought valiantly, and sold their lives at a deire rait. The young Laird of Mackleane was heir slaine, with 100 of his frindes and followres; and young Balconney, Sr James Lermont's eldest sone, receaved suche woundes heir that he deyed of the same, some 2 mounthes therafter."*

"The promontory, the Cruiks" (between Inverkeithing Bay and the Queensferry), "is remarkable as the place where Oliver Cromwell first encamped on crossing the Forth, July 17, 1651. The neighbourhood of Inverkeithing was, in 1651, the scene of a battle between the English Parliamentary army and that of the Scottish loyalists, in which the latter were defeated, and almost cut off. About 2500 Scots encountered a superior force under General Lambert, upon a plain to the north of the town. One of the Scottish generals, Holburn, is supposed by historians to have betrayed his trust; and the people have a strange story about his standing on the east Ness, and inviting the English across the water by a trumpet. But the other general, whose name was Brown, displayed a high degree of fidelity and personal valour, and died soon after of grief for his defeat. A rill traversing the valley where the conflict took place, called the Pinkerton Burn, is said to have run red with blood for three days, in consequence of the slaughter; which, according to all accounts, was prodigious. In the picturesque language of the old people of Inverkeithing, the plain was 'like a hairst field with corpses,' that is, a field thickly strewed with new-cut sheaves of grain. The chief of the clan MacLean here lost six sons, each of whom came up successively to defend him, and was successively cut down." The writer adds, "Such memorabilia give a striking idea of the military character of the republican soldiery, and of the animosity which prevailed between them and the northern Presbyterians."†

"The English army is said to have consisted of 4000 men and 500 horse, while the Scottish did not amount to so much, in-

* Balfour's *Annals of Scotland*, 8vo, vol. iv. p. 313.

† *Memorabilia of Perth*, pp. 152, 153.

cluding a detachment of 400 of untrained but brave men, from the burgh of Inverkeithing, 100 skilled archers from Perth, and numerous natives of Dunfermline. The Perth officers marched with the remains of their company to Perth, and Lieutenant Davidson shut the gates of the city. Shortly after the King (Charles II.), at the head of the royal army, marched from Stirling to England. Cromwell and Lambert advanced with their troops to Perth, and lay one night at Fordell, and drove in their horses among General Brown's standing corn. Next day Cromwell sat down before Perth with his army, and found the gates shut."*

The battle, as already noticed, has been sometimes called "the Battle of Pitreavie," having been continued up to it, and the Highlanders having fled to the castle there for protection. A deceased eminent Celtic scholar and antiquarian, John Coventry, Esq. of Devonshaw, in illustration of the word *oigh* being a name for *virgin*, says, that "the Highlanders on that occasion invoked her aid in their native words—*oigh ! oigh !*" He adds, "They put their backs to the walls of the castle, when the people within threw down stones from the bartizan and killed the poor fellows. It was remarked in the country, that from that day the Wardlaws of Pitreavie went "like snow off a dyke."†

LETTER of GENERAL OLIVER CROMWELL to the SPEAKER of the HOUSE of COMMONS.

"SIR,—After our waiting upon the Lord, and not knowing what course to take (for, indeed, we know nothing but what God pleaseth to teach us), of His great mercy we were directed to send a party to get us a landing by our boats, whilst we marched towards Glasgow. On Tuesday morning last, Colonel *Overton*, with about 1400 foot and some horse and dragoons, landed at the North Ferry in Fife, we with the army lying near to the enemy (a small river parted us and them), and we having consultations to attempt the enemy within his fortifications, but the Lord was not pleased to give way to that counsel, purposing a better way for us. The major-general marched on *Thursday* night with *two regiments* of horse and *two regiments* of *foot* for better securing the

* *Memorabilia of Perth*, pp. 169, 170.

† *New Stat. Acct. of Alloa*, vol. viii. p. 1, in illustration of the name *Alloa*, *Alla* signifying the Most High, and *oigh*, the Virgin; literally, a church dedicated to the Most High Virgin.

place, and to attempt upon the enemy as opportunity should serve; he getting over and finding a considerable body of the enemy there, who would probably have beaten our men if he had not come, drawn out and fought them, he being two regiments of *horse* and about 400 horse and dragoons more, and three regiments of foot, and about *four* or *five* regiments of *horse*. They came to a close charge, and, in the end, fatally routed the enemy, having taken about forty or fifty colours, killed near 2000, some say more, have taken Sir John Brown (their major-general, who commanded in chief), and other colonels and considerable officers killed and taken, and about 500 or 600 prisoners. The enemy removed from their ground with their whole army, but whither, we certainly know not.

"This is an unspeakable mercy; I trust the Lord will follow it, until He hath perfected peace and truth. We can truly say we were gone as far as we could in our counsels and actions, and we did say, one to another, We know not what to do; wherefore it is sealed upon our hearts that this, as all the rest, is from the Lord's goodness, and not from man. I hope it becometh me to pray, that we may walk humbly and self-denyingly before the Lord, and believingly, also, that you, whom we serve, as the authority owes us, may do the work committed to you with uprightness and faithfulness, and thoroughly as the Lord's; that you may not suffer anything to remain that offends the eye of His jealousy, that the good of the Commonwealth may more and more be sought, and justice done impartially; for the Eyes of the Lord run to and fro, and as He finds out His enemies here to be avenged on them, so will He not spare them for whom He doth good, if by His loving-kindness they become not good. I shall humbly take the boldness to represent this engagement of David's in the cxix. psalm, the 134 verse,—'Deliver me from the oppression of man, so will I keep thy precepts.'—I take my leave, and rest, Sir, your most humble servant, O. CROMWELL.*

"LITHGOW, 21*st July* 1651."

In February 1851, while some labourers were cutting a trench in one of the fields near Pitreavie House, they came upon the bones of several human bodies, and near to the breast of one of them, probably a combatant, was a little leathern bag, filled with silver coins of Charles I. Upon one of them were the figures of a horse and rider, surrounded with the inscription—CAROLUS. D.G. MAG. BRI. FRA. et HIB. REX; on the reverse side was a shield with the words, CHRISTO. AUSPICE. REGNO. A small coin had, besides, the date 1626. There were also four shilling pieces, and nearly forty copper bodles and turners, the copper of

* Excerpt from an *Authentic Collection of Papers*, printed and published at London, by authority, by Thomas Newcomb, 1651.

which was much discoloured, and the inscriptions were scarcely legible. They were carefully preserved, and, like all royal *trouves*, were claimed by and sent to the Queen's and Lord Treasurer's Remembrancer, Edinburgh (John Henderson, Esq.), who afterwards, by directions of the Lords Commissioners of her Majesty's Treasury, presented the Dunfermline Museum with a half-crown and a sixpence, and six of the copper bodles and turners. The Museum, from want of support, was some years ago sold, and either then or previously these relics disappeared. A few years previous to the occasion referred to, some coins were also found, along with bodles, most probably of combatants, on the Pitreavie estate.

In connection with coins, I may add that I have one of George II., found in the town of Dunfermline; and another of James VI., 1582, found in a garden on Woodmill Road, at the south-east end of it, in the year 1841.

1741. George Whitfield, the celebrated Methodist divine from England, preached his first sermon in Scotland this year, from the pulpit of Ralph Erskine's church, Dunfermline.*

1746. "A few days after a party of the Highland army of 1745-6 had left Dunfermline, Lord Charles Hay, of the Tweeddale family, provost of the town, and an officer in the king's army, was taking a view of the surrounding county from this lofty station (the bartizan of the old steeple), when a Highlander, who had remained behind as a spy, aimed a pistol at his lordship, and, to the amazement of all who saw the action, shot away one of the ear-curls of his military peruke."†

1846. On the 5th July of this year there was an extraordinary and most destructive flood in Dunfermline. It was thus chronicled at the period in the *Dunfermline Monthly Advertiser*:—

"On the evening of Sabbath the 5th curt. this district was visited by one of the most tremendous floods ever witnessed here. About six o'clock darker and darker grew the sky, till the clouds hung like a funeral pall over the earth. Frequent and vivid flashes of lightning illumined the scene, and shortly after the rain fell, not in torrents, but in cataracts, as when the windows of heaven were opened in the days of Noah. About four o'clock on Monday morning the various streams in the neighbour-

* Struthers's *Hist. Scot. from the Union*, vol. ii. p. 60.
† Chambers's *Picture of Scotland*, vol. ii. p. 177.

hood were swollen to raging rivers, and shortly began to carry all before them with resistless fury. The Spittal Burn at the bridge soon became a little lake, spreading over the fields and garden round Mr Beveridge's factory, which it flooded throughout its whole extent nearly three feet deep. Fifty-eight looms were immersed—the water rising six inches above the webs, many of which were destroyed by the mud and dirt. A valuable set of cards, worth more than £30, and much other property, were destroyed or injured. Next day the whole balustrade and eastern part of the bridge fell down. The Lyne Burn burst its banks a little below the railway station, covered the fields, and swept away gardens; it got into the Limekilns road at the toll-house, and flowed knee-deep down to Liggars Brig, tearing up the road and submerging the corn-fields. The traffic on the railway was suspended, and the destruction to property was immense. The low-lying lands of Logie were completely inundated, the crop and soil swept away, a number of sheep drowned, embankments and dykes levelled, and a loss of nearly £200 entailed on Mr Beveridge of Urquhart, the tenant. Fears were entertained lest the Town-loch should burst out, as it overflowed to a great extent. Men were employed all day propping up the sluice part with strong trees. A great deal of damage was done at Messrs Rutherford's mill, by the burn overflowing part of the work, and seriously injuring its banks in many places. At the Rumbling-well the inmates of several houses had to be carried out on men's backs—the rain having risen to their beds. The devastation was not less in the country; and we are sorry to state that at Waulkmill, a fine young man, named William Young, seventeen years of age, lost his life while arranging the mill-sluice. He was carried away by the torrent, and his body was found in the Forth, far below the mill. At Carnock, too, a boy, twelve years of age, who was wading in the burn, was carried off and drowned in Oakley Loch. Several bridges on Carnock Burn have been swept away. At Newmill the burn brought down pigs, chests, doors, a lot of hay, besides sweeping off some gardens which had been formed on its banks. Inverkeithing Water was covered with hay, great part of which was saved; in fact, the accounts from all quarters testify to the violence of the flood and its destructive ravages."

EMINENT PERSONS.

Pp. 283-7, App. 515-19, Add. 555-6.—*Earls of Dunfermline.*—Ample details having been already given of these noblemen in the pages here referred to, I shall now supply only a few additional notices.

In the *New Statistical Account* of the parish of Fyvie, situated in the lowlands of Aberdeenshire, and where is the castle of the same name, one of the earliest and noblest residences of the family, there is the following brief but comprehensive account of

Alexander, first Earl of Dunfermline. "He was third son of George, sixth Lord Seton, and brother of Robert, first Earl of Winton, and became proprietor of Fyvie by purchase from the Meldrums in 1596. In early life he studied at Rome for the church, but the establishment of the Reformed faith in Scotland led him to turn his attention to the law. He was in great favour with James VI., and successively attained the dignities of Prior of Pluscardine in 1585; Lord of Session, by the title of Lord Urquhart, 1587; President of the Court of Session in 1593; Treasury Commissioner, 1595; Peer of Parliament, by the title of Lord Fyvie, in 1598; Commissioner to treat of the Union with England in 1604; Lord High Chancellor of Scotland the same year; Earl of Dunfermline in 1606; and Commissioner to the famous Parliament of 1612, which confirmed the proceedings of the Glasgow Assembly in 1610, and rescinded the Act establishing Presbytery of 1592. He continued Chancellor till his death at Pinkie, near Musselburgh, in 1622, and was succeeded by his son."*

The same authority states, "At Fyvie Castle the series of charters is numerous and extensive, beginning towards the close of the fourteenth century, and descending in an almost unbroken chain to the present time. The original charter of Sir Henry Preston, obtained from Robert III. in 1390, is lost, but an official extract of the appointment of Alexander Seton, Lord Urquhart, to the President of the Court of Session in 1593; the charter of erection of the barony of Fyvie into a lordship, with all the privileges of a Peer of Parliament, in his favour in 1597; the signature under the hand of James VI., with the commission under the Great and Privy Seal, constituting him Chancellor of Scotland in 1604; and the commission and patent of his creation as Earl of Dunfermline in 1605, with his appointment as Keeper of Holyroodhouse in 1611, all still exist. There is also an interesting set of about thirty documents relating to the public transactions between 1640 and 1670, in which Charles, the second Earl of Dunfermline, bore a part. Of these may be specified the Conference at Ripon, 1640; the General Assembly at St Andrews, 1642, to which Dunfermline was Commissioner, and to which refers an

* Crawford, Douglas, Fyvie Charters.

order of the English Parliament to the Assembly; the instructions of King Charles I. to Dunfermline, the Commissioner; two letters from the King to Dunfermline, and one from Dunfermline in reply, during the sitting of the Assembly; the gift of the Privy Seal of Scotland to Dunfermline; the King's leaving Holdenby, 1647; the negotiations between Charles II. and the Commissioners of the Estates of Scotland at Breda, 1650; and the meeting of the Scottish Parliament, 1661."

The domain seems to have been a royal park down to the time of Robert II.; and the castle was no doubt a royal hunting-seat. In 1325 mention is made of the "King's Park of Fyvin." Between 1370 and 1380 it was given by Robert II. to his eldest son, John, then Steward of Scotland, and afterwards King by the title of "Robert III." After passing through several other hands, it was acquired "by the Setons in 1596, and by the present family, the Gordons, in 1726."

Mr Chalmers of Monkshill, advocate, Aberdeen, factor on the estate, in a letter to me of date 23d Jan. 1845, stated, "The ancient family of Dunfermline at one time—indeed, until the forfeiture—held large possessions in the county and parish; and thus the first lord of that name was originally ennobled under the title of Lord Fyvie, and Fyvie Castle was the chief residence of the family. The oldest part of the building was commenced upon the site of a former castle (once a royal residence) about 1395-6, by Sir Harry Preston, a distinguished warrior at Otterburn; enlarged by a subsequent proprietor, and completed by the first Earl of Dunfermline about the year 1600. It is still the same noble pile, in perfect preservation, and considered at the present day one of the most princely places in Scotland.

"I may add that *Pinkie* House, at least some parts of it, are borrowed from Fyvie Castle. The ancient documents at Fyvie Castle relating to the family of Dunfermline I have more than once handled, and among others the commission and patent of the creation of the earldom."

About four years subsequent to the receipt of this letter, being, on my return from the north, in the neighbourhood of Mr Chalmers's residence, near Fyvie, I called on him, and he politely accompanied me to the castle, and introduced me to a son of the proprietor, then resident there, who kindly showed me the large

charter-cabinet, and some of its ancient documents. The external aspect of the edifice well merits Mr Billings' eulogistic description, as "one of the noblest and most beautiful specimens of that rich architecture which the Scottish barons of the days of King James VI. obtained from France. Its three princely towers, with their luxuriant coronet of coned turrets, sharp gables, tall roofs and chimneys, canopied dormer windows, and rude statuary, present a sky outline at once graceful, rich, and massive, and in these qualities exceeding even the far-famed Glammis. The form of the central tower is peculiar and striking. It consists in appearance of two semi-round towers, with a deep curtain between them, retired within a round-arched recess of peculiar height and depth. The minor departments of the building are profusely decorated with mouldings, crockets, canopies, and statuary." "The great stair," represented in one of his engravings, he justly adds, "is an architectural triumph such as few Scottish mansions can exhibit; and it is so broad and so gently graduated as to justify a traditional boast that the laird's horse used to ascend it." There is, too, on the wall, the following inscription, which interested me, in large stone capital letters:—

ʊ ALEXANDER SEATON ʊ LORD FYVIE
ɵ DAME GRESSEL LESSLIE ɵ LADIE FYVIE.
1603.

A brief notice of Pinkie House, near Musselburgh, a later possession of the Earl of Dunfermline, is given in the previous volume, pp. 285-6. It originally belonged to the Abbots of Dunfermline as a country residence, they being superiors of Musselburgh at an early period; and it was merely renovated and enlarged by the Chancellor in 1613, to which his Latin inscription, in front of the building, now concealed by a portico, must refer, in which there is a blending of vanity with modesty, by the statement, that he erected it, "non ad animi, sed fortunarum et agelli modum" (not according to the fashion of his mind, but of his fortunes and estate). He died there in 1622, and his body was afterwards laid out in state in the Church of St Michael at Inveresk. The most northern part of the present building is considered the oldest, and comprehends the massive square tower, with its picturesque turrets, the lower part of which is

admitted to be as old as the original edifice. One of the apartments is commonly called *the King's room*, having a very high roof, decorated with beautiful stucco pendants, in which Prince Charles Edward slept after the battle of Prestonpans, fought on the adjacent eminence. The painted gallery on the uppermost floor, an arched room, 120 feet in length, well lighted by an oriel window, is the most interesting apartment. The roof is richly decorated with blue and red water-colours intermixed with gilding, and both it and the sloping sides are covered with paintings apparently in hanging frames. There are also numerous excellent moral apothegms, which, the noble suggester of them must have felt, were not all in unison with his own actings and experience, especially as to his taste and expenditure for architectural display. The following are a specimen :—

"*In Magna Fortuna, ut admodum Difficile sic admodum Pulchrum est seipsum continere.*"

"*Sæpe in palatiis labor et dolor—in tuguriis quies et gaudium habitant.*"

"*Pax Una Triumphis Innumeris Potior.*"

"*Placeat Homini Quicquid Deo Placuit. Hoc Suadet Ratio Quam Qui Amat.*"

In another apartment there is the wholesome advice—"*Nec Cede Adversis rebus, nec cede Secundis.*"

Among the family portraits there is a superb one of the late General Sir John Hope; and at the great staircase there are portraits of the Roman emperors, with many pieces of ancient armour.

On the forfeiture of the Dunfermline earldom, the house and barony were bought by the Tweeddale family, and from them passed, by purchase, in 1778, to Sir Archibald Hope of Craighall, with whose representative it still remains.

In the Rebellion of 1715, "George Seton of *Barns*, who, before the battle of Dumblain, went by the name of the Earl of Dunfermling," is one of seven persons who were arraigned, May 31, 1716, as accessory to the Rebellion, and who pleaded guilty to their indictments at the Court of Exchequer.* He proclaimed the Chevalier (de St George) as King James VIII. over Scotland, England, and Ireland, at the marketplace of

* *Register of the Rebellion.* London, 1718, p. 276.

Kelso, surrounded by Highland soldiers, bagpipes playing, drums beating, and colours flying.

The following brief notices are further illustrative of some of the statements already made in connection with the Earls of Dunfermline :—

At a meeting of the Architectural Institute of Scotland, held 9th January 1851, at which the Duke of Buccleuch presided, Joseph Robertson, Esq., in his speech, "passing to the early years of the seventeenth century, noticed a nobleman, whose great skill in architecture was especially commended by his contemporaries—Alexander Seton, Earl of Dunfermline, under whose care the lordly *chateau of Fyvie* assumed its present shape. To Lord Dunfermline, also, may be ascribed much of the beauty of Pinkie House."*

Mr Billings, already referred to, in reading an essay before the Architectural Institute of Scotland at Edinburgh, on the 10th February 1853, on the "Ancient Ecclesiastical Architecture of Scotland," noticed "the triangular vaulting of the staircase of Fyvie Castle, perhaps the largest staircase in Britain;"† and he might have added the easiest, from the great breadth and small depth of the steps.‡

There exists a charter at Fyvie Castle, granted to Alexander, *third Earl of Dunfermline*, in 1672 or 1673, reciting in the preamble, that "his father and grandfather, and their predecessors, had the privilege of keeping a weekly market on Thursday and three annual fairs, on the lands of the manor-place of Fyvie —one on Fastings-even, called Shrove Tuesday; another on St Peter's-day, the first Tuesday of July; and the third on St Magdalene's-day, the last Tuesday of July."§

James, fourth Earl of Dunfermline.—"He served in early life under the Prince of Orange in several memorable expeditions, but returned home on the accession of James II. in 1684. He

* *Edinburgh Courant*, 13th January 1851.

† Ibid., 13th February 1853. In the same essay Mr Billings also spoke of what all visitors of Glammis Castle admire—the central pillar of its staircase, within which there is an apparatus for drawing water to the upper apartments.

‡ The coat of arms of Alexander Seton, Lord Fyvie, is cut in *relievo* upon a shield outside the castle, dated 1599, and in good preservation.

§ *New Stat. Acct. of Fyvie*, p. 330.

joined Dundee in 1689, and fought at Killiecrankie. He is celebrated by the Jacobite author of the *Prælium Gilliecrankianum* as

'Nobilis apparuit Fermilodunensis,
Cujus in rebelles stringebatur ensis,
Nobilis et sanguine, nobilior virtute,
Regi devotissimus intus et in cute.'

And his consequence and military reputation were such, that after the death of Dundee he would have received the command but for the unwelcome commission produced by Colonel Cannon. He was outlawed in 1690, and died at St Germains in 1694, without surviving issue, and the Fyvie property passed, by purchase, in 1726, into the present family."*

Lord Macaulay speaks of the same James Seton, Earl of Dunfermline, and in reference to the same event, as being distinguished among the officers from the Low Country, whom Viscount Dundee summoned as a council of war, to consider the question of inducing the clans in Lochaber to submit to the discipline of a regular army; and at the battle of Killiecrankie, when Dundee fell from the stroke of a musket-ball, "half an hour later, *Lord Dunfermline* and some other friends came to the spot, and thought they could still discern some faint remains of life, when the body, wrapped in two plaids, was carried to the Castle of Blair."†

"The ruins of *Seton House*," said the late Mr Hugh Miller, "still attest the magnificence of the Winton family. Their unfortunate attachment to the Stuart race drew them into the Rebellion of '15, and ultimately involved them in attainder and forfeiture. There still stands entire the chapel in which so many of that noble family, once the noblest in Britain, lie buried. The princely family of Gordon, now extinct, were cadets of the Winton family. But for their sad reverse of fortune, they would have been at this day probably amongst the wealthiest of our landed proprietors. We have adduced this noble line as an affecting instance of the instability of human greatness; and such it certainly is. Christopher Seton, the then head of the family, led to the altar the sister of the illustrious King Robert Bruce—

* *New Stat. Acct. of Fyvie*, p. 324; Douglas; *Hogg's Jacobite Relics*, vol. i. pp. 30, 191, 201; *Fyvie Charters*.

† *Hist. of England*, vol. iii. pp. 339, 362, 363.

the last of the line, having taken part in the Mar Rebellion, was glad to earn his bread by acting as a waggoner in Flanders."*

The Right Hon. James Abercromby, third son of the gallant Sir Ralph Abercromby, and Speaker of the House of Commons 1835-39, was called to the House of Peers in 1839, by the title of Baron of Dunfermline. He died in April 1858, and has been succeeded by his son, who bears the same style, but, like his father, is without any property in this parish.

BROOMHALL FAMILY.

I am happy to state that I have been honoured, at my request, by a member of this family, with a very full and interesting account of it, particularly as to the origin—but little known—of the head of it possessing the title of Earl of Elgin and Kincardine, seeing that they possess no property in the county of Elgin nor at Kincardine. I give the communication in the words of the writer, along with a few introductory and concluding notes, partly from another friend.

Family of Bruce of Broomhall, Earls of Elgin and Kincardine.

Without entering into minute details as to the remote origin of the family of Bruce,† of which the Earl of Elgin is now the chief, it may be sufficient to state that their descent is generally believed to be from Robert de Brus, a Norman knight, who accompanied William the Conqueror in the invasion of England in 1066, and that a descendant of this Norman baron became settled in Scotland. King David II., son of Robert the Bruce, in a charter dated at Perth the 9th of December, the thirty-sixth

* *Witness* newspaper, June 20, 1846. Account of opening North British Railway.

† The family of Bruce, since its establishment in this country, has produced two Kings of Scotland; one King of Ireland; Earls of Huntingdon, Carrick, Ross, Elgin, Kincardine, and Ailesbury; Viscounts Bruce; Barons of Gower, Brember, Brecknock, Abergavenny, Skelton, Annandale, Bruce, and Kinloss; Lord High Chancellors of Scotland; a Chief Justice of England; Archbishops, Bishops, Baronets; a Master of the Rolls; Judges, Privy Counsellors, Ambassadors, Envoys; Knights of the Garter, Bath, St Andrew, and St Michael; one Queen of Scotland; Princesses of Wales and Horne; Duchesses of Chandos, Rutland, and Richmond; Countesses of Atholl, Mar, Ross, Sutherland, Cardigan, Perth, Devonshire, Hereford, and Airlie; Baronesses Percy, Beauchamp, Mortimer, Maltravers, Sayes, Bothwell, Brechin, and Cardross.

year of his reign, granting to Robert of Bruce the castle and barony of Clackmannan, styles him "his beloved cousin," a designation which, though applicable to nobles, is considered to signify near relationship, in reference to one not of noble birth. It is thought that the fifth in descent from this Robert was Sir David Bruce, Baron of Clackmannan, who left by his wife Jane, daughter of Sir Patric Blackadder of Tulliallan Castle, Knight, with others—

I. JOHN Bruce, Baron of Clackmannan, ancestor of the Bruces of that place, whose last heir-male died in 1772, when the representation of the family devolved on the descendants of Sir Edward of Blairhall.

II. SIR EDWARD of Blairhall, Shiresmill, and Easter Kennet.

III. David of Green, whose son Archibald married his kinswoman, Margaret, daughter and heiress of Robert Bruce of Wester Kennet, and was grandfather of Robert Bruce of Kennet, who married Agnes, daughter of Patric Murray of Perdew, in the parish of Dunfermline, and left at his decease, with others, two sons, viz.—1. David Bruce of Kennet, ancestor of the present Robert Bruce, Esq. of Kennet, lately M.P. for the county of Clackmannan; 2. Alexander of Garlet, whose line is now represented by William Downing Bruce, F.S.A., of Garlet and Kilbagie, and of Lincoln's Inn, Barrister-at-law.

Sir Edward Bruce of Blairhall, Shiresmill, and Easter Kennet, had a charter of the lands of Easter Kennet, 22d April 1537. In 1540 he procured from the Abbot of Culross a grant of Shiresmill. In 1577 he purchased from Adam Blackader of Blairhall those lands which were confirmed to him in 1583. He was then styled of Shiresmill, but formerly of Easter Kennet. In 1587 he had a charter or letter of protection from King James VI., in which he is styled "Mr Edward Bruce, son of Sir David Bruce of Clackmannan, Knight." In the same year he procured an Act in his favour of the Abbey of Kinloss (*Acts of Parliament of Scotland*, vol. iii. p. 484). He married Alison, daughter of John Reid of Aikenhead, and died about 1588 leaving issue—

I. Robert of Blairhall, whose line is now extinct.

II. Edward, created Baron Bruce of Kinloss, now extinct.

III. Sir George of Carnock, ancestor of the present Earl of Elgin.

Edward Bruce, Lord Bruce of Kinloss, was a lawyer of eminence in Scotland, and much about King James VI. Indeed, it was by his management and correspondence with Sir Robert Cecil that his Majesty's quiet succession to the throne of England was brought about, on the decease of Queen Elizabeth.

He followed his Royal Master to England, and was made a Privy Councillor of both kingdoms, and afterwards Master of the Rolls in London, in the chapel of which he lies buried under a very stately monument.

This appointment of a Scotch advocate to one of the highest positions in the English Courts of Equity, was relied on as a precedent by Mr Canning, when he, to strengthen his ministry by currying favour with the Irish party, proposed to nominate the celebrated Irish barrister, Mr Plunkett, for this high office. It was scouted by all the English Bar as so great an insult to themselves, and the precedent was so ably shown to be a very peculiar and exceptional case, that Mr Canning felt himself compelled to give way.

Edward Bruce, it is thought, had granted to him by King James, before they went to England, the commendatorship of the Priory of Pluscardine, near to Elgin, an appendage of Dunfermline Abbey; and hence his son probably chose his title from that quarter, when, having succeeded his father as Lord Bruce of Kinloss, also in the same part of the country, he was raised in the peerage as Earl of Elgin, in addition to which he was Earl of Aylesbury. It is not known that the family ever possessed any other landed property in Morayshire. This title descended from father to son, till, in the year 1747, by the death of the last lineal descendant of Edward Bruce without male issue, it went to the then Lord Kincardine, grandfather of the present Earl of Elgin. But the Earl had a sister married to the Earl of Cardigan, and as the large family possessions in Wiltshire had come to them through an heiress, it was but right they should follow the female line. Thus those properties went to Lady Cardigan's second son, who in the year 1777 was created Earl of Aylesbury, and took the name of Bruce in addition to

his family name of Brudenell. The present Marquess of Aylesbury is his grandson.

There is a tradition in the family, that the last Earl of Elgin had a strong desire to leave the property to his intimate friend and kinsman, the then Earl of Kincardine. (They were both in heart Jacobites, and at Broomhall are several letters from the former to the latter, "sent by safe hands," or written by other persons, as Lord Elgin "would not write himself, being sure his letters are all opened." In one, Lord Elgin writes, he is "anxious for news from Scotland, but only such as the post may read." In another he writes: "My friends in Scotland I am always anxious to serve.—Your affectionate kinsman, which let the post read.") But a fear of the property being attainted, and perhaps a sense of what was due to his sister, precluded this desire from being carried out. Thirty years afterwards, his nephew, the newly-created Earl of Aylesbury, showed his continued affection to the Broomhall family by his unceasing kindness to the late Earl of Elgin and his two younger brothers, Charles and James, in remembrance of which the late and ever-lamented Brudenell James Bruce, cousin-german to the present Earl, was so christened.

There is a very unusual grant in the patent of the Earl of Elgin, unusual in patents of that date, to heirs-male general, by which, on the death of the Earl in 1747, the Scotch titles came to his nearest kinsman, the Earl of Kincardine, as before stated. The title of Kincardine, with the same unusual clause in the patent, was also granted by Charles I. to the nephew of Edward Bruce, before named. Sir George Bruce of Carnock, brother to Edward, bought, and probably finished, Culross Abbey, when Edward accompanied King James VI. to England. His monument is in the burial place of Culross.

Alexander, the second Lord Kincardine, is the one so highly praised in Bishop Burnet's History. His son, Alexander, the third lord, was fatuous, and his only child, Lady Mary Bruce, by marriage Cochrane, induced him to resign his patent of peerage into the hands of Queen Anne, in order to have a new one granted, whereby, at the loss of precedence from date, he should obtain a grant of the succession in the female line to herself. It happened that, before this was completed, the Earl died; and

as the question of the Union was then in full discussion, and as the vote of his cousin, Sir Alexander Bruce, who claimed to succeed under the old patent, was as much sought for by the anti-Unionist party as that of Mr Cochrane was by the Unionists, in addition to the strenuous exertions made by the claimants themselves before the law-courts in Edinburgh, an equally strong contest arose in the Scotch Parliament, as may be seen in all the histories of that time. In both it was held that the transaction was not only incomplete, but that the fatuity of the Earl rendered him incompetent to enter on any such.

Sir Alexander Bruce, who thus became fourth Earl of Kincardine, was a very extraordinary man. He was the son of Mr. R. Bruce of Broomhall, who, on being appointed a Lord of Session, took the name of his place for his title. This Mr Bruce was a younger son of Sir George Bruce of Carnock, and nephew to the two before mentioned, Edward Bruce, and Baron Bruce of Kinlos, and Robert Bruce of Blairhall; so that the younger sons of Mr Bruce of Blairhall were conspicuous, and their honours are now all merged in the Broomhall family.

Sir Alexander was also in the profession of the law, but seems early to have taken an active part in politics, by his publications and other writings, of which there are chests full at Broomhall, never yet fully examined, and also by his personal exertions. In 1681 he went to London to have a private interview with King Charles II., of which memoranda exist. In 1704, Friday, June 14th, he made so violent a speech in the Scotch Parliament against the Act for ratifying the Protestant religion and the Presbyterian Church Government, that he was called to the bar of the House, and unanimously expelled, and a new writ ordered for the borough of Sanquhar. A MS. copy of that speech is to be found among his papers. It is not in any printed books of that or later times, so far as known. "The hellish principles of presbitry in former times"—"its inconsistency with monarchy, and constant opposition to the rightful sovereign"—"its spreading and flourishing most in turbulent times of anarchy and rebellion, like vice and hypocrisy, and the other pests of mankind"—are expressions sufficient to show the tone and temper of the speech.

Sir Alexander, as before stated, came into Parliament again in

1707, as Earl of Kincardine. He died about seven years after, but nothing important in his life took place during this period. He left a curious paper, detailing his wishes as to his burial by torchlight in the Greyfriars' Church, Edinburgh. Alexander, Earl of Kincardine, of the Broomhall family, was succeeded by several sons, who died without issue male, and at last by his son Thomas. It is curious that among the old papers in the house, hardly any are to be found of his writing; and yet it would seem that few took so leading a part as he did in the Jacobite politics of the day. It appears, from one or two evidences, that he was a silent but active mover in all the schemes and arrangements of that party; and at length he went over to Brussels, and lived there for some time, in such cautious seclusion, that for three years (as it seems probable) he and his kinsman Thomas, Earl of Aylesbury and Elgin, who was also there from a similar cause, never communicated with each other. At last he returned to Scotland, and lived till the year 1740, on the 23d March of which year he died at Broomhall.

During all this period there are no letters from him or to him extant, so far as known. A great many to and from his son, Lord Bruce, enter into the politics and news of the time. But there is one letter from him to his son, dated from Brussels, March 23d (N.S.), 1716, which should not be passed over. He begins by saying, that though he was then in perfect health and serenity of mind, yet he was about to venture his life to many hazards, in some of which he might lose it, and has ordered this letter to be put into his son's hands after his death, as his last words of instruction to his children, and explanation to his friends as to the motives which have carried him into these open hazards. "I am of opinion that God Almighty has in His holy word expressly enjoined active obedience, without reserve, to our sovereign's just commands, and a passive obedience to his injuries and oppressions." These two doctrines of divine right and passive obedience are insisted on at great length, and by various arguments. He tells how he, "from the conviction that it was a duty he owed to his God—not from neglect of his family, or from any other circumstance of levity—entered into those scenes, with the chief springs and measures of which he had been early made acquainted, having had the honour to be

made privy to the Duke of Marr's councils, and an eyewitness of most of his measures." He concludes by giving him and all his children excellent directions for their guidance towards God, their mother, and their fellow-men, individually, and in their public and social characters.

This said son William succeeded his father, but only lived till the month of September in the same year, dying at Brest, in France. "He died, as he lived, a Nathaniel, in whom was no guile." This was the eulogy of his widow, who adds: "He suffered all his troubles and distresses, which were not a few, with so much constancy and courage, meekness, humility, and sweetness of temper, faith, patience, and resignation to the will of God, that sure no mortal can ever come nearer the imitation of our Saviour's perfections. Oh! my Lord" (the letter is to Lord Bruce, afterwards the last Earl of Aylesbury and Elgin), "do not think this a false picture, drawn by the foolishly-fond heart of a wife. Ask all who knew him perfectly, and they will subscribe to this."

It would appear from the correspondence of his widow at this time, that great exertions were made by the minister of the day to gain the adherence of the Broomhall family by various offers, which she designates as bribes. But it was in vain; and their continued allegiance to the exiled royal family, and the respect in which they themselves were held, appear by two protections issued to the Jacobite troops on the 27th September 1745—one signed by Lord Kelly at *Dunfermline;* the other "by his Highness' command, James Murray," at Holyrood House, "commanding all officers, civil and military, to grant protection to the Countess of Kincardine, her servants, horses, and other effects, and to defend her estate and house from all violence and insults whatsoever." The three sons of this lady were brought up under guardians in Scotland, chiefly under the guidance of the Earl of Aylesbury and Elgin; and on his death in 1747,

Charles, the eldest, who seven years before had succeeded his father as Earl of Kincardine, now succeeded to all the Scotch titles of his kinsman, and gave precedence to the older title of Elgin before that of Kincardine. He died in May 1771. In the obituary of the *Scots Magazine* of that year is a long extract from the *London Chronicle* regarding him. But the truest

and most beautiful account of his character is to be found in the epitaph on his monument, which was in Dunfermline Churchyard, composed by Dr Hugh Blair.* At his decease he left issue—

I. William, who at the age of eight years became Earl of Elgin and Kincardine, but died a few months after his father.

II. THOMAS, who succeeded as seventh Earl of Elgin, and eleventh Earl of Kincardine.

III. Charles Andrew, of the Bengal Civil Service, who married Charlotte Sophia, daughter of Thomas Dashwood, Esq. (second son of Sir James Dashwood, Bart., M.P.), and had issue, with three others, who died young—

1. Charles Dashwood Bruce, of London, who married the Hon. Harriet Pitt, daughter of Lord Rivers.

2. Brudenell James, Lieutenant Scots Fusilier Guards, died unmarried at Poros, in Greece, 1828.

3. Louisa, wife of Sir William Geary, Bart.

IV. James, a barrister in London, who was accidentally drowned in 1798.

V. Lady Charlotte, who married in 1799 Captain Durham, afterwards well known in this neighbourhood as Admiral Sir Philip C. Henderson Durham of Fordel. She died without issue in 1816.

Thomas, seventh Earl of Elgin, and eleventh Earl of Kincardine, K.C., who, on raising the Elgin Fencibles, received the commission of a General in the army. His Lordship was appointed in 1792 Minister to the Netherlands, and afterwards to the Court of Hesse-Cassell. In 1795 he was sent as Envoy-Extraordinary to Berlin. In 1799 he was sent Ambassador to the Porte; and while at Constantinople, knowing that the French were on the point of spoiling several of the temples in Greece of their statues, and send them to France to adorn Paris, he by great expense and labour secured them for his own country. Lord Byron, for this act of patriotism, attacked him most unjustly; for, in the place of blame, he was entitled to praise. He died in Paris in 1841, leaving by his wife, Elizabeth, daughter

* The epitaph is given at p. 519 of the first volume, but the monument is at present at the west end of the old Church, having had to be removed at the erection of the new Eastern Church.

of the late James Oswald, Esq. of Dunikier, Member of Parliament for the county of Fife,

James Bruce, the eldest son by this marriage, the present Earl of Elgin and Kincardine, K.T., &c., and Chief of the Royal House of Bruce, a distinguished statesman and diplomatist. His Lordship was educated at Christ Church, Oxford, where he gained the first class in classics in 1832. In August 1841 he was elected to represent Southampton in Parliament. From March 1842 to August 1846 he was Governor-General of Jamaica. From September 1846 to September 1854 he was Governor of Canada. In the latter year he was appointed Lord-Lieutenant of Fifeshire. In 1857 he was selected for a special mission to the Chinese Government, in which service, under great and unprecedented difficulty, he has shown the most statesman-like qualities. His Lordship married first Elizabeth-Mary, only child of Charles-Lennox Cumming Bruce, Esq. of Kinnaird and Roseisle, M.P. for Elginshire and Nairnshire, by whom he has one daughter, Lady Elma; and second, in 1846, Lady Mary-Louisa Lambton, daughter of the late Earl of Durham, by whom he has a son and heir, Victor Alexander, Lord Bruce, born at Montreal, Canada, 1849; besides other children.

There still survive of the late Earl of Elgin's family, by the first marriage, Lady Mary, wife of Robert-Adam Christopher Hamilton Nisbet, Esq. of Beil and Dirleton, lately M.P. for Lincolnshire (Lindsey), and Lady Lucy, wife of John Grant, Esq. of Kilgraston, Perthshire. The eldest son, Lord Bruce, died in 1840, and the second daughter, Lady Matilda-Harriet, was married to Sir John Maxwell of Polloc, Bart., and died 1st September 1857, deeply regretted for her amiable and benevolent dispositions. The aged Dowager-Countess of Elgin, the mother of the present Earl, continues to reside at Paris, in the full exercise of her high faculties, and ardent love for interesting study and research. Her second son, the Hon. Colonel Robert Bruce, commands a battalion of the Grenadier Guards. The third, the Hon. Frederic William Bruce, a Barrister-at-Law, is at present *attaché* to his brother, Lord Elgin, in China. The fourth, the Hon. Edward Bruce, R.N., died in 1833; and the fifth, the Hon. Thomas Bruce, a Barrister-at-Law, resides on the Earl of Seafield's property in the north of Scotland, of which he has

the superintendence. Lady Charlotte is married to Frederic Locker, Esq., grandson of the late Admiral Locker, who has an appointment in the Admiralty. Lady Augusta is, and has for some years been, one of the maids of honour to the Duchess of Kent; and Lady Frances is married to Evan Baillie, Esq., eldest son of Evan Baillie, Esq. of Dochfour, Inverness-shire.

PITFERRANE FAMILY.

(Pp. 293-300, 481, 520-28, 573.) — A few additions may still be made to the ample details contained in these pages.

The ancient mode of spelling the surname of Halket was *Halkede* or *Halkeide*, and of Pitferrane, *Petfurane*, of which the following is an instance: "*Jul.* 9, 1526.—Remission to John Halkede of Petfurane, Charles Dennestoune, Wm. Spittal of Lewquhat, and twenty others, for the slaughter of John Greif, committed on 'suddantie.'"*

"About the end of November (1585) warning was made, according to the order of the Kirk, be the last Moderator athort the country, to the brethren, to conveen in General Assembly (conform to custom before the Parliament), at *Dunfermling*, na vther meit town being free of the pest. The brethren frequentlie furth of all parts resorting thither, the ports of the town was closit vpon them be the provost for the time, the *Laird of Pitfirren*, alleging he had the king's express command so to do. Therefore, the bretheren commending that wrang to God, the righteous judge, conveneit sa mony as might in the fields, and comforting themselves mutually in God, appointed to meet in *Linlithgow* certain days before the *Parliament*. But God within few years peyit that laird and provost his hire for that piece of service, when, for the halding out of his servants from keiping his Assemblie in that town, he made his awin house to spew him out. For (on) a day, in the morning, he was fallen out of a window of his awin house of *Pitfirren*, three or four house hight, whether, by a melancholy despair, casting himself, or by the violence of unkynd guests lodged within, God knawes; for being taken up, his speech was not so sensible as to declare it, but within few hours after deit."†

As to Anne or Anna, daughter of Mr Robert Murray, of the Tullibardine family, and latterly Provost of Eton College, and preceptor to Charles I, and Jane Drummond, of the Earl of Perth's, she was the second wife of Sir James Halket of Pitferrane, Knight, 1656-99, a talented and pious lady. Her *Meditations*

* *Pitcairn's Criminal Trials*, vol. i. p. 237.
† *James Melville's Diary*, 4to, 1829, pp. 151, 152.

and Prayers, published at Edinburgh, 8vo, 1778, have been much esteemed; and there is an interesting memoir of her in the 2d vol. of *Memoirs of Eminently Pious Women*, by the Rev. George Jerment, Lond. 1804. Several of her numerous quarto MS. volumes are at Pitferrane House, but some, if not all, of the folio ones are amissing. She died 22d April 1699, and Sir James, 24th September 1670, much respected as a gentleman and a Christian.

As to *Elizabeth*, another lady of the Halket family of literary repute, the second of the seven daughters of Sir Charles Halket, who succeeded his father Sir James in 1670, she was married to Sir Henry Wardlaw of Pitreavie, Bart., in 1696, and died in 1726 or 1727. She was a very accomplished lady, and considered the authoress of the admired poem or ballad, entitled *Hardyknute*, of which Sir Walter Scott said, that "it was the first poem which he ever learned, and the last which he should forget." A notice of it is given at p. 297 of the first volume, and a large portion of it is printed at p. 520-26 of the Appendix. The copy of it, which was at Pitferrane House, was given to Sir William Rae for Sir Walter Scott, and was probably retained by the poet, as it has not since been found at Pitferrane. The title of the first edition was, "*Hardyknute; a Fragment.* Edinburgh, printed for James Watson, &c., 1719 (folio, twelve pages.") The lady, however, has not been allowed to retain the title to the authorship undisputed, as may be seen from what is stated at p. 297 of the first volume. Mr Percy, author of *Reliques of Ancient English Poetry*, there named, is understood to have been Thomas Percy, Lord Bishop of Dromore, in Ireland. Chalmers pronounces her "the real authoress of *Hardyknute*."* A quarto edition was printed at London, 1740, with general remarks and notes, in which the language is much modernised, and eleven verses more given than are cited by me in the first volume. These I shall add in the Appendix.

It would appear that this lady at one period resided in the Cross Wynd of Dunfermline, from the following extract from an old title-deed, dated 30th June 1736:—

"All and haill that tenement of land and houses within the libertie of ye burgh of Dunfermlyne, upon the east side of ye wynde, called ye Cross-

* *Caledonia*, vol. iii. p. 37.

wynde, purchased by the sayd deceasit Robert Anderson from David Wilsone, which were formerly ruinous, and lately rebuilt by the said deceasit Robert Anderson, which tenement was lately possessed by *Dame Elizabeth Halkett*, relict of Sir Harry Wardlaw of Pitreavie," &c.

John Halket, Esq., third son of Sir John Halket, sixth baronet of Pitferrane, at one time Governor of the Bahama and Tobago Islands, a very intelligent and affable gentleman, and author of "Historical Notes respecting the Indians of North America, with remarks on the attempts made to convert and civilise them," published in 1825, resided at Richmond Hill, and died at Brighton on 12th November 1852, in the eighty-fifth year of his age. His eldest son, Major Douglas Halket, 4th Light Dragoons, was killed in the cavalry action at Balaklava, in the Crimea, on the 25th October 1854.

General Sir A. Halket, K.C.H., entered the army as an ensign in 1790. He became a lieutenant in 1793, a captain in 1794, a major in 1799, a lieut.-colonel in 1800, a colonel in 1810, a major-general in 1813, a lieut.-general in 1825, and a general in 1841. He served in the West Indies in 1794, 1795, and 1796, and was engaged in the capture of Martinique, St Lucia, and Guadaloupe, in 1794. He served under Sir Eyre Coote at Ostend, where he was taken prisoner. In 1795 he accompanied the expedition to the Helder, where he was twice wounded; and in 1806 he served at the capture of the Cape of Good Hope. In 1836 he was placed on the list of officers receiving the reward for military services, and in 1837 was nominated a K.C.H. He died in August 1851.

The late Sir John Halket, the seventh baronet of Pitferrane, married in 1831 Miss Amelia Hood Conway, by whom he had five children. He early entered into the navy, and was promoted to the rank of a commander in 1837. He was also a Deputy-Lieutenant of Fifeshire. Being in delicate health, he latterly resided for some time in Madeira, and on his return to England very soon died at Southampton, where he was interred in 1847. He was succeeded by his son, Sir Peter-Arthur Halket, Bart., who was a minor at the period of his father's decease, and reached his majority in May 1855. He was at first an officer in the 42d (R. H.) Foot Regiment, and served in the Crimea during the whole of the severe winter, but lately ex-

changed into the 3d Light Dragoons. His family usually reside at Pitferrane.

WARDLAW FAMILY.

(Pp. 301-5, 556-7, 576.)—Henry Wardlaw, styled at p. 302 Archbishop, was, I think, merely Bishop. He was nephew of Cardinal Walter Wardlaw, and, after being precentor of the Cathedral Church of Glasgow, of which his uncle was bishop, was raised to the episcopal office in St Andrews on the death of Bishop Stuart, which occurred after an episcopate of only six months.

"Soon after his consecration, the Earl of Northumberland arrived at St Andrews, being banished from England by Henry IV., and was honourably and hospitably entertained by him. The earl left with him his nephew, Henry Percy, who, for the two following years, under the care of Wardlaw, was the companion of the only surviving son of Robert III., afterwards James I., till it was attempted to remove the latter, for his greater safety, to France, when he was captured on his way by the English fleet. In 1411 Wardlaw founded the university; and in 1424 crowned James I. and his queen at Scone, in presence of the clergy and nobles. He is said to have erected the Gair Bridge over the Eden. He died in 1440, and was interred in the cathedral. During his episcopate, Resby and Craw, the two earliest of the Scottish martyrs, suffered by the flames of persecution—the former at Perth, and the latter at St Andrews." *

There is an old house in the Kirkgate, Dunfermline, opposite to the north gate of the churchyard, long known as the Old Inn, which is said to have been the town residence of Sir Henry Wardlaw, treasurer to King James VI. and Anne his queen. It was previously the property of the Marquess of Tweeddale—as noted by me in the ground-plan, Plate No. I.; and there is a disposition of it from him and his son, Lord Yester, which I have seen, to a Margaret Anderson. It narrates that they obtained a decreet of adjudication in July 1698, against William Dempster, son and apparent heir of the deceased Robert Dempster, late Chamberlain in Dunfermline, and against Barbara Dempster, only child of the second marriage to the said uncle Robert Dempster, and their tutors and curators, adjudging all and haill ane tenement of land,

* Rogers's *Hist. of St Andrews*, p. 33.

high and laigh, lying within the burgh of Dunfermline, near to the Kirk-style," &c. The deed is signed by Tweeddale and Yester. I have seen, also, another deed, of date 1777, when the property appears to have passed into the hands of Mr James Beveridge, writer, Dunfermline—father, it is understood, of Mr Thomas Beveridge, one of the Depute-Clerks of Session. From the trustees of this Mr James Beveridge, Sir David Wardlaw of Pitreavie seems to have acquired the property by disposition, dated 9th and 12th December 1790; and Miss Jane Wardlaw, only daughter of Sir John Wardlaw, Bart.—both of whom I knew while they resided in Dunfermline nearly forty years since—made up her title to it, as heiress to her grandfather, in 1823 (on the first day of which year her father died), and sold it in the same year to the late Mr Taylor, grocer, Kirkgate. This amiable lady, whose married life was a very checkered one, died May 23, 1855; and I had the melancholy satisfaction of accompanying her remains to St Cuthbert's Churchyard, Edinburgh. Her husband, Andrew Clarke, Esq., late of Comrie Castle, in Culross parish, died at Whitby, Yorkshire, May 2, 1858. The still surviving representative of the Wardlaws of Pitreavie is Sir William Wardlaw, the 13th Bart., born 1794, residing in Edinburgh.

PITLIVER AND KEAVIL FAMILIES.

(Pp. 158-9, 305, 528-30.)—The Laird of Garvock, who had bought Pitliver from the Dempsters, made it his residence towards the end of the 17th century, in consequence of the burgesses of Dunfermline, who had a right to use the wood of Garvock for repairs, having cut a large portion of the trees after the great fire which took place in the town in 1624, detailed at pp. 270, 271, and 514, of first volume.

There is the following notice of *Pitliver* as the property of the Welwood family, in the Dunfermline Register of Births and Baptisms for March 1761 :—"Robert Welwood of Pitliver had a son born to him of his wife, Mary Preston, March 15, and baptised March 20, named James—witnesses, Sir George Preston of Valleyfield, and Robert Welwood of Garvock, Esq."

There is another entry—"September 1764, Mr Robert Wel-

wood of Pitliver, advocate, had a son born to him of his wife, Mary Preston, September 8; baptised 18th; named Andrew Moffat—witnesses, Sir George Preston of Valleyfield, and Major Robert Preston." I shall give in the sequel a Genealogical Table of the Wellwoods and some other families in the parish, including the Stedmans, one of whom was an eminent medical gentleman, Dr John Stedman. I have been favoured with the following list of the latter's publications by Charles von Barton, *alias* Stedman, of Besselich Abbey, near Coblenz on the Rhine—a very interesting gentleman, with whom I have had much pleasing and useful correspondence. Dr John Steedman or Stedman was his great-grand-uncle, first a surgeon-major to the regiment of the Royal Grey Dragoons, afterwards for years a physician in Dunfermline, and ultimately in Edinburgh. His published works were—

"Osteology," 1 vol.; "Os non modicum de Oesophago exemptum, Edin., 1734" (Essays of the Edinburgh Society); "Thermometrical Tables and Observations" (Philos. Trans. 1751); "Letter to Dr Pringle" (Medical Observations by the Soc. of Physs. Lond. 1764); "Letter on the Epidemic Fever in the Country about *Dunfermline* in 1758 (Med. Obs. London, 1764); "On Tobacco, Opium, Emetics, etc." (Essays of the Edin. Soc. *passim*); "The Effects of *Hyosciamus Albus*, or White Henbane" (Phil. Trans. 1751); "Physiological Essays and Observations" (Edin. 1769, 8vo); "On Triangles described in Circles, and about them" (Phil. Trans. 1775); "Of the Degrees and Quantity of Winds requisite to move heavier Kinds of Wind Machines" (Phil. Trans. 1777); "The Study of Astronomy adapted to the Capacities of Youth," with plates (Lond. 1796); "Lælius and Hortensia—Thoughts on the Nature and Objects of Taste and Genius" (Edin. 1782, 8vo); "Horace's Art of Poetry Translated;" "On the Constitution of the Roman Legion."

It is supposed that after a long practice at Dunfermline, and by his treatises and books, he acquired his reputation, which he sustained till his death in 1791. This eminent Physician and Professor married Margaret (styled usually and in the parish record Miss Peggy), daughter of Robert Welwood, second son of Robert Welwood of Touch and Garvock, in December 1754, by whom he had four daughters, two of whom are remembered as visitors in the first Lord Meadowbank's house in Edinburgh. One of them, Susan, married Mr David Wardlaw of Netherbeath, who resided in Dunfermline, corresponding with an entry in the Marriage Register of

Dunfermline, that "on July 31, 1779, Mr David Wardlaw, in this parish, and Miss Susan Steedman, in the parish of Canongate, Edinburgh, gave in their names for proclamation in order to marriage, and being regularly proclaimed, and no objections made, they were married." There was of this marriage one descendant, Agnes, who was married to the late eminent physician Dr John Abercrombie, Edinburgh, who by his marriage, it is believed, obtained a very considerable fortune, which he bequeathed, as well as his own, to his family of daughters, one of whom, Susan, is married to the Rev. John Bruce, D.D., minister of Free St Andrew's Church, Edinburgh, proprietor of Netherbeath in this parish.

A sister of Mrs Dr Stedman, Catherine, married the Rev. Sir William Moncreiff, Bart., minister of Blackford, from which marriage the late Rev. Sir Henry Welwood Moncreiff, Bart., and his eldest son, the deceased eminent Judge, Lord Moncreiff, were descended.

Dr Stedman's second daughter, Jean, married Captain John Christie, brother of Admiral Alex. Christie of Baberton, in the county of Mid-Lothian, a property situated near Meadowbank, in that county, the estate of the present retired Judge, A. Maconochie Welwood, Esq., now possessed by Archibald Christie, Esq., son of the Admiral.

Charles von Barton, *alias* Stedman, after persevering inquiries in this country as well as on the Continent, in order to establish his claim to be ranked, not among the titled persons (*noblesse titrée*), i.e. baronets, viscounts, earls, marquesses, dukes, and princes, but only among such as are high and well-born gentlemen, anciently styled, "of gentle blood and arms," intimated by the particle "Von," meaning "De," before his name, and the junction of the two names, "De Barton, *alias* Stedman," was at last successful, and he has favoured me with the following extract from a *Register of the Prussian Nobility*, published by the Baron von Ledebur, Member of the Royal Court of Heralds, in which he is thus mentioned:—

"*Stedman*, that is, De Barton, *alias* Stedman. Parted per pale, dexter gules, 3 snails erect or, for Barton; Sinister argent, 3 leaves of sea-holly thistle, conjoined proper, for Stedman.—(*Armorials of the Scots Heralds*, Workman, Pont, Nisbet, etc., 1529, 1542, 1623, 1704, etc.) The pedigree, authentically proved, goes back to Radulphus de Barton, before 1189, pro-

bably of the same family as the De Barton in Bretagne and Normandy (gules annulets *or*). Admiral Sir Andrew, ob. 1511. Charles de Barton m. Susan Stedman, and assumed her name and arms, joined to his own, 1565. She was descended from Patricius St., Edinburgh, 1369. Several Sts. were authors. One branch was since 1729 in Holland—viz., Robert, Lieut.-Colonel, Scots Brigade, service of the States-General of Holland, ob. 1770; George, Major, same Brigade, ob. 1807; Andrew, Lieut.-general in the Dutch army, ob. 1833. His son Charles, acknowledged as a Prussian nobleman, Member of the Rhenish States. Formerly Barton, Fryton, Whenby (Yorkshire); Over Barnton, Barnbougle (Edinburgh); Dalfibble (Dumfries); Bothill (Berwick); Earnieside (Perth); Seggy; now Whinfield, Ballingall, Drumlochran, Fruix (Kinross); Bellevue (Suffolk); also at Bath (Somerset); in the Rhenish Province, Besselich (Coblenz)."

The acknowledgment was granted to him by right. The heralds addressed him immediately "High and well-born gentleman," and he was liable to no expense of the legal forms for the adoption of the particle "*Von*," or "*De*," before his name, and the junction of the two names, "*de Barton*, alias *Stedman*."

Besides the acknowledgment of nobility for himself and his family in Prussia by the King's Archivists and Heralds at Berlin, for the reason of his pedigree being proved by more than sufficient authentic documents, his arms are exhibited as well in the oldest registers of the Lord Lyon's Office, Edinburgh, as in the system of Heraldry, edited 1704, by Alexander Nisbet, under the patronage of the last Scottish Parliament.

As for the arms, it is supposed that the family of *Barton* is the same as exists in Normandy, where they bear *gules* (red shield) with annulets *or* (gold) on it. The Yorkshire Bartons came to Scotland after a contest with Edward III.; and in 1511 Sir Andrew Barton is found bearing *gules*, three house-snails, *or*, the house-snails having probably arisen from the *annulets* being sometimes represented merely as rolled shells, without the animals issuing from them. They are erect in the books of the Lord Lyon, and creeping, as seen on the seal and monument of Rev. Robert Stedman, minister of Carriden, Co. Linlithgow, who *obiit* there 1701. His monument, with his arms carved in stone, was erected by his widow, Sarah, daur. of Sir Alexander Inglis of Inglis Town, Co. Linlithgow, Knt. She ob. 1720.

To the latter belongs the motto, "Cuncta mea mecum."

"There is no legal authority," Von Barton thinks, "for the motto," and he suspects it to be "a corruption for 'cunctare mecum' (delay with me), as the heraldic meaning of snails is notoriously delaying; neither having the beggars' practice of carrying all their luggage on their back, nor the satirical allusion of the Netherland *gueuses* with their 'Besace,' arisen 1566."

"About the same year Charles de Barton," he adds, "married Susan Stedman, Edinburgh; and as she appears to have been an heiress, Charles took her name, whilst his own fell into oblivion, for some good reason, I believe, as the English destroyed the house of John de Barton at Leith. The Stedmans must have borne a coat-of-arms, *argent, three leaves of sea-holly thistle, conjoined proper (green)*. Charles blended both the shields, and bore *argent two house-snails, purpure in chief, and three leaves of sea-holly thistle in base.* Other Stedmans kept the three snails azure, on a field argent, and a fesse vert for their difference." The writer further says, that "he would be very happy to know exactly to what persons, about *anno* 1600 (Tim. Pont) and 1704 (Alex. Nisbet), these arms belonged."

In the large sheet of his printed illuminated pedigree, a copy of which he was kind enough to send me, there are all the authenticated descents of his family; of the names of Barton, Stedman (*alias* Steidman, Steadman), Wellwood, Moncreiff, Paton, Rolland, Moubray, Kinnaird, etc., with their properties in the parishes of Dunfermline, Kinross, Orwell, Fossaway, Cleish, Beath, Clackmannan, etc., as well as in the counties of Edinburgh, Linlithgow, and York. *Vide* second last note of Appendix.

(Pp. 306-7.)—*Admiral Sir Andrew Mitchell, K.B.*—I am informed that there was a Sir David Mitchell, Vice-Admiral, in 1732, at that period upwards of sixty years of age, who taught Admiral Russell (afterwards Lord Orford) navigation, was created by King William, after the Revolution of 1688, Usher of the Black Rod, and by Queen Anne one of the Council to the Prince, in his office of Lord High Admiral. A favourable, though very general character, is given of him by Mackay, in his book, entitled *Characters of the Court of Great Britain* (London, 8vo, [cir.] 1732). Still it is doubtful whether he belonged to the old family of Mitchells in this parish, as Mackay (p. 168) very vaguely states that "he was born in a little fisher-town in

Scotland, and was pressed into the English service when but a boy. He hath passed through all the degrees of a sailor, and, without any recommendation but his own merits, hath raised himself to the honourable post he now enjoys; and had risen faster had he been an Englishman," &c.

(Pp. 307, 530-1.)—*Arnald Blair* was a monk of Dunfermline, chaplain to Sir William Wallace, and an author at the end of the thirteenth and beginning of the fourteenth centuries.

(P. 307.)—"*Mr John Davie*, born at Mauchline, a little village in the country of Kyle, and trained up a while in letters in the Town of *Aire*; after which he was sent to *George Dury*, his cousin, Abbot of *Dunfermlin*, and placed by him among the monks of that Abbey, where he lived three years. Then falling in some suspicion of that which they called Heresie, and delated thereof to the Abbot, after trial taken he was condemned to be immured—that is, to be shut up between two walls till he died; yet, by the means his friends made with the worthy nobleman, the Earl of *Arran*, he was delivered, and shortly after the Reformation admitted to the ministery; in which he served first at Hales" [now called Colinton], "near to Edinburgh, then at Leith, and when the civil Troubles ceased, translated to *Edinburgh*, where he continued to minister the space of ten years. A man earnest and zealous in everything he gave himself unto, but too credulous (a fault incident to the best natures), and easily abused by those he trusted, which bred him great trouble whilst he remained at Edinburgh."*

(Pp. 308-11, 415-17; and p. 271 of Vol. II.)—To the notices here given of the eminent *Mr David Ferguson*, first Protestant minister of Dunfermline, the following may be added from the pen of the Rev. Robert Wodrow, minister of the gospel at Eastwood:—

"March 1708. David Ferguson. He was in his youth trained up a glover; and after the Lord visited this land with the gift of the Gospel, he inflammed his heart with a vehement desire to propagat Christ's kingdome; and therfor he left his trade and went to school, and profited very much, and entered very early to the work of the ministry after the Reformation, when there was no stipend or settled mentinance, and was a very powerful preacher, and both wise and zealous, so soon as ministers were setled at *Dumferling*, where he continued to his death. He was a constant and zealous defender of the discipline of the Church; and in the year 1597, when the king pressed the Assembly to grant to ministers to vote in Parliament, he being then the eldest Minister of the Church

* SPOTSWOOD'S *Hist.*, p. 458.

of Scotland, very vigorously opposed it, telling them that it was lyke the Trojans taking down their walls to bring in the wooden horse, by which they were destroyed; and concluded,

'Utero occultantur Achivi aut aliquis latet error,
Equo ne credite Teucri.'

He died in the year 1598, having been a preacher nigh forty years, and a great furtherer of the work of Reformation. He was of a pleasant and facetious conversation, by which he often pleased and pacified the king when he was in a fury." *

The venerable Principal Lee has informed me that in his researches into the lineage of the Fergusons through its different ramifications, although he never completed them, he found it quite clearly established that the Row branch of the family intermarried with the descendants of Robert Blair of St Andrews; so that, in the University of Edinburgh, three or rather four of the eminent men of whom it boasts, William Robertson, Andrew Ferguson, Hugh Blair, and his cousin, the Professor of Practical Astronomy (Robert Blair, M.D.), all partook of the same blood, though he would not affirm of the same spirit, with David Ferguson of Dunfermline.

Mr John Davidson, a native of this parish, was a distinguished reformer, a warm champion for Presbytery, and a very pious and faithful minister. A few additional particulars concerning him may be acceptable. He became a *Regent* or Professor in St Leonard's College, St Andrews, and is the author of a poem entitled, "Ane Breif Commendatiovn of Vprichtnes, in respect of the surenes of the same to all that walk in it, amplifyit cheifly be that notabill document of Goddis michtie protectioun in preseruing his maist vpright seruand and feruent Messinger of Christis Euangell, Iohne Knox. Set furth in Inglis meter be M. Iohne Dauidsone, Regent in S. Leonard's College. Psalme xxxvii. Imprentid at Sanctandrois be Robert Lekpreuick, anno 1573." There is also a long and excellent dedication, entitled, "To the Maist Godlie, Ancient, and Worthie Schir Johne Wischart of Pittarrow, Knicht, M. Iohne Dauidsone wisses the continuall assistance of the Spreit of God, to the end and in the end." The whole has been republished in M'Crie's

* *Analecta; or, Materials for a History of Remarkable Providences, mostly relating to Scotch Ministers and Christians.* Printed for the Maitland Club, vol. i. p. 102.

Life of John Knox, vol. ii., Supplement. Dr M'Crie says of it, that it "is so exceedingly rare that the copy from which he printed it is supposed to be unique. It is valuable, as the principal events in our Reformer's life are commemorated in it, and the leading features of his character delineated, by the pen of one who was personally acquainted with him." Davidson was at that period a young man of great zeal. He gave much offence to the Regent Morton, who wished to secure to the use of the Court a large proportion of the thirds of the benefices as so many pluralities, under the inspection of one minister. Mr Davidson, in a Metrical Dialogue, or "Conference betwix the Clark and the Courtier," exposed the evil of the practice, and taxed the motives in terms more homely than pleasant. The poem was printed, it is said, without his knowledge, upon which he was summoned to a Court of Justice-Air at Haddington, and a sentence of imprisonment according to some, or "banishment from the country" according to others, pronounced against him. He was liberated upon bail, in the hope that he might be prevailed on to retract what he had written, or that the General Assembly might be induced to condemn it. But they did not choose to interfere; and though interest was made in his behalf by some of the principal gentlemen in the land, the Regent, Earl of Morton, was inflexible; and finding that nothing short of a recantation would save him from punishment, Davidson, after lurking for a while in the west of Scotland, retired into England, from which he was not permitted to return during the government of the Regent. On the Regent's fall he did return, and became minister of the parish of Liberton, near Edinburgh, and afterwards of Prestonpans (anciently, Salt-Preston), to which he was admitted on the 7th of January 1595, where he officiated till his death in 1604. He was the first minister settled there, and until the church was built he convened the parishioners in a large room that stood upon the shore. It was afterwards enlarged and finished in 1635, having the following quaint inscription above the north door:—

Sedem dedit *Prestonus*,
Ædificavit *Davidsonus*,
Texit *Williamsonus*.

Mr John Kerr was his immediate successor from 1605 to 1624,

when he was translated to Haddington. Among the remarkable prophetical sayings recorded of Mr Davidson, there is the following in reference to this Mr Kerr: "Happening occasionally to meet him as a young gentleman who had recently returned from France, and was dressed in the Court fashion, Mr Davidson charged him to lay aside his scarlet cloak and gilt rapier, for, said he, 'you are the man who shall succeed me in the ministry of this place;' which surprised the youth exceedingly, but was exactly accomplished, for he became an eminent and faithful minister at that place."*

(Pp. 312-14, 531-2, 575.)—*Mr Robert Henryson.*—In these pages the most, if not all, of the productions of this eminent schoolmaster and poet of Dunfermline, who lived at the end of the fifteenth century, have been briefly noticed, with the opinions of several good judges as to their merits. The following paragraph regarding him was not given: "Robert Henryson, during the latter portion of his life, acted as a notary-publick, and as Preceptor in the Benedictine Convent at Dunfermline. To him we are indebted for a beautiful pastoral ballad of 'Robene and Makyne' (the earliest of this class of compositions in our language), and for several other poems and fables, which, while they breathe a fine strain of morality and poetical sentiment, are enriched with a freshness and facility of description, indicating a clear and animated perception of the beauties of nature."† In Thomas Thorpe's *London Catalogue*, cir. 1845-6, "No. 765," (headed) "Henryson," there was this notice: "A Schedule of the Poetical Works of gude Mr Robert Henrysone, Schoolemaister in Dunfermline. The Tale of 'Sir Chanteclere and the Foxe,' with a curious letter, signed 'Graysteil,' to Constable and Co. (Booksellers, Edinburgh), relative to reprinting Henrysone's entire poems. Some interesting particulars relating to Henrysone, collected by Mr George Chalmers, and the proof copy of 'Robene and Makyne.' The collections for the life of Henrysone are very interesting, and the Notes by G. Chalmers; 10s. 6d. (1824)."

His two little Doric poems, the one entitled "The Lion and the Mouse," the other "The Garment of Gude Ladyes," were printed in Ramsay's *Evergreen*, vol. i.; and some other of his poems in the *Ancient Scottish Poems*, from the MS. of George Bannatyne, 1568 (Edinburgh, 1770, 12mo). "Robin and

* *Scots Worthies*, M'CRIE'S *Life of Knox*, &c. † *Memoir of W. Dunbar*, p. 43.

Makyne," an ancient Scottish pastoral, is also reprinted in Bishop Percy's *Reliques of Ancient English Poetry* (vol. ii. p. 77; London, 1839; 8vo).

There is a notice of Henryson, too, in *Specimens of Early English Poets*, by George Ellis, Esq., 3 vols. 12mo; London, 1801.

(P. 314.)—*Mr Adam Blackwood*, born in Dunfermline in 1539, a Roman Catholic, who settled in France, and became a Senator in the Parliament of Poitiers, is shortly mentioned also at p. 557, as a Professor of Law in the university of that town, and author of *Apologia pro Regibus*.

(Pp. 314-16, 532-4.)—*Mr Andrew Donaldson* and *Dr John Mackie*.—These two persons were related, the latter being a nephew of the former, and both were persons of some note in their respective departments; the one as a teacher, and the other as a physician. The account of Mr Donaldson by Kay, whose *print* (not book) shop in Edinburgh he used to frequent, given in the pages referred to, is a sufficient testimony to his scholarship, while it is curious as a record of his eccentricities; and Dr John Mackie, who was born in 1748, in the Queen's House, which stood between the west entrance to the Abbey Church and Pittencrieff gate, with a pend beneath for the roadway, and who died at Chichester, where he long practised, on 29th January 1831, aged eighty-two years, has a marble tablet in the Cathedral there erected to his memory, with a suitable inscription, which I saw in 1855. He has still one relative in Dunfermline, Mrs Dr Douglas.

(Pp. 316-17.)—*Provost Low*, here noticed as a gentleman who distinguished himself for his benevolent exertions in the cause of suffering humanity, was in his 85th year at his death on the 19th September 1817.

(P. 317.)—The late *Rev. Henry Fergus* of the Relief Church, an author and ardent student of physical science, has been again noticed by me at pp. 60, 61 of this volume in connection with his Meteorological Table, given there as kept by him for twenty years, 1805-1824, both inclusive, in Dunfermline.

The *Rev. Dr David Black*, long an Antiburgher Minister, and afterwards minister of the Associate Congregation in Dunfermline, published soon after his volume of sermons "On Death," previously noticed, a sermon entitled, "The Covenanter's Directory, or suitable Exercise for intending Covenanters on a Day of

venanting," preached, immediately before the work of Covenanting, at Milnathort, April 16, 1806—and at Falkirk, May 25, 08; a sermon, too, on Early Piety, from Zech. xiii. 9.

(Pp. 317-18.)—*Ebenezer Henderson, D.D.*, late Theological tor, Highbury College, England (an institution of the Independents), although advanced in age, I found in good health ut three years ago, when I paid a forenoon visit to him at cottage, in the neat little village of Sheen, near Richmond; he died May 16, 1858, aged 73½ years. From the prominent place which he held for a long time in the religious world, in the cause of Bible circulation in the northern countries of pe, and latterly in Turkey and adjacent places as an agent ne British and Foreign Bible Society, and several works nich he published, he was a very interesting as well as excellent son. On the 22d June 1817 the German University of Keil ferred on him the title of Ph. D. (Philosophiæ Doctor) for the ices which he rendered to Denmark, Holstein, and Iceland, promoting the circulation of the Scriptures, and establishing le societies and associations. In 1841, too, he had the honoy degree of D.D. conferred on him by an American College. Besides the books previously named, of which he was the author or editor, he published in 1845 a "Translation of the (12) Minor Prophets, with a Commentary, critical, philological, and exegetical" (8vo). He has left a widow and daughter, both of whom are authoresses. E. Henderson, Esq., LL.D., St Helens, is his nephew.

(P. 318.)—*Mr Robert Gilfillan*, whose poetical effusions are enumerated in the first volume, resided latterly at Leith, where he was in a public office, and died in 1850. A neat monument has been erected to his memory by his admirers, in South Leith Churchyard, having a head-likeness at top, encircled with a wreath and a small harp, pen, &c., at bottom, with the following inscription:—

BORN 7 JULY 1798,
DIED 4 DECEMBER 1850.
ERECTED
AS A TRIBUTE TO HIS
WORTH AS A MAN,
AND
HIS GENIUS AS A WRITER
OF SCOTTISH SONG.

The Misses Gedd.—These ladies, not previously noticed by me, were of some consequence of old in Edinburgh society, and according to Mr Robert Chambers,

"Were descended from the family of Gedd of Baldridge, near Dunfermline; and their establishment was chiefly supported by the Jacobite families of Fife." He says, "They kept a boarding-school in Paterson's Court, Lawnmarket, were conspicuous in their day, and are remarkable for having been the sisters of Don Patricio Gedd, the hospitable physician at St Jago, of whom such honourable mention is made in Byron's *Narrative*, and no less in Campbell's *Pleasures of Hope*. They were stanch, old, honest Jacobite Episcopalians, and kept a full-length portrait of the old Pretender in their dining-room. Whether they were related to the inventor of *Stereotype printing* or not, we cannot decide; but they had a near kinsman, who held a captaincy in the Town Guard, as witness Robert Fergusson,—

'Nunc est bibendum, et bendere bickerum magnum,
Cavete Town-Guardum, Dougal Geddum, atque Campbellum.'

Dougal was a short, stout man. Campbell, his comrade, was a tall, slender, solemn man, and wore a *brigadier wig—i.e.*, a wig with three tails, the middle one tied with a black ribbon."*

The Gedd of Baldridge, near Dunfermline, from whose family Mr Chambers says the Misses Gedd, of Edinburgh, were descended, is most probably the same as Mr William Ged of Baldrig, who, I state at p. 41 of the first volume, was an elder in the parish of Dunfermline in 1643, and who, or his son, nearly ruined himself by his unsuccessful searches for coal in it, and from whom Mr Henry Wellwood of Garvock bought the Baldridge estate about the beginning of last century, discovered coal, and cleared about £30,000 in ten years. The Wellwood family are now represented by A. Maconochie Wellwood, Esq., lately Lord Meadowbank, who, as well as the enterprising and judicious lessee, Thomas Spowart, Esq. of Venturefair and Broomhead, derive a handsome return from these minerals.

Durie Family.—The present representative of this family, as proprietors of Craigluscar in this parish, is Mr Robert Durie, the only surviving son of Dr Charles Durie, mentioned at p. 157 of this volume as having died at Malaga in Spain, 1st March 1845, aged 29. He is nineteen years of age, residing with friends in Edinburgh.

* *Traditions of Edinburgh*, 1825, vol. ii. pp. 48, 49.

There are, however, several elder collateral branches of the family, all brothers, and sons of an old lady who resided in Dunfermline, and died there about thirty years ago, who, having devoted their es to the service of their sovereign, are deserving of notice.

Brevet-Major Robert Durie served in the 24th and 11th Light Dragoons for several years in India, where in action he had his horse shot under him, and died in India, after twenty-nine years' active service.

Charles Durie served during the Rebellion in Ireland in 1798, and afterwards as Consul-General for Norway; still in life, and lately resided in Jersey.

William Durie was appointed Assistant-Surgeon, Royal Artillery, in 1799; rose to the rank of Assistant-Inspector of Hospitals, was decorated as Knight of the Hanoverian Guelphic Order, and retired in 1837, after 38 years' service: still alive, and residing in Canada.

John Adam Durie was appointed Ensign in the 92d Regiment in 1803, was in all the actions in which that distinguished corps was engaged during the Peninsular War and elsewhere, in which he was three times wounded. He died at Astleyhall, Lancashire, in 1842.

The niece of all these gentlemen, widow of Captain Hood, recently resided in Jersey.

Mr John Reid, an able and successful teacher in Dunfermline for nearly 50 years, learned in mathematics and navigation, and esteemed for his moral worth, died 23d December 1816.

MODERN AND OTHER BUILDINGS.

Pp. 319-21.—*The Town-house or Tolbooth* underwent a considerable change a few years since, when a new jail was built at the east end of the town, on the rising ground of the old Town Green. The upper story of the building was converted into two good apartments for the Town (now City) Clerk, and a room in the steeple, on the same floor, all of stone, was made the safe for the public records. At the bottom of the steeple, on a line with the street, there is a waiting-room for the town-officers, having entrance from the Kirkgate. The small court-room, on the same level, at the west of the main street entrance, still remains, immediately above which is the large Council-room, with the various

portraits and busts described in the first volume. The clock was lately repaired at Glasgow, and the two new excellent dial-plates, of modern style, white on the surface, with black pointers, were added, at an expense of about £75, which is found to be a great convenience to the public. The inner works have been encased in glass, to prevent the admission of dust, and thus secure regularity.

The Town-house bell has the following quaint inscription around it:—

HENRICK . TER . HORST . ME . FECIT . DAVENTRIÆ. 1654.

In English: "Henry Ter Horst made me at Daventre, 1654."*

(P. 320.)—*Guild Hall, now County Buildings.*—The large edifice near the cross, long known by the successive names of the Cross Buildings, the Guild Hall, and Spire Hotel, according to its situation or the purpose to which it was applied, was, by an arrangement with the county gentlemen in 1849-50, converted into a Court-House for the Western District of Fife, in which the Sheriff of the County and his substitute for the Western District of it hold their courts, and the Procurator-Fiscal has his apartments. Previous to its inauguration for this last purpose, there was held in it, during the holiday week of Handsel Monday, 1849, a grand exhibition of whatever was interesting, useful, or curious, of foreign or home fabric, ancient or modern, that could be obtained in the town and vicinity, voluntarily offered by the possessors, and for admission to which a small fee was exacted. The exhibition gave universal satisfaction, and the proceeds, which amounted to L.21, were intended for restoring to active operation the Dunfermline Mechanics' Institution. The number of visitors exceeded 2000. A list of the most prominent objects exhibited will be given in the Appendix.

About the same period, and in connection with the same event, a young man, named Jas. Duncan Wright, but colloquially *Steeple Jack* for his astonishing feats of ascending steeples, mounted to the summit of the spire, seated on a bit of board, with suitable tackle, fastened by means of a flying kite and chain at top, and put a newly-gilt ball upon it. He performed the same operation upon the Abbey Church-steeple weather-cock.

* Daventre is a town in the Netherlands, long famed for bell-founding.

Portions of the County Buildings are appropriated to a public Reading-room, the Savings Bank, and the Post-office.

SCHOOL-BUILDINGS.

(Pp. 320, 321.)—What was formerly the Infant School in Queen Anne Place is now not merely such, but also a Female Industrial School for poor girls, in which all the ordinary branches of education are taught, with sewing, for which there is a separate teacher. There were recently added to the east end of the building two small side-rooms, which, although contracting the playground, have been ascertained to be a great convenience. The whole is superintended by a committee of ladies, and the children pay one penny per week, which goes to the general funds of the institution. The school is under Government inspection, and re are several pupil-teachers. Miss Thomson has for many rs been the principal teacher, and although not yet certificated, mas acquitted herself to the high satisfaction of all concerned. leed, it has been from her peculiar fitness for the situation, with weekly superintendence of the committee of ladies, that the seminary has so long enjoyed its great popularity, and its large attendance of pupils. She has a salary of £40 per annum, with a free dwelling-house adjoining the school.

CHURCHES.

(Pp. 321, 324.)—*Abbey New Church.*—The interior of the tower of this church was lately, at the expense of James Kerr, Esq. of Middlebank, one of the heritors of the parish, closed up by a ceiling on the same line with that of the church itself, and in the same style of ornament, in the expectation of thereby improving the hearing. It is doubtful whether it has had this effect to any very perceptible extent, but it has not injured, on the contrary, in the opinion of many it has improved, the appearance of this portion of the edifice.

At the beginning of July 1858 there was erected in the north transept of the church the front panelling of the ancient Royal Gallery, which was in the nave of the old church, nearly opposite to the pulpit, after being renovated, stained, and varnished, chiefly at the expense of her Majesty's Commissioners of Woods and Forests, and partly by private sub-

scription. The defaced royal arms of Scotland and Denmark, in the centre, have been renewed, with the letters I.+R. and A.+R. (Jacobus Rex, Anna Regina), and date, 1610. As the panelling was not long enough to extend the whole breadth of the transept, two side-pieces have been added, in which have been inserted in characters of the period the two following inscriptions, in order to commemorate ten of the royal, and two of the other distinguished personages who are shown at p. 133-7 of first volume, and p. 143 of second, to have been interred within the walls of the ancient Abbey Church, nave and choir, of Malcolm III. and David I. The following are the inscriptions :—

IN THIS CHURCH
WERE BURIED
KING
MALCOLM CANMORE
AND ST MARGARET
HIS QUEEN,
WHO DIED A.D. 1093;
THEIR SONS,
KING EDGAR,
KING ALEXANDER I.,
AND KING DAVID I.;
AND THEIR
DESCENDANTS,
KING MALCOLM
THE MAIDEN,
AND KING
ALEXANDER III.

IN THIS CHURCH
WERE BURIED
KING
ROBERT BRUCE,
WHO DIED A.D. 1329;
HIS QUEEN,
ELIZABETH;
HIS NEPHEW,
SIR THOMAS
RANDOLPH, WARDEN
OF SCOTLAND;
ANNABELLA,
QUEEN OF
KING ROBERT III.;
AND ROBERT,
DUKE OF ALBANY,
GOVERNOR
OF SCOTLAND.

St Andrew's Quoad Sacra Church, North Chapel Street, was in April 1849 fully endowed by a handsome contribution from James Kerr, Esq. of Middlebank, with which his Gairney property is burdened.

The other *Quoad Sacra* Church, the North, connected with the Establishment, is also endowed.

Scotch Baptist Church.—The religious body connected with this edifice, who were first settled in church order here in 1805, and who firmly maintained Scotch Baptist principles, at length, after many changes, broke up on 7th July 1854. Their place of worship was sold to the Holy Catholic Apostolic Congregation, commonly called Rowite or Irvingite, and a small body of that de-

nomination now meet there. The English Baptists, joined by the Scotch, have their place of meeting in the Maygate Church, with the Rev. Mr Thomson as their pastor.

Gillespie Church.—This elegant edifice, named in honour of the Rev. Thomas Gillespie, the founder of the Relief Church, and erected on the site of his place of worship, was opened for Divine service November 4, 1849. It is of Gothic architecture, with high turrets, each surmounted by a lofty crown, and the copestone in the centre, with an ornamented cross, all seen to great advantage from most of the approaches to the town. The interior, too, is neat and commodious, with a high and massy pulpit; and in front of the precentor's desk is a small platform, on which is placed a white marble baptismal font, resting on a marble slab, also white, streaked with blue, a present from a lady to the minister, out of personal respect for him. The church has stained windows, and is seated for about 600.

Free North Church and *Free St Andrew's Church* have been built since the publication of the first volume; the former situated in Bruce Street, and the latter in St Margaret's Street, and both are neat structures, each accommodating about 500 sitters.

The *Evangelical Union Congregation* occupy the room formerly belonging to the New Mason Lodge, situated immediately above the Ladies' School, Queen Anne Place, and which is their property.

On the 27th June 1849 there was erected in front of Queen Anne Street Church a good statue to the memory of Ralph Erskine, the first minister of it, and one of the honoured fathers of the Secession Church in Scotland, by the congregation of Queen Anne Street, aided by liberal contributions from their fellow-townsmen, and other friends, in various and distant parts of the country. The statue is seven and a half feet in height, and was executed after a design from Alexander Handyside Ritchie, Esq., sculptor, Edinburgh, by Mr Andrew Balfour, builder, Dunfermline, at the cost of nearly two hundred pounds.

Ralph Erskine, who had been ordained to the second charge in the parish of Dunfermline in 1711, and promoted to the first charge in 1716, seceded from the establishment in 1736, and died in 1752, in the sixty-eighth year of his age and forty-second of his ministry.

The inauguration of the statue was celebrated by a procession of the Free Masons of the place, joined by a deputation of the Grand Lodge of Edinburgh, and the St John's Lodge of Cupar, accompanied by the Dunfermline Instrumental Band, along with a numerous attendance of ministers and members of the Secession Church in Dunfermline and elsewhere. The principal shops in the town being shut during the ceremony, there was a great turn-out of the inhabitants, as well as of many persons from the neighbourhood.

The Rev. Dr Kidston, the father of the Secession Church, offered up an appropriate introductory prayer, after which part of the 64th Paraphrase was sung by the audience near the platform. Addresses were then delivered successively by the Rev. James Young, minister of Queen Anne Street Congregation, who enumerated the articles deposited, and the several steps which had been taken in the erection of the monument; and by Professor M'Michael, minister of Gillespie Church. Among the speakers on the occasion were also Dr Dewar, Mr Ritchie, and Mr Ballantine of Edinburgh, Mr Balfour,* Mr James Morris, the late James Hunt, Esq. of Pittencrieff, Bailie Gray of Edinburgh, Mr W. Frazer, Inverkeithing, who was connected with the family of Ralph Erskine by birth, and Mr R. E. Beveridge of Urquhart.

In the evening a soiree was held in Queen Anne Street Church, numerously attended, at which the Rev. James Young, as minister of the congregation, presided. Addresses were delivered appropriate to the occasion successively by the Rev. Dr Johnstone, Limekilns; the Rev. John Law, then of St Margaret's Church, now at Inverleithen; the Rev. Dr Kidston of Glasgow; the Rev. Dr M'Farlane of Glasgow, son of one of the late ministers of Queen Anne Street Church; the Rev. A. Thomson of Edinburgh, and the Rev. William Anderson of Glasgow. Between the addresses, pieces of sacred music were sung, and the whole service was concluded by the singing of the last two verses of the 58th Paraphrase, and the pronouncing of the benediction by the Rev. Mr Frazer of Alloa, a descendant of the Erskines.

In the course of the evening the following lines of Ralph Erskine were quoted:—

* Mr A. Balfour died suddenly on the 17th July 1858, in his 46th year.

"His presence grave did reverence great command,
And gained profound respect from every hand;
His very look could vanity restrain,
His countenance put levity to shame."

The lines, too, which Dr Husband, one of the late ministers of Queen Anne Street Church, inscribed on the Bible which was used by Ralph Erskine, were cited:—

"His silver tongue did living truths impart,
With raised hand, fit emblem of his heart;
He saw, he felt, he sang redeeming love,—
Death called him hence, to tune his harp above."

Note to Abbey New Church, p. 323 of First Volume.—The inscription, of which there is in the session-house or vestry a framed copy in excellent preservation, written on a roll of parchment, and deposited in the foundation-stone of the building, is given at full length on pp. 534-537, along with a short account of the ceremony on laying the foundation-stone, and an abstract of the animated and appropriate address delivered on the occasion by the late (Thomas, 7th) Earl of Elgin.

(Pp. 324-7.) *Banks.*—There are four banks in Dunfermline—the Bank of Scotland, in Abbey Park Place; the British Linen Co. Bank, in Canmore Street; the Commercial, in Abbot Street; and the National, in Guild-Hall Street,—all good buildings, with the dwelling-houses of the agents adjoining them.

The MacLean Hospital.—This hospital, situated to the eastward of the Prison and Poor-house, is a commodious building of two stories, finished in June 1849. It is so named after the late Rev. Allan MacLean, minister of the first charge, Abbey Church, in consequence of a donation of £500 from his trust-funds for its erection, at the suggestion and offer of his trustees, the late James Hunt, Esq. of Pittencrieff, the late Robert Douglas, Esq. of Abbey Park, and myself, his colleague, and afterwards his successor, with the concurrence and liberal contribution of the Parochial Board of Dunfermline. It was designed chiefly for maid-servants, and other persons infected with fever or any contagious disease, residing in the town or parish, not in houses of their own, or in houses with defective accommodation, so as to have cleanly and well-aired apartments, support, and regular medical and other attendance, either at a small charge or gra-

tuitously, according to their circumstances. The MacLean Trustees were to form part of the managing committee during their lifetime, and afterwards their official successors, heirs, or representatives, with a committee from the Poors' Board. As there has fortunately been no great epidemic for many years past, the cases of admission from the town have been few, but the hospital has been of great service to patients from the neighbouring Poor-house.

PRINCIPAL MANSION-HOUSES.

An additional brief notice of *Broomhall House*, the seat of the Right Hon. the Earl of Elgin and Kincardine, has been given at p. 203 of this volume. A little to the N.W. of it is *Pitliver House*, now the property of Allan Maconochie Welwood, Esq. of Garvock, a retired Judge of the Court of Session, under the title, borne also by his father, of Lord Meadowbank, adopted after their beautiful family estate in Mid-Lothian, which has, along with the adjoining grounds, been greatly improved by him. A little to the north of it is *Keavil*, still possessed by George Robertson Barclay, Esq.; and near to it is *Pitferrane*, which has for its present proprietor Sir Peter Arthur Halket, Baronet, noticed at p. 303 of this volume as an officer in the 3d Light Dragoons, but who has since sold out from the army, and retired to his estate here.

The *Logie* and *Pittencrieff* Houses, eastward of Pitferrane, are now the property of William Hunt, Esq., the eldest son of the late James Hunt, Esq. of Pittencrieff, who died on the 6th March 1858, aged seventy-two.

Hill House has been again noticed at p. 202 of this volume. As to the conjecture there given, in consequence of its possessing a resemblance, in some of its ornaments and details, to Heriot's Hospital in Edinburgh, that it may have been designed by the same celebrated architect, Inigo Jones, it may be proper to notice that there has of late been a doubt entertained whether this person was really the designer of Heriot's Hospital. A paper was read in 1851 at the Architectural Institute of Edinburgh, by David Laing, Esq., urging the claims of Mr William Wallace; and another in 1852, by David Rhind, Esq., architect, in favour of Dr Balcanquall, Dean of Rochester, to that

honour. A second paper was read by Mr Laing on the same subject, at the meeting of the Archæological Society in Edinburgh, in July 1856, in support of Mr Wallace's claim, which was generally assented to as the most approved opinion.*

Transy House, a little to the east of the town of Dunfermline, is now the property of James Thomas, Esq., who resides at Forthar, near Cupar-Fife.

POPULATION.

(Pp. 327-334.) The following is a summary of totals in the Parliamentary Census Tables of the town district of Dunfermline for 1851, which may be compared with a similar table for 1841 at p. 328 of the first volume, showing a net increase at 1851 of 538 :—

	No. of Separate Occupiers.	Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
Ancient Royalty, ...	1443	670	21	2	3264	3296	6560
Extended Royalty, . . .	422	217	11	1	1017	1029	2046
Total of Municipal Burgh, .	1865	887	32	3	4281	4325	8606
Parliamentary Burgh, . .	1186	604	18	...	2593	2662	5255
Total Municipal and Parliamentary Burghs, . . .	3051	1491	50	3	6874	6987	13,861
Increase on Ancient Royalty, ...					214	210	424
Increase on Extended Royalty, ...					109	204	313
Total, ...					323	414	737
Decrease on Parliamentary beyond the Municipal Burgh, ...					190	9	199
Net Increase, ...					133	405	538

* Inigo Jones was born in London about 1572, and died there on the 21st July 1652, aged eighty years. He had visited Rome, Venice, and Denmark, and was made Architect-general to the Danish King, Christian IV. He followed James VI. and his Queen, Anne of Denmark, to this country, and was appointed Surveyor-general of his Majesty's works. Charles I. continued him in the same office. He designed the Banqueting-house at Whitehall, intended for the reception of foreign ambassadors, one of the finest specimens of his abilities; as also designed and executed repairs upon old St Paul's Cathedral, begun in 1633.

The census of the population of Dunfermline Burgh and Parish at the same period was—

	No. of Separate Occupiers.	Houses.			Persons.		
		Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
Dunfermline Burgh and Parish, .	4830	2786	115	3	10,410	10,824	21,234

The totals as to houses and persons in 1841 were—

	Houses.			Persons.		
	Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
Dunfermline Burgh and Parish, .	4321	259	18	9821	9957	19,778

The reason of the great diminution in the number of houses in 1851, as compared with the number in 1841, is, that in 1841 each separate dwelling was reckoned a house, whereas, in 1851, flats, or parts of flats, were not so reckoned, but only the entire building was considered a house.

The six most populous villages in the parish are, according to the respective number of their inhabitants, Limekilns,* Charleston, Crossgates, Halbeath, and Crossford, averaging from upwards of 900 to 400 inhabitants. The remainder, Townhill, Parknook, and Blackburn, Milesmark, Masterton, Patiemuir, Brucefield Feus, and Roscobie, have an average population of from 300 to 100. North Queensferry is in the parish only *quoad civilia*, but in Inverkeithing *quoad sacra*, with a population of about 500.

The total number of births, deaths, and marriages (under the New Registration Act) in the burgh and parish of Dunfermline, for the years 1855 and 1856, has already been stated at p. 120 of this volume, along with the average of those registered in these two years.

* The date upon an old house at Limekilns, the vault under which is commonly called the King's Cellar, is 1581, not 1551, as by mistake given at p. 331 of first volume. The Panhouse, mentioned in that note, having the date 1613, was taken down about forty years ago.

The total number of the same for 1857 is as follows :—

	Births.			Legitimate.	Illegitimate.	Deaths.			Marriages.
	Males.	Females.	Total.			Males.	Females.	Total.	
	391	377	768	715	53	237	218	455	176
The average during the 3 years 1855-6-7, .	405	383.7	788.1	744.1	44	213	205	418	168.2

Burials.—The following is a list of the interments in the Abbey Churchyard, Dunfermline, for the last fifteen years :—

1843, . . .	380	1851, . . .	360
1844, . . .	351	1852, . . .	328
1845, . . .	392	1853, . . .	389
1846, . . .	468	1854, . . .	583
1847, . . .	498	1855, . . .	430
1848, . . .	514	1856, . . .	318
1849, . . .	715	1857, . . .	391
1850, . . .	366		

The very large number of interments for 1849, namely 715, was in consequence of the prevalence of cholera in the months of August, September, and October of that year. Taking the average number of burials in the Rosyth Churchyard, near Limekilns, to be 35 per annum, the total number of burials in the parish for the last fifteen years will be 7238, giving an average of interments, for each year in the parish, of 480. The total average in 1842 was 407.

Medical Men.—Mr A. Dewar, Surgeon, and A. Stenhouse, M.D., have retired from practice. The present practitioners are Andrew Dewar, jun., M.D.; H. Douglas, M.D.; W. Traill, M.D.; and Messrs G. White and J. Morris, surgeons, and Mr David Aitken, veterinary surgeon.

The operative population of Dunfermline, dependent upon the weaving trade, have suffered severely during the last winter (1857-8), in consequence of the banking defalcations and general want of commercial confidence. The factories stopped working, or were wrought only at short time, so that hundreds of able-bodied men and lads were employed at manual work in

land and road improvements, by means of voluntary subscriptions. Aged and infirm females, dependent upon indoor occupation of bobbin and pirn filling, suffered severely, so that public benevolence was much called forth for their relief, by subscriptions and otherwise.

INDUSTRY.

Agriculture.—The Government, with the assistance of the Highland and Agricultural Association of Scotland, having ordered in 1854 a return of all the agricultural produce of the western district of Fife, comprehending the seven western parishes of Beath, Carnock, Dalgety, Dunfermline, Inverkeithing, Saline, Torryburn, and including Culross in Perthshire, the Enumerator, Mr R. E. Beveridge, Farmer, Urquhart, in this parish, made a Return to John Hall Maxwell, Esq. of Dargavel, Secretary to the Society, for which thanks were tendered to him in very high terms. He has obliged me with a copy of this Return, along with the changes in several particulars for the year 1857, the comparison of which will be interesting, and perhaps useful to parties concerned.

Agricultural Statistical Table for 1854 and 1857.

I.—Gross Quantities for the Years 1854 *and* 1857, *respectively.*

For crop 1854—Wheat, . . .	51,500 bushels.	Average per Scotch	
... 1857	110,773 ...	[acre, 32 bushels.	
... 1854—Barley, . . .	130,221 ...		
... 1857	137,211 ...		
... 1854—Oats, ...	249,000 ...		
... 1857	339,415 ...		
... 1854—Beans and Pease,	24,000 ...		
... 1857 ...	30,192 ...		
... 1854—Turnips, . . .	51,000 tons.		
... 1857	87,074 ...		
... 1854—Potatoes, . . .	3,600 ...		
... 1857	4,051 ...		
... 1854—Flax, ...	1,260 ...		
... 1857	almost discontinued, and no return.		
... 1854—Vetches or Tares, Mangold, Cabbage, Carrots, &c., are so limited in cultivation, as not to have been taken.			
... 1857—Mangold, 250 tons. Average per imperial acre, 17 tons.			

II.—Average Prices of Grain for the Seven Years preceding 1857.

Wheat, white,	.	.	£2 13 0	per quarter.
... red,	.	.	2 10 0	...
Barley,	.	.	1 10 6	...
Oats,	.	.	1 3 6	...
Beans and Pease,	.	.	1 14 0	...
Oatmeal,	.	.	1 14 6	per 280 lb.

III.—Number of Acres, Produce, Prices, and total Value of different Grains, &c., for 1854.

No. of Scotch Acres, and average Produce of Bolls per Acre.	Average Price per Boll.	Average total Price per Acre.	Total Produce of Bolls.	Total Value of each.
Acres. Bolls.				
. . . . 598 9	£1 4 0	£10 14 0	5,382	£6,458 8 0
. . . . 1140 7½	1 3 0	7 11 10½	8,550	8,656 17 6
. . . . 2300 7	0 16 0	5 12 0	16,100	12,880 0 0
s and Pease, 320 7½	0 15 8	5 10 0	2,400	1,760 0 0
oes, . . . 371 26	0 12 0	15 12 0	9,646	5,787 12 0
ips, . . . 1200 20 tons.	10s. per ton.	10 0 0	24,000 tons.	12,000 0 0

This table shows a greatly increased breadth of turnips, and crease of beans and potatoes, since 1838, when the general disease appeared. The potatoes have neither been so extensively cultivated, nor are they so prolific as they were, the best kinds having died out since that period.

IV.—Number of Acres, Produce, Prices, and total Value of different Grains, &c., for 1857.

No. of Imperial Acres, and average Produce of Bushels per Acre.	Average Price per Quarter.	Average total Value per Acre.	Total Produce of Quarters.	Total Value of each.
Acres. Bushels.				
Wheat, . . . 1177 29	£2 8 0	£8 14 0	4,266¾	£10,239 18 0
Barley, . . . 1218 33	1 4 8	5 1 9	5,024¾	6,196 11 6
Oats, ... 2733 34¼	1 1 0	4 10 6	11,786	12,366 16 0
Beans and Pease, 370 24	2 0 0	6 0 0	1,110	2,220 0 0
Potatoes, . . 530 2½ tons.	£4 per ton.	10 0 0	1,325 tons.	5,300 0 0
Turnips, . . . 1512 18 ,,	10s. ,,	9 0 0	27,216 ,,	13,608 0 0

V.—Number of Draught Horses and other Cattle and Live Stock, 1854.

Number of Draught Horses (landward),	.	.	750
... Milk Cows,	...	.	500
... Black Cattle,	...	.	2000
... Sheep,	...	.	1500
... Swine,	...	.	800

VI.—Number and Kinds of Implements of Husbandry.

	1854.	1857.
Number of Common Ploughs, . . .	250	300
... Carts, ...	300	350
... Drill-Harrows, ...	20	60
... Corn-Drills, ...	8	8
... Thrashing-Machines, water, .	5	5
... ... steam, .	10	16
... Rollers, iron, ...	50	50
... ... stone, ...	46	30
... ... wood, ...	40	46

Harrows are now generally iron.

Rental.—In the southern district of the parish the rent ranges from 32s. to 72s. per imperial acre; the general average is 52s. In the northern district the average is 25s.

Rate of Wages:—

	1854.	1857.
Ploughmen, with lodging and victuals,	£14 to £20	£19 to £22
... Foremen, ...	20 to 25	28 to 34
Female House-Servants, . . .	5 to 8	6 to 10
Male Labourers, per day, . . .	2s. to 2s. 6d.	2s. 3d. to 3s.
The difference in winter and summer, 6d.		
Female Labourers, ...		10d. to 1s.
Wages of Harvest Labourers:—		
Females, ...		1s. 8d. to 2s.
Males, as Binders, ...		2s. 6d. to 3s.

Manure.—Guano and bone-dust are now generally used, and recently still more extensively than before.

Live Stock.—A few sheep are bred in the parish.

Husbandry.—Draining is still extensively carried on.

1854.	1857.
The prices for largest size tiles, 45s.	The prices for drain pipes of six inches, 70s. per 1000.
... common ... 22s.	... drain pipes of two inches, 19s. per 1000.
... small ... 18s.	... high-pressure engines for thrashing, £16.
... high-pressure engines for thrashing, £10.	

Rotation of Crops.—Turnips are sown generally from 15th May till 20th June. The mode of sowing them has been by forming drills from twenty-seven to thirty inches in width. There are few globes now sown, the kinds used being chiefly

yellow, purple-top, and Swedish. The breadth of land under turnips in 1854 was 1200 acres, and in 1857 above 5000.

The crops generally are cut down by the reaping or hay scythe, and also by the hook.

(Pp. 113-114, 352-382.)—Having at these pages of the previous volume given a very full account of the origin, progress, nature, and state of the table-linen manufacture in 1844, I need not repeat any of the information there given, but proceed to notice what has occurred, connected with the subject, since that period.

As to the statement made relative to James Blake, who has the credit of introducing damask-weaving into Dunfermline, and whose workshop was in the vaulted apartment of the square tower over the *pends*, or arched gateway, above the road leading into the town at the south-west angle of the Frater-hall in 1719, a conjecture has been made by Dr E. Henderson, relative to the coincidence of the date upon the *servet* or table-napkin wrought by him—viz. "January 30, 1649"—with the same date at which Charles I., born in Dunfermline, was beheaded in London. The mottoes on the napkin, as they have been transmitted, are not in good Latinity, and may have been either at first erroneously inserted on the cloth, or afterwards erroneously copied from it. Literally translated, however, the words seem to have been uttered, not by some one concerning Charles, but by the unfortunate monarch himself, perhaps, on the morning of his execution. "Quid gravius capta," or capto, "fortunam causamque sequor." "What sadder than being a prisoner! I follow fortune and the cause"—that, namely, as he may have meant, of regal prerogative. There were two words added, seemingly pointing to his being under the divine protection, but, like another motto, too indistinct to be clearly understood. A large mansion of five stories was in the centre of the napkin, and there were in other parts smaller buildings, like offices, as also figures of a horse, a unicorn, and a monkey, with various mottoes. Probably the site may have been intended for that of the old mansion-house at Whitehall, in front of which the unhappy monarch met his mournful end. The cloth, it is likely, was ordered, and these portions of the pattern were suggested, by some keen Jacobite.

At p. 358 of first volume I have given a short account of Monsieur Jacquard, the inventor of the Jacquard machine, so named after him, which was undoubtedly the greatest improvement that has been made in the manufacture of table-cloth. While passing through Lyons, in the south of France, in April 1856, after seeing some of its interesting sights, especially the beautiful and extensive prospect from its lofty observatory of the two classical rivers, the Saone and the Rhone, which, after flowing nearly parallel to each other for a considerable distance, meet a little above the city, and continue a united stream, here spanned by four handsome bridges, one on the suspension principle, beyond which is a far-stretching land-scene, begirt with Mont Blanc and other high mountains in the extreme distance,—and on my descent, after passing the old *Notre Dame* Cathedral, with its chapel once occupied by the Bourbons, the Hall of Justice, a large modern edifice, having a front of splendid Corinthian columns,—and walking through an hospital full of patients most tidily kept, in which was a priest, book in hand, going from couch to couch, administering the consolations of religion,—I repaired to the Museum of the School of Arts, in order to see the portrait of the famed Monsieur Jacquard, the inventor of the card-machine, so named after him, which forms part of the excellent collection of pictures in its extensive gallery. It is described in the "Galerie des Peintres Lyonnais" as "peint d'après nature"—painted after nature. The description in English is, "Seated in his workshop, this celebrated mechanician studying the improvements of the loom, which has rendered such great services to the Lyonese manufactures. There is found in this portrait, with a perfect likeness, all the talent which distinguishes the painter who has executed it. Ordered by M. Prunelle, an old Mayor of Lyons, from funds bequeathed by the elder M. Grognard. Signed and dated 1831."

The picture is large, greater in height than in breadth, and is painted upon cloth or silk. Jacquard is represented in a sitting posture and thoughtful mood, his right hand resting upon a table, holding a pair of compasses on a roll of paper; at his left side below are a little round wheel, a long reed, and a shuttle; and in an upper corner, on his left, is a small machine.

I observed, too, in the collection, a very interesting and fine

picture of Sir Thomas More, the Chancellor of England, sitting with his lady before him, and his child at his knee, as immediately previous to his being beheaded in 1535, by order of Henry VIII., for refusing to lend his support, which he could not conscientiously give, to the measures of the king relative to religion and the divorce of Catherine of Arragon.

At the Great Exhibition of the Industry of all Nations, in the Crystal Palace, London, 1851, the damask manufactures of Dunfermline were not the least attractive department for articles at once of general utility and superior design and fabric. The following account of the specimens sent from Dunfermline, which appeared in one of our local newspapers (*The Journal*), may be interesting to many, and deserving of preservation :—

"The display of the articles forwarded by Erskine Beveridge, Esq., took place in the large yarn-room, in his new premises at St Leonards, which was tastefully fitted up for the occasion. This hall is capable of containing about 500 individuals, and the walls (nearly 3000 feet) were covered with the goods; and from the manner in which the room is lighted, the articles were shown off to the best advantage. On this day there were several hundreds visited the premises by special invitation, and on the day following the public were generally admitted; on that day upwards of 4000 visitors were present. In noticing the various articles, we think it is unnecessary to specify the beauty of the textures and the superiority of the qualities of any particular article, for in material, workmanship, and quality, superlative terms are applicable to everything produced. Every one, on entering the hall, was struck with the rich variety on every side. The principal articles were as follows: Two linen crumb-cloths, rich ornamental flower design, very beautiful, and much admired. Two stair-carpets, double damask. Four stair-carpets, quite new fabrics, two in linen, and two in wool, much admired. A communion or altar cloth, rich antique ecclesiastical design, Agnus Dei (the Lamb of God) in the centre, surrounded with the emblems of the four evangelists—Matthew's, a young man with a scroll—Mark's, a lion—Luke's, a bull—John's, an eagle; on each side an angel in the attitude of adoration; border and ground of stars, much admired. A set of table-linen, Arabesque pattern, fine design. Another set, grape-vine pattern. This design, though

simple, had a rich and beautiful effect; the clusters were tastefully disposed, and the roundness of the fruit finely brought out. Some of the best judges agreed that this was the best design in the Exhibition. One set linen, French style, beautiful design. One set linen, of purely classical design, in the centre Cupid and Psyche,—very beautiful border, with illustrations of the affections from heathen mythology; this pattern was reckoned truly artistic. Another set the same in purple silk—two sets, the one in white silk, and the other in linen, of the Prince Albert pattern; in the centre a beautiful bust of Prince Albert in a rich ornamented garland with rich rustic border, figures of St George, St Andrew, and St Patrick in niches—the napkin in white silk and linen is quite a gem, and looked like a portrait finished by the artist, rather than a production of the loom. Another set; in the centre St George and the Dragon, the horse beautifully drawn, and the attitudes bold and natural; borders the same as the Albert. Another set of table-linen, Gothic pattern, excellent design. Three table-covers, all most excellent designs, and much admired. Twenty Victoria covers in cotton and wool, all superior designs and very rich dyes; very greatly admired. Six Victoria table-covers in silk and wool, very splendid. Two table-covers in brocade, silk and wool, three colours, very rich and beautiful. Two table-covers in tapestry, silk and wool, three colours, new fabrics, greatly admired. The stair carpets and covers of tapestry, being of quite new make, are considered a very successful effort to enlarge our local manufacture by the introduction of new fabrics.

"As none of the other manufacturers have given such an opportunity of viewing the articles forwarded to the Exhibition, we are unable to give an equally minute detail of them; and though several of them may have equally great merit in their preparations, and may have forwarded goods of as good quality as can be produced, certainly no other in the trade has produced so great and rich a variety.

"We were favoured with an inspection of some of the goods of Messrs Hunt & Son, duplicates of some of the articles forwarded by them to the Exhibition. The table-linens are of the finest patterns, and cannot be surpassed in the beauty and quality of the fabrics. One in silk, made by order of her Majesty some time

ago (we are not certain whether this cloth will be exhibited in the Crystal Palace), is very beautiful: in the centre are the royal arms, the lion and the unicorn in large size, elegant border, beautifully drawn. The Balmoral table-set has never been surpassed in beauty of design, in the annals of damask-weaving. The set forwarded to the Exhibition, and ordered by her Majesty, is in silk: in the centre is a correct and beautiful drawing of Balmoral Castle, on which is hoisted the royal flag. This, we learn, was omitted in the original sketch, but the omission was supplied by her Majesty. The scenes connected with the sports in which the royal party took such a lively interest, are exquisitely portrayed; in the borders, the figures of men, dogs, deer, &c., are brought out with excellent effect, particularly a group of Highlanders gathering in the deer.

"George Birrel, Esq., has forwarded to the Exhibition some very superior and beautiful articles, which were exhibited in his premises for a very short time; viz., a set of table-linen of beautiful design, in the centre of which is a very correct likeness of Queen Victoria, surrounded by a very rich border, in the corners of which were devices of St George and the Dragon, at the sides the cross of St Andrew, at the foot that of St Patrick. The cloth was greatly admired. A table cloth or cover in blue silk and white cotton, in the centre of which were the emblem and motto of the Free Church, the burning bush, with 'Nec tamen consumebatur.' The designer has not fallen into the absurd notion, so generally received, that the bush appeared partly though not wholly consumed, but, though mingled with the flame, it appears fresh and vigorous. The border is very rich, and the whole has a most beautiful effect. Set of very fine linen, a fancy design of birds and flowers, much admired. Another cloth in silk; in the centre a very fine likeness of Washington, surrounded with a beautiful garland. The border is very characteristic, enriched with all the various emblems of commerce—ships, bales of goods, &c. The cloth was very much admired. All the goods of the finest manufacture.

"The Messrs Dewar & Sons have forwarded to the Exhibition some table-covers in a new and gorgeous style, far superior to anything we have hitherto seen in brilliancy and elegance of design, one of them four colours in silk and wool, and the fabric in finish and texture is equal to the finest Saxony broadcloth.

"William Kinnis, Esq., provost of the burgh (now deceased), who has long been celebrated for the superiority of his goods, has forwarded some very superior specimens; among others, two cloths manufactured from China grass, and others of very beautiful designs, one of which represents Fame crowning Industry, encircled with oak branches, foliage, and ornamental scroll-work, enclosed within a radiant star surrounded by flowers. The border exhibits a base of scroll-work, upon which rests at each angle a figure of Justice; in the centre, Commerce, bearing in one hand a palm-branch as the emblem of peace, and in the other, two wreaths to crown Trade by sea and land, as exhibited on each side of the figure. On either side of the latter are vases surmounted by festoons of convolvulus, and supported by floral clusters. Another design displays a stag in the centre of a cluster of trees, and a tasteful border of foliage and flowers."

There were also forwarded specimens of bookbinding from Mr Clark: — "Copy of the Bible, 8vo, full-bound in maroon morocco, elegantly finished with hand-tools in gold on back and sides, with rich border of same inside, inlaid with figured satin, gilt on the edges. Chalmers's *History of Dunfermline*, full-bound in scarlet morocco; beautiful designs on back and sides, wrought with hand-tools in gold and silver, with royal arms in the centre of each side; inside of each board surrounded with morocco border, splendidly finished in silver, centre inlaid with damask satin. Wylie's *Scenes from the Bible*, full-bound in crimson calf, a very elaborate design, wrought on sides in gold with small hand-tools; inside border richly finished in silver, lined with beautiful bronze paper. Cheever's *Wanderings of a Pilgrim*, full-bound in green calf, also very richly wrought in gold on outside of boards; insides lined with gilt embossed paper. *The Great Teacher*, by Dr Harris, half-bound in green morocco, with red embossed cloth sides, leather on back and corners richly wrought in gold."

St Leonard's Steam-Factory.

The extreme length of this factory (Mr E. Beveridge's) is 670 feet, and its breadth 160 feet, exclusive of out-houses. There are in it 510 power-looms, varying in width from three-quarters of a yard to three yards. It has 220 handlooms, of which there are on an average 200 going. The total looms are 730. There are two excellent and well-kept coupled steam-

engines, of 35 horse-power each, in a separate building, with a high stalk.

The total number of workpeople in the factory is 828, consisting of 625 at the power-looms and other departments connected therewith, of whom 90 are males. There are 15 males employed in the lapping department.

There is an excellent schoolhouse adjoining the factory, consisting of two apartments, one very long, with a gallery at one end, and well supplied with large maps. The smaller room is appropriated to the teaching of sewing and knitting. The whole is well lighted from the ceiling. The school has a male and female teacher, with a male assistant, and is under Government inspection. In July 1858 there were upwards of 200 scholars on the roll, not exclusively children of the factory-workers. The present teacher is Mr James Dickie, with Mrs Henderson as seamstress.

Foundry Street Steam-Factory.

There is another power-loom factory on the north side of the town, in Foundry Street, belonging to the Messrs Andrew and Henry Reid, manufacturers. This was the first in Dunfermline in which steam was employed. It has of late years undergone a great extension and improvement. A brief description of the mode of steam-working in it, will give a general idea of the same system in all similar establishments, and as a very good and minute account of this recently appeared in a local newspaper,* it may be subjoined, along with several authorised corrections and additions, introduced at the proper places. The introductory and concluding remarks also are retained as appropriate and suggestive.

"It is a well-known fact that most of our great merchants and manufacturers have been the architects of their own fortune. Many of them possessed no other advantages, at the outset of their career, than those possessed by thousands of young men amongst the working-classes. The rise of those huge establishments that everywhere present themselves in the manufacturing districts of our country, is the result, in many instances, of the talent of their present proprietors. All honour, then, to the men who, by their energy, courage, and foresight, have reared such

* *The News*, June 20, 1857.

monuments of industry, and brought within the reach of the poorest cottar numberless objects of utility, luxury, and art, which before, if attainable at all, were attainable only by the wealthy and the noble. Still, notwithstanding these manifest advantages, it is very customary, and by no means unpopular, to rail at the rapid strides of mechanical power. Many persons fancy they see, in the progress of mechanical power and the extension of our manufactures, the signs of coming ruin. They are lovers of an ideal past, just as real as that celebrated by a merry pastoral poet, where peasants, shepherds, and shepherdesses were perfectly innocent, refined, and happy. Such persons are continually deploring, in a sentimental and pathetic vein, the inroads of machinery. We cannot participate in such sentiments. Art is the lawful offspring of nature, and every triumph of art is a triumph of nature. Every increase of mechanical power, applied to the production of articles of utility or luxury, is an undoubted gain to the community.

"In the adoption of steam-power instead of manual labour for the production of any description of goods, there is a transition state which is always one of more or less hardship to a certain portion of the community. And if the change from the one system to the other be rapid, the hardship must be very great indeed. But where it has been and still continues to be a gradual process, as in the production of the various sorts of linen cloth, the hardship is not so keenly felt. We have no doubt that ultimately every description of linen goods, from the coarsest packing to the finest cambric, will be produced at a cheaper rate by power than by hand-loom weaving. We would therefore impress upon weavers the folly of teaching their sons hand-loom weaving, if by any means they can get them taught any other trade.

"The weaver who has passed middle age may continue at his favourite occupation; he may ply the shuttle probably all his days, with profit to himself and great advantage to the community; for we believe it will be a considerable time before steam-power has entirely superseded the hand-loom. Still it is only a question of time. And to a young lad who at the present day chooses, or is forced to adopt, hand-loom weaving as his trade, the future presents nothing but the prospect of a hard and

weary struggle for the bare means of subsistence. The weak arm of man cannot compete 'with those terrible Briareuses of industry, which, urged by steam, work with a thousand arms at once.'

"It is well known that Dunfermline is one of the principal seats of the linen manufacture; and its manufacturers occupy a conspicuous place amongst those who, by their spirit, energy, and integrity, have raised themselves to the proud position which the manufacturers of Britain now occupy. Linen is the staple manufacture of the town, and it takes the lead in fine linens, such as towellings, damasks, and table-linen.

"Messrs Reid's power-loom Factory is situated at the west end of Foundry Street, and it was the first in the town in which steam-power was employed. It is interesting to contrast the size of the original factory (which is distinguishable by being built in a different style) with the present extensive premises. The original factory consisted only of the under flat of a two-storied house, containing about twenty looms. Out of such an unpretending origin the present large establishment has gradually arisen, by the constant assiduity and superior business qualifications of the present proprietors; and as the power is constantly encroaching upon the hand loom, it is impossible to say to what extent it may grow. Upon entering the factory, the extraordinary scene and deafening noise produced by the operations are calculated utterly to bewilder a stranger. 'The head is giddy when we for the first time visit those fairy halls, where iron and copper of a dazzling polish seem going of themselves, and to have both thought and will.' The rumbling din created by nearly two hundred machines shaking the very floor, is so stunning and confounding, that one finds it almost impossible to hear a person speak to him close at his side, or even to hear himself speak, though he should raise his voice to its highest pitch. We were fortunate, however, in being conducted through the premises, and having the operations explained, by a very obliging and intelligent gentleman, Mr James Thomson, the manager of the establishment. Without his valuable assistance, most probably, we would have gazed in utter bewilderment.

"Following his guidance, we pass through several apartments, and find ourselves in an immense room, in which the operations

of bobbin-winding, warping, beaming, dressing, &c., are carried on. This apartment, like a still larger one belonging to the weaving department, is one story in height. The roof consists of several groined arches, and in each arch there is a long range of skylights. As the roof is very high, there is a degree of airiness or freedom in the atmosphere not often observable in factories. It may appear strange that an immense one-storied structure should be raised in preference to a building consisting of several flats, as it is plain that a given area would afford more working-room, if built after the old plan of raising one story upon another. But there are many advantages connected with the new method of building factories. There is the convenience of supervision, facility of access to the machines, simplicity of the driving-gear, the power of sustaining uniformity of temperature and moisture, and the excellent ventilation so necessary for the health of the workers. We were glad to observe, both in the structure of the buildings and in the internal arrangements, an evident anxiety on the part of the proprietors to do everything possible for the welfare and comfort of the operatives. It is a hopeful sign of the times, that in the present day the intercourse between the employer and the employed is far less an intercourse of collision, and more an intercourse of kindliness, than formerly.

"But, to return, we will now proceed to give a very brief description of the various processes. The yarn is got in hank from the bleachfield, and is wound upon bobbins by means of a machine for the purpose. These bobbins are then put into a bank—that is, two large frames fixed vertically, and forming an acute angle. The threads from these bobbins pass through a reed, and are wound upon a beam. This is termed warping, as all these threads collected constitute the warp of the intended cloth. The next operation is that of dressing. This is a process by which flour paste is applied to the yarn as a means of rendering it smooth. The paste is put into a trough, in which move two copper rollers covered with woollen cloth. The threads of yarn spread out in a parallel layer, after dipping into the trough of paste, come into contact with a brush, by which the paste is laid smoothly over the surface. They are then dried by means of steam-heated cylinders, and wound on a beam. The

warp threads are afterwards, by hand-labour, passed through the heddles. These consist of a number of strings ranged vertically; about the middle of every heddle or string there is a loop or eye through which the warp-yarns are drawn, one through each eye. The last preparatory process is to draw each of the threads through a reed. The warp is then ready for weaving. Another process carried on in the same large apartment is that of pirn-winding. This is done by means of a large intricate machine, about eighteen feet in length, invented by G. A. Cox, Dundee. The most remarkable contrivance about this machine is that by which the pirn ceases to revolve when it is filled, or when the thread happens to break. Passing to the weaving department, we see several ranges of looms stretching along the entire length of a vast apartment. They are ranged parallel, with wide avenues between each row; so ample is the space left, that the eye glances uninterruptedly along the vistas. Here we saw in process of manufacture huckbuck diaper, damask, table-napkins, and table-cloths in every variety. Here, as in all the other operations, steam is the grand agent. It lifts and sinks the heddles and harness, making the proper space for the shuttle and the weft thread to pass through. It also turns the cards on the Jacquard machine, which raises the threads necessary to form the pattern by means of the harness; and through the space thus made, with amazing rapidity, it throws from side to side the shuttle, carrying the weft thread along with it, which, being forced together by the lay, makes the cloth; and, lastly, it winds the woven cloth upon the beam.

"One of the most beautiful contrivances in connection with these looms is that by which the whole mechanism of the loom suddenly stops, should the pirn in the shuttle become empty, or the thread of weft break. This is done by a small thin piece of iron fastened to the side of the loom. It is called the weft-protector, and is about two or three inches in length, bent slightly at one extremity: this, in passing through an opening in the reed every time the lay comes forward, comes into contact with the thread of weft, which moves it in a particular manner. Should the thread of weft by some accident be broken, this motion does not take place. The weft-protector, remaining unmoved, obstructs the action of a wheel which, acting upon a

rod, throws the belt off a larger wheel, and the whole mechanism of the loom is brought to a stand-still. The woman who attends two looms if narrow, and one if broad, has nothing to do but to attend to a few minor adjuncts, such as mending the thread when broken, removing an empty shuttle, and replacing it with a full one; while the empty warp-beam is removed, and the full one replaced, by the tenter, who generally has the charge of about twenty looms.

"After passing along the ample avenues, and beholding at every few steps a new design as it were forming itself with wonderful rapidity, we pass out of this department, and reach a stair which leads into what is called the inspecting-room. To this room are brought all the webs whenever they are taken from the loom. We saw here hundreds of webs of every variety, some of them presenting to our view the most beautiful patterns. While here we were irresistibly led to contrast these magnificent fabrics with the raw material from which, by the art of man, they have been formed. The raw material is the inner bark of a plant having a green stem from a foot and a half to two feet high. It is cultivated in many countries, but we believe that it is from Holland, and chiefly from Russia and Ireland, that the supply is obtained. A great many processes are requisite before this rude material is in a proper state for being transformed into cloth; but one cannot think of this green plant, springing from the earth, and waving in the breeze, and the same after it has been conquered by the art of man, and woven into such magnificent fabrics, without admiring the skill, ingenuity, and perseverance which have accomplished all this.

"We are proud of our old abbeys and feudal towers; and we look back through the ages, and honour the good and brave men who walked within and around them. The round feudal towers still stand; but it is often said the heroes have departed, their proud hearts are still—one after another, they have stalked away to Hades, and left in their place a race of little men. It is not so. The noblest qualities of those brave men—spirit, boldness, intrepidity—are exhibited more frequently now than ever they were in those days of yore. We hesitate not to affirm, that our manufacturers and workmen are superior both intellectually and morally, not only to the barons and peasants of the middle ages,

but to those of their own class in any preceding age. Few doubt the high intellectual qualities of our manufacturers, but it is different they say with our workmen. This opinion can be entertained only by those who are ignorant of our working people, and who have never been brought into contact with them. It is true, the workman has not much time for study and reading; but self-culture, often under the greatest difficulties, places him not only above the peasant, but above many who think themselves, and are thought by others, to be much his superior, and who have books and leisure in abundance, and all the appliances of mental culture. It is our manufacturers and workmen that have made Britain the wonder and envy of the world. And having a strong belief that these classes are in possession, to a great degree, of all the qualities necessary to insure success and prosperity; and, moreover, thinking that we can discern the beginning of a more kindly intercourse between these two important classes,—we can look to the future of Britain undismayed, and with a firm conviction that she has been, and still is, working out a noble destiny."

There are two Factories occupied by Mr John Darling in Knabbie Street and the neighbouring Glen. They contain 220 looms, and give employment to fully 300 persons. About 150 of the looms in the Knabbie Street Factory are fitted up on the principle of the power-loom, although the agency of steam has not been applied to them. The remaining seventy in the Glen Factory are on the usual construction of the Jacquard damask loom.

There is another small Factory of thirty looms in Pittencrieff Street, belonging to the Messrs Shoolbred, and one also at Wooer's Alley, belonging to Mr Joseph Paton, sen.

Besides these new and improved power-loom and other factories, and the late London Exhibition specimens of manufactured goods being no indications of a decaying town, but the reverse, there has recently been a production of pattern-drawing and hand-loom workmanship in Dunfermline, which has gained universal admiration, and attracted the most favourable notice and patronage of our beloved Sovereign and the Prince Consort, as well as of other crowned heads and distinguished personages

on the Continent. It has been styled "The Crimean Hero Table-cloth," the pattern of which was furnished by a native of the place, Mr James Balfour, designer for Messrs Dewar, Son, and Sons, London and Dunfermline, but expressly for Messrs Hodge and Lowman, Argyll House, Regent Street, London. The designing and executing of the work occupied about eight months, and occasioned an outlay of nearly £600. The cloth, when finished, was exhibited for three days, at the end of September 1857, without any charge, in the large Music Hall, Dunfermline, to upwards of 11,000 persons. It received universal and high admiration for the originality, talent, beauty, and interesting nature of the design and richness of the fabric, so as to be pronounced the greatest achievement of the damask manufacture, in conception and finish, hitherto produced.

The cloth was inspected and greatly admired by the Queen and Prince Albert at Balmoral, as also by the Emperor and Empress of the French at Paris, who gave an audience to the proprietor, introduced to their Majesties by the Earl of Clarendon. Orders were given for the Imperial as well as Royal tables.

The cloth is composed of the finest linen warp and white silk weft, six and a half yards in length, and three in breadth; but when wrought for sale, it will consist of linen only.

The pattern consists of a beautifully elaborate leafy scroll-work for border, in which, at proper intervals, are inserted twenty-four faithful portraits. In one end-border are her Majesty Queen Victoria in the centre, and on either side the Prince Consort and the Duke of Cambridge. In the other end-border are the Emperor Napoleon in the centre, and on either side the Empress Eugenie and Prince Napoleon. In the centre of one of the side-borders is placed the King of Sardinia, and on either side Bosquet, Brown, F. Nightingale, La Marmora, St Arnaud, Cardigan, Raglan, and Bruat. In the other side-border, the Sultan in centre, with Omer Pasha, Williams, Canrobert, Evans, Campbell, Pelissier, Lyons, and Simpson, on either side. Each portrait of the Sovereigns is surmounted with their respective armorial bearings, placed towards the middle of the cloth; and alternately with these are trophies containing the names of the chief battles, with their dates—Alma, 20th September 1854; Balaclava, 25th

October 1854; Inkermann, 5th November 1854; Tchernaya, 16th August 1855; and in the centre of the cloth there are magnificent trophies, illustrative of the fall of Sebastopol, with the motto, *Deus proteget justitiam*, and the date 8th September 1855;—the ground around all of these being interspersed with the stars of the orders of the different sovereigns. In the corners of border are the standards of the four Powers rising from behind a shield containing their insignia united—the Rose, the Fleur-de-lis, the Crescent, and the Cross.

An idea may be formed of the extent of the design by persons acquainted with the nature of the work, when it is mentioned that there were 50,000 cards, and seven 600-cord Jacquard machines employed in forming the pattern on each loom. These machines required to be kept in operation at the same instant, and the whole was put in motion by a single movement of the foot. The web was 1600 Threes in the reed, equal to 4800 threads upon the yard, and which, again, multiplied by three, the number of yards in the breadth, gives the total number of threads in the breadth to be 14,400.

Besides numerous descriptions and opinions of the press regarding the cloth, there was one account of it in the *Court Circular* of this country, and all very laudatory. The two following brief notices of it appeared also in Paris :—

"La maison Hodge et Lowman, de Londres, a exécuté pour la Reine Victoria un service de table, dit des héros de Crimée. L'Empereur a daigné commander à cette maison un service pareil."—*Le Constitutionel*, December 20, 1857.

"Added to the illustrious list of their Majesties the Queen of England and the Emperor of the French, is that of their Imperial Highnesses Prince Jerome and Princess Mathilde, who have inspected the Crimean Hero Table-Cloth in the Palais Royal. They were highly pleased, and an order given. This is another proof of the French people's admiration of original ideas and beauty of design. Hodge and Lowman of London must be pleased at the success they have met with in Paris. We suggest that Mr Lobban, their representative, now residing at the Hotel du Lonore, should make there a free exhibition of it before leaving Paris."—*Galignani's Messenger*, December 29, 1857.

There is authority for stating that the cloth will be laid upon

the tables of many of all orders of the nobility and gentry of the land.*

(Pp. 382-385.) *Spinning-Mills*, &c.—The Harrybrae, Golfdrum, Millport, and Midmill Spinning-mills, have ceased working, and there is no prospect of their being resumed; Milton Green Mill is in ruins. The Golfdrum Miil was some years

* In connection with the account above given of the table-linen manufacture of Dunfermline, the Author may state, as what may be interesting to some, that when, not long since, at Carthagena in Spain for a day, and just about to leave it, he came to a large gateway in a high wall, over which was a Latin inscription, which he copied. Having done so, and conceiving that the gateway led to the harbour, whither he was going, he was proceeding to open and pass through it, when he was stopped by a soldier on guard, upon which he immediately retired. But he had not proceeded many steps till he was hailed by a young officer, to whom he returned and apologised as intelligibly as he could for his mistake; and after the officer went to consult with his superior in the guardhouse, he was politely invited to enter, when the officer and a soldier accompanied him. On entering there was seen a large well-paved court, open above, and with buildings all round, and about a hundred men in chains, some of them lying on the pavement, but who immediately, upon the party entering, rose, and stood in military attitude, paying the customary obeisance to the officer as he passed. As the Author could not speak Spanish, nor the officer English, the latter sent for a man in the establishment who spoke English well, and afterwards accompanied them as their interpreter. In the first apartment which was entered there was seen a loom of a very simple description, and narrow cloth being woven, the working of which the Author intimated that he understood. In another apartment there were about fifty shoemakers, and in a third about as many tailors. Afterwards there was seen another and better loom, with a Jacquard machine, upon which the Author instantly exclaimed, "Jacquard, Jacquard!" which rather surprised the auditors. Soon after he was conducted to the office of the establishment, where a superior military officer had come, but who did not attempt to enter into conversation. There was lying on the desk a small piece of narrow damask, which the Author showed that he was acquainted with, and desired the interpreter to mention that he came from a town in Scotland, Dunfermline, where this was the staple manufacture, upon which the clerk produced a table-cloth, stretching it out at full length, and intimating that it might be purchased. As the carriage of it, however, would have been inconvenient, the small piece on the desk was bought as a memorial of the place, which is still retained. The clerk produced invoices to show that he was doing business with Glasgow and Paisley, after which, the Author took leave of the party, with mutual salutations of satisfaction, and he, much gratified with the politeness shown him as an entire stranger, and which, indeed, was in unison with his whole experience in two months' journeying through portions of France, Spain, and Portugal, during which nothing disagreeable occurred. Some time after his return home, on mentioning this incident to an extensive mill-spinner, he was surprised to be informed that the gentleman sent about £20,000 worth of yarn to that establishment in Carthagena *per annum*.

purchased by Government, and converted, with some en-gement, and at great expense, into excellent military barracks, which have never been occupied. Mr Marshall's Flaxmill, t from Foundry Street, spins yarn and shoemakers' thread.

Iron Foundries.—Those which are at present in operation Mr J. Whitelaw's and Messrs Gibson's, on the north side of town, and one at the Iron Mill near Charleston, leased by s J. & A. Morton.

Whitelaw's, commonly named the Dunfermline Foundry, ne largest. The whole of the columns and girders for the oria Tower, Westminster Palace, were cast at this foundry. s were of a heavy kind, and required to be of the [illegible] There was also cast recently for the Viceroy of pt some large (perhaps the largest ever made) pumps for pi the Nile, to irrigate the valley above and beyond the t famous river. Almost every kind and description of [illegible] can be executed at this foundry.

There are from sixty to seventy workpeople constantly employed. The wages of the different classes vary.

Moulders	**are paid**	**24s.**	**to 30s.**	**per week.**
Engineers,	„	20s.	„ 24s.	„
Pattern-makers,		20s.	„ 22s.	„
Smiths,	„	20s.	„ 24s.	„
Labourers (unskilled),		14s.	„ 15s.	„

In 1846-7 the *East of Scotland Malleable Iron Company* was instituted by Alex. Alison, Esq., (then) of Blair, in Culross parish, and the site selected for the works was a portion of Transy property, at the east end of the town of Dunfermline. A large copartnery was formed, in the prospect of the undertaking promising to be a very remunerative one; but in the course of a few years it proved an entire failure, causing great loss to all, and ruin to some of the smaller shareholders.

The works, with Transy Mansion-house and lands, were purchased in November 1850 by the Weardale Iron Company for L.15,250, and were carried on with spirit and success for some years; but in 1855-6 were finally abandoned. The tall engine-stalk was overthrown by an explosion of gunpowder laid in mines at the foundation, causing in its descent a noise like that

of thunder. The materials of the work were sold, with the exception of the portable machinery or working-gear, which was removed to Weardale; and the descent of the largest portions of it, by carts, down the steep streets of Dunfermline to the Charleston railway station, for transportation by sea, occasioned, by the eccentric movements which were made, no little trepidation to onlookers. Transy House and land were bought by the present owner, James Thomas, Esq., residing near Cupar. The site of the works has been levelled, and is now covered with smiling young grass; and only a small portion of the buildings, including the engine-house and a row of workmen's dwellings, remain as a memorial of the work.

On the high ridge of hill behind Transy, on the lands of Touch, belonging to the burgh, there is a powder-magazine, erected a few years ago.

There are three *Breweries* of beer, ale, and porter, in operation, one in St Margaret Street, and another at the west end of Knabbie Street.

There is one *Soap* and *Candle Work* in Abbey Park Place, and a *Candlework* at the foot of Chalmers' Street.

There are two *Manufactories* of *Tobacco;* one in High Street, opposite to Douglas Street, and another at the south-east end of Bruce Street.

There is one *Tanning* and *Currying Work* on the north side of the town; and there are three *Ropeworks*, one at Martyr's Place, another at Woodmill Road, and a third behind the south side of Nethertown Street.

There are five *Meal Mills*—Touch Mill, Meldrum's Mill, Wood Mill, Mid Mill, and Iron Mill, the first two being also for barley. The Harrybrae, formerly only a flax, is now a flour, barley, and oatmeal mill. The Heugh, or Monastery Street Mill, is only for flour.

There is no woollen *Dyework* at present, but there are two dyeworks for cotton—one in St Margaret Street, and another at the west end of Knabbie Street.

The *Tile and Brick Work*, which was at Charleston, having exhausted the material in that neighbourhood, was transferred a few years ago to a low-lying piece of ground north from Broomhall House, but not seen from it, and on the south side of the

lway, where a good trade has been carried on. There is a tile-d-brick work also at Townhill.

Banks.

(Pp. 385-388, 540-541.)—Branches of the Bank of Scotland, British Linen, and Commercial Banks, still continue, but the branch of the Edinburgh and Leith ceased many years ago; and in place of that of the Western, opened in 1846, and closed in February 1858, on account of the disastrous failure of the head bank in Glasgow, there is now a branch of the National, of which Mr William Beveridge, writer in Dunfermline, is the agent, formerly that of the Western.

National Security Savings' Bank.—The removal of this bank to the New County Buildings has already been noticed. It is open three times a-week, one of them being Saturday evening, from six o'clock to eight: Mr James Morris, treasurer; Mr John Beveridge, actuary and cashier; and Mr David Birrell, clerk.

The bank has existed in Dunfermline since 1815, and has been in connection with the National Security Savings' Bank since 1838. The following are a few particulars extracted from the report by the Committee of Management, read to the twentieth annual general meeting of the trustees and managers, held on 9th February 1858:—

"Your committee have to express themselves greatly satisfied with the results of the year's operation, evincing, as they do, the continued appreciation of the benefits of the institution by the industrious classes. Notwithstanding the depressed state of trade in the district, and the high rate of interest allowed by the joint-stock banks, but for the panic caused by the stoppage of the Western and City Banks, the deposits, there can be no doubt, would have been considerably increased."

The amount received from depositors during the year, with interest credited them, was	L.12,863	17	5
The amount repaid depositors, . . .	11,928	3	4
Increase, including interest, . .	L.935	14	1

The amount of interest received during the year, with rent of part of premises sublet, was, . . .				L.1445	12	8
Interest to credit of depositors,	L.1260	16	8			
Paid for management, .	141	3	1	1401	19	9
Free surplus, ...				L.43	12	11

During the year 383 new accounts were opened. Total sum at the credit of such accounts, 20th Nov. 1857, L.2172, 1s. 9d.

The number of depositors who closed their accounts was 303. The total sum withdrawn by them was L.3605, 18s. 4d.

It hence appeared that the sums in the new accounts were much smaller in amount than the sums withdrawn ; the former averaging L.5, 13s. 5d., and the latter L.11, 18s.

The total number of accounts which had opened since the commencement of the bank in 1838 exceeded 6450.

The total amount of all the balances due to depositors on the 20th November last, including interest, was L.43,942, 0s. 1d.

The total number of receipts during the year was 3537, and amounted to	L.11,603	0	9	
The total number of payments was 2088, and amounted to	11,928	3	4	
Balance above receipts, . . .	L.325	2	7	

It is the regular course throughout the year to keep the whole funds invested with the National Debt Commissioners, excepting a sufficient working balance in the Commercial Bank ; and a certificate was produced showing the amount invested, and the balance in the Commercial Bank, also certified by the agent, being L.562, 9s. more than all the bank owed to depositors. It thereby appeared that depositors have the Government security to its fullest extent.

It was also shown by a table that the average monthly receipts was L.892, 10s. 9¾d., and the average monthly payments L.917, 11s. 0¼d.

A tabular statement exhibited in its more important particulars the progressive advance of the institution,—viz., that from 20th November 1838-40 to 1857 the accounts opened rose from 1175 to 6461 ; the amount deposited, from L.20,313, 13s. 2d. to

4,841, 1s. 4d.; the principal and interest repaid, from 419, 7s. to L.152,879, 7s. 3d., and the transactions from 9 to 76,792.

The following was submitted as the

CLASSIFICATION OF DEPOSITORS,

Who have opened Accounts from 29th Nov. 1856 to 20th Nov. 1857.		Who have opened Accounts from 13th Sept. 1838 to 20th Nov. 1857.
	Females.	
21	Domestic Servants,	549
6	Farm do.	231
65	Single Women, without designation,	927
31	Married Women,	446
2	Widows, designated simply as such,	261
26	Minors,	271
6	Miscellaneous,	127
0	Weavers,	40
157		2852
	Males.	
39	Weavers,	765
43	Mechanics and other Operatives,	599
48	Coal-hewers, Miners, Labourers, &c.,	666
7	Farm-servants,	351
28	Minors,	335
55	Miscellaneous Designations,	711
4	No Designations,	119
224		3546
157	Total number of Accounts opened by Females,	2852
224	Ditto ditto Males,	3546
2	Ditto ditto Societies,	54
0	Penny Banks,	9
383	Total Accounts opened,	6461

The capital of the bank, exclusive of interest due by the National Debt Office and the Commercial Bank, was, on the 8th instant (8th Feb. 1858), of the following amount, L.43,293, 0s. 3d.

In 1852 the Directors of the National Security Savings' Bank offered two prizes of five and three guineas each to the authors of the two best essays on "The Benefits of Savings' Banks to the

Working Classes." The competition was confined to working men in Dunfermline and the surrounding district. The judges were the Rev. Dr Johnston, Limekilns, the Rev. Dr M'Michael, Dunfermline, and myself. The essays were printed, and in an introductory note, of date 8th December 1852, by Dr M'Michael, he says, "Thirteen essays were given in: the judges had no difficulty in selecting the two best essays, but there was a diversity of opinion which of them should stand first; and it was resolved that the eight guineas should be divided into equal parts among the two successful competitors, without assigning any preference to either. It was also recommended that 'honourable mention' should be made of two other essays, with a reward of a guinea each. The recommendations of the judges were approved of by the Directors of the Savings' Bank, and on the evening of the 1st December the prizes were distributed in the Free Abbey Church by Mr Sheriff Monteith, after an able lecture on 'The Social Elevation of the Working Classes.' The sealed notes were opened, and the names of the successful candidates were read out, amidst the applause of the large audience assembled. The two foremost were Alexander M'Cansh, flax-dresser, and James Cousin, weaver. The names of the second-best were Alexander Jackson, Mr Whitelaw's foundry, and Alexander Carmichael, shoemaker, Guildhall Street. It may not be improper to add, that the judges expressed a very favourable opinion of the essays as a whole, which had been submitted to their inspection. They were characterised by sound principle, by mental vigour, and power of expression. The two best essays are published at a cheap rate, in the confident hope that they may prove beneficial to that large and interesting class who form the base of the great social pyramid."

There were *Penny Savings Banks* established in some of the factories and collieries in 1852.

Guildry.—The present Dean of Guild is Mr John Stenhouse. The late clerk, Robert Douglas, Esq. of Abbey Park, died at his beautiful marine villa of Craigdhu, near North Queensferry, on the 25th July 1858, in the 64th year of his age, after a short illness, much regretted. Besides the clerkship to this fraternity, he held for a long period the offices of agent for the British Linen Company's Bank, clerk and treasurer to the Queensferry Trustees, clerk to the Justices of the Peace, to the Road Trustees, to the

itors, and to the Gas Company, Eleemosynary of St Leonard's spital, and Sheriff-Clerk-Depute till June 1851, when he was ceeded by Mr George Barclay, who now holds office.

Incorporated Trades.—As the privileges of the incorporated trades or artificers in royal burghs in Scotland had long been considered vexatious and oppressive to the industrious non-freemen there, an act was passed intituled "An Act for the abolition of the exclusive Privilege of Trading in Burghs in Scotland," on 14th May 1846.

Horticultural Society.—This Society still continues in all its vigour. Every succeeding exhibition of flowers, fruits, and vegetables, gives high satisfaction. The first of its two exhibitions for 1858 took place in July, and was particularly admired for the variety and excellence of its collection, floral and culinary, sent not merely from the immediate vicinity, but from places at a considerable distance. The articles of competitors for prizes at these exhibitions are inspected, and premiums decided, by competent judges appointed for the purpose, and the names of the successful candidates are attached to their contributions before the exhibition commences. The numerous attendance of visitors of all classes, the delight which they manifest, and the praises which they bestow, are a great encouragement to the skilful and industrious gardeners. Sir Peter Arthur Halket, Bart., of Pitferrane, is the President, and John Meiklam, Esq. of Duloch, Vice-President of the Society.

There are some other societies in the town and vicinity, which devote themselves to particular branches of horticulture, chiefly floral, and have also occasional exhibitions, held generally in their own immediate neighbourhoods, the north-west and southern portions of the town.

Gas Company.—In the year 1852 the Company determined to extend and rearrange their works, in order to keep pace with the growing wants of the community, and the improvements of apparatus and processes which science had introduced into the gas manufacture.

An additional gas-holder was erected, the chimney-stalk rebuilt, the retort-house extended, its walls heightened, and an iron roof put on; a new retort-bench and hydraulic main set up, fitted with fire-clay retorts of a larger diameter than those in

general use, and with furnaces and flues of the most approved construction. Extensive additions were made to the purifying apparatus, more ground was acquired, and a better access to the works obtained. Pipes of larger diameter were laid from the gas-holders for the main supply, while the ramifications in the leading streets, as well as the branches into houses, were also to a great extent renewed and enlarged; and for the more accurate registration of the gas consumed, improved metres were substituted for the antiquated and imperfect instruments previously in use.

In this reorganisation above £6000 were expended up to the year 1858.

Coincident with these changes and improvements, the price of gas, which had ranged from 7s. 6d. to 6s. 3d. per 1000 cubic feet, was reduced to 5s., and it was resolved that the price should hereafter be fixed by the average charge in four large towns, viz. Edinburgh, Glasgow, Paisley, and Greenock.

In consequence of the stimulus of cheapness, from 700 to 800 new accounts were opened, chiefly with the working classes; and from this, as well as from the more abundant use of gas in public works, where previously the supply had not been commensurate with the demand, the consumption of gas increased 42 per cent.

From these extensions of works the Company has been able to give the town an abundant supply of well-purified gas; and from the adoption of improved processes and economy in manufacture, it has done so at a price lower than any other town in Scotland with the exception of Glasgow, and perhaps Greenock, while, at the same time, the partners still receive a fair return on the original capital invested.

There are at present 93 shareholders in the Company, holding 860 shares, ranging from 1 to 52 shares each.

The directors for 1857-58 are Messrs George Wilson, John M'Donald, David Russell, James Kerr, David Lawrie, James Mathewson, James Inglis, John Davie, Thomas Alexander; David Lawrie, Preses; Adam Mathewson, manager, clerk, and treasurer.

Total Abstinence Society.—There are three societies of this denomination, one of which has the prefix *Adult*, as contradis-

tinguished from a previous one, and with a view to be more stringent in its pledge. There is a third, styled the *Juvenile Total Abstinence Society*, as being designed for youths. All these societies have done much good in preventing or curing the too prevailing vice of intoxication, and promoting the cause of temperance.

Working Men's Refreshment Rooms.—Partly for the same object, and for the general convenience of the operative classes, there was instituted at the beginning of 1853 a Working Men's Refreshment and Reading Rooms Society. The apartments chosen were the old Savings Bank, High Street, where wholesome food, of superior quality, at moderate charges, and unintoxicating liquors, newspapers, and periodicals, were furnished. The keeper and his wife were guaranteed against loss. The institution succeeded so well that larger accommodation was required; and in 1857, the same parties, on their own account, opened rooms, neatly fitted up, in the uncovered thoroughfare close behind the building in which it was formerly kept.

PAROCHIAL ECONOMY.

(Pp. 394-404.)—*Burgh Courts held by the Provost and Magistrates.*—The salaries of the different officers in these courts in 1690 were as follows, viz.:—

The Treasurer's fee, ...	£26	13	4	Scots.
Clerk's fee, ...	26	13	4	„
Procurator Fiscal's fee, . . .	4	0	0	„
Town Agent's fees, ...	13	6	8	„
Three Officers' fees, ...	36	0	0	„
Drummer's and Piper's fees, . .	32	0	0	„
Feu-duty to the Earl of Tweeddale, .	8	13	4	„
	£147	6	8*	

A list of the Provosts of Dunfermline from 1621 to 1843 is given at pp. 396-97. There were provosts, however, still earlier. One is mentioned by me in the first volume, p. 111, when, on the occasion of a meeting of the ministers of the Church being appointed by the General Assembly to be held in December 1585, the brethren repaired from all parts to it upon the 23d November,

* *Parliamentary Report on Municipal Corporations in Scotland*, 1836.

but the ports of the town were, by direction of the Laird of Pitferrane, *provost* at the time, shut, alleging that he had the King's express command so to do.*

Another, omitted in my list, was, in 1624, *Alexander Clerk*, as appears from a minute in the records of the Town Council of Edinburgh, dated 21st June of that year, in reference to "a supplication presented to them by the provost, baillies, and counsell of Dumfermling, craving such support as they in their wisdoms sall think fitt." At this meeting Alexander Clerk, provost, presided, and the minute bears—"The counsell commisserating their case, and being willing for ther pairts, to contribute ffor releiff of their present necessiteis, hes ordaint ane collection to be made through this burgh, for collecting the voluntar supplie of the stable nehtbours, for the same, as they be disposed to give." And persons were appointed to visit the different quarters of the burgh for "collecting and ingathering of the same, ilk ane twa, in their quarters, for above effect, and ingather their voluntar contribution, and present the same to the counsell, that they may deliver the same for the releef of the said burgh of Dumfermling and neighbours thereof." †

In 1755 Alexander Wedderburn, advocate, became provost at the early age of twenty-two. This was the same year in which Sir Peter Halkett, with his youngest son, James, fell in battle along with the French and Indians under General Braddock, near the Fort du Quesne, on the river Monongabala, America. This eminent person was a member of the Gosford family, which succeeded to the Pitferrane estate on the decease of the eldest of the sons of Sir Peter Halkett, Baronet, in 1779, all of whom died unmarried. He was born on the 13th of February 1733, at Chesterhall, in East-Lothian, a small property of Peter Wedderburn, Esq., whose eldest son he was. He commenced his public career as an advocate at the Scottish bar, "with the reputation," in the words of Lord Campbell, "of a good lawyer, though without making a large professional income." "The Wedderburns of Chesterhall," his lordship continues, "though not very wealthy, were of ancient descent, and had acted a prominent part. They were sprung from the Wedderburns of Wedderburn (or of that

* *Vide* Appendix. † *Fernie's Hist. of Dunfermline*, pp. 133-34.

ilk), whose chief, Walter de Wedderburn, signed the Ragman Roll, and (I am ashamed to say), along with the chief of the Campbells, did homage to Edward I.; a disgrace which they redeemed at Bannockburn. In the year 1640 the Chancellor's ancestor, Mr Alexander Wedderburn of Chesterhall, was deputed by the Scots, along with the Earl of Dunfermline and Sir Patrick Hepburn, to settle several points with the English Parliament, shortly before the commencement of the civil war; and Sir Peter, his great-grandfather, was appointed by Charles II. first a commissioner of the royal revenue in Scotland, and afterwards a judge of the Court of Session. Peter, his father, was likewise elevated to the bench by George II. in July 1756, under the title of Lord Chesterhall, but had a very short enjoyment of his dignity, dying while his son was still practising at the Scottish bar, although dreaming of conquests in Westminster Hall."*

Lord Campbell tells an amusing anecdote of Alexander Wedderburn having, when a boy between three and four years old, been nearly killed by a turkey-cock; and traces his progress in boyhood, and at the University of Edinburgh; his intimacy with the eminent men of that period—Dr Robertson, Adam Smith, and David Hume; his destination to the bar; his passing advocate with honour; and, after three years' practice at the Scottish bar, and brilliant oratorical displays in the General Assembly of the Church of Scotland—not as a professional counsel in cases of difficulty, but as a ruling elder, being ordained such, and returned for the burgh of Inverkeithing—his celebrated speech in the Assembly for David Hume, &c. A clerical member, in replying to this speech, said, "Let a man utterly deny and revile the Holy Scriptures, and the *learned elder for Dunfermline* would tell you, 'You have not power to censure him, for he is a Christian.'" In making this quotation, it is due to the learned lord to add his brief expression of opinion regarding the speaker: "Wedderburn (I hope and believe from sincere conviction, and at all events from prudence) would have been very sorry to have been supposed to share the speculative doubts of the individual to be defended; but knowing that he was to be supported by men of unsuspected orthodoxy and piety, warmed by the recollection of the kindness for which he might now make some return, and no

* *Lives of the Chancellors*, vol. vi. pp. 3-4.

doubt excited by the favourable opportunity of gaining distinction, rose to move what amounted to the previous question, very properly not venturing upon a direct negative." The speech is given *ad longum*, but it is prefaced by a statement which I am sure the learned lord will not be offended by my saying, is founded on mistake, so far as the reporter of the anecdote to him is concerned; for it was not the venerable father of the Church, the very reverend Principal Lee, as I have been informed by himself, that recollected the speech, and whose opinion of the speaker's eloquence it corroborates, but an old clergyman, who died upwards of forty years ago. The present A. Maconochie Welwood, Esq., informs me that his father, the late Lord Meadowbank, remembered having heard the Chancellor speak in public.

The following brief particulars regarding this celebrated Lord Chancellor, given in *Burke's Peerage*, may be quoted. "This eminent person, born at Chesterhall, 13th February 1733, was called to the English bar in 1757, appointed Solicitor-General in 1771, Attorney-General in 1778, and elevated to the bench, as Lord Chief-Justice of the Common Pleas, in 1780, when he was created Baron Loughborough. In 1793 his Lordship was appointed First Commissioner for keeping the Great Seal, and shortly after constituted Lord Chancellor. In 1801 he was advanced to the dignity of Earl of Rosslyn, with remainder to his nephew, and in 1805 died without issue." There is a large portrait of the Chancellor in his robes at Pitferrane House.

To the short notice of the present proprietor of Pitferrane, given at pp. 302-3, the following particulars regarding him and his family may be added :—

Sir Peter Arthur Halkett entered the army in 1851, in the 81st Regiment, exchanged to the 42d Regiment in 1853, and to the Light Dragoons in 1857; served throughout the Crimean war, and carried the Queen's colours of the 42d Highlanders at the Alma; has the Crimean medal, with three clasps, for Alma, Balaclava, and Sebastopol; also the Sardinian medal.—Married, in the church of Elstree, Harts, 6th May 1856, Eliza Anna, eldest daughter of the late Captain Kirwan Hill, and has issue, Wedderburn Conway Halkett, born at Shenley Lodge, Harts, 1st February 1857, and Adelaide Frances, born at Pitferrane, 13th March 1858.

The last in my former list of provosts was, 1848, James Smith Ronaldson, banker, who continued in office till 1849. He now resides in Edinburgh, in very infirm health, After him were—

1849. William Kinnis, manufacturer (deceased).
1853. Erskine Beveridge, do.
1854. Robert Robertson, merchant, still in office.

The burgh continues under trust, with Robert Christie, Esq., accountant, Edinburgh, as the trustee.

At 13th October 1835 the debt amounted to	£13,421	12	9½
At 15th „ 1857 do.	6,188	4	4½
Decrease of debt during the Trust,	£7,233	8	5

Which decrease has, to the extent of L.1366, 2s. 9½d., been effected chiefly by the sale of heritable property.

Police.—Under the operation of the Police Bill, obtained in 1811, the town is still undergoing great improvements in respect of street paving and cleansing, removal of nuisances and obstructions, and increased gas-lighting.

Sheriff Court.—Alexander Earle Monteith, Esq., is sheriff of the county, and Charles Shirreff, Esq., is sheriff-substitute for the western district; Mr George Barclay, deputy sheriff-clerk; and Mr John M'Donald, writer and notary-public, procurator-fiscal.

There are twelve procurators, one of whom resides at Inverkeithing.

There are other four writers, not acting as procurators; in all, fifteen writers in Dunfermline, of whom six are notaries-public.

Post-Office.—This office was removed from the Kirkgate to head of Guild-Hall Street in 1852, when Mr Robert Steedman was appointed postmaster, with his brother, Mr John Steedman, as clerk, in room of Miss Angus, who resigned.

The total amount of Post-Office revenue drawn at Dunfermline for 1856 was L.1464, 8s. 5d., being for the amount of the sale of postage stamps L.1357, and for charged letters L.107, 8s. 5d.; and for 1857 was L.1538, 8s. 10d., being for sale of postage stamps L.1431, and for charged letters L.107, 8s. 10d. This does not include commission on money orders granted. The

Money Order business is kept altogether distinct from the revenue accounts. The income from money orders may amount to between L.70 and L.80 per annum.

Pillar letter-boxes were put up at the foot of Chalmers Street and head of Moodie Street, on March 1, 1857, which have been found a great convenience to residenters in these neighbourhoods.

The net amount of Assessed Tax duties within the parliamentary burgh for the year 1856-57 was L.275, 19s. 6d. Since the repeal of the window-tax these duties have not varied more than L.10 per annum within the burgh ; and this may be principally accounted for by the erection of new houses subject to inhabited-house duty.

Railway and Coach Conveyances.—The Edinburgh, Perth, and Dundee Railway was opened for passengers and goods throughout on the 13th December 1849, and the first large pleasure party by it visited Dunfermline in July 1850. They were from the Edinburgh Total Abstinence Society ; and by invitation I breakfasted with them in a large hall, and afterwards addressed them in the Old Abbey Church, from the Graditorium steps at the east end, on the antiquities of that building and of the palace.

There was a Trial trip to Alloa on the Stirling and Dunfermline Railway on the 8th August 1850, and the line was shortly afterwards opened, and worked for a time by the Edinburgh, Perth, and Dundee Railway Company. It is now leased by the Edinburgh and Glasgow Railway Company, and four trains run daily between the two termini.

There are at present four communications per day between Edinburgh and Dunfermline by Railway, and three by Coach *viâ* Queensferry. There are four daily Railway communications also with Perth, Dundee, and St Andrews, *viâ* Thornton.

Steam was for the first time introduced on the Railway to Charleston in Feb. 1852, whereby that seaport is now brought within ten or fifteen minutes' drive of Dunfermline. There is one large railway carriage, able to accommodate about fifty passengers. The times of running are arranged to suit the steamers which ply between Stirling and Granton, reaching Charleston for passengers both from and to Dunfermline ; and the first boat

n S ling, and the last from Granton, get into Charleston our, thereby avoiding the use of small boats, which in ugh weather are always disagreeable.

ECCLESIASTICAL STATE.

(P. 404.)—The date of the decision in the House of Peers rela- o the title of the Minister of the first charge to a manse pasture-ground was 9th March 1812. No suitable and con- nt pasture-ground being to be procured, a compensation in ey for it, and the portion of the arable glebe taken off for e and garden, fixed at L.20 per annum, continues to be paid e heritors, subject to dedu of income-tax. The arable at present consists of about 3½ acres Scots, and is let for ture.

e Minister of the first charge is still the Rev. Peter Chal- rs, in 1808 M.A. (by the University of Glasgow), in 1855). (by ditto), and in 1850, F.S.A. Scot. The Minister of the d charge is the Rev. James French, formerly of St Bernard's rch, Edinburgh, inducted May 2, 1845, in room of the Rev. . Brown, who demitted the previous year, for an appointment the Scotch Church, Liverpool, but who afterwards entered the Church of England, and had a charge in London.

QUOAD SACRA CHURCHES.

St Andrew's.—The Rev. A. Sutherland, who was Minister of this church in 1843, and joined the Free Church, retained possession till 1846, when he and his adherents were legally required to leave it, and got another place of worship built for them in St Margaret Street, the foundation-stone of which was laid on 3d June of that year. He has for a few years past been resident in Gibraltar as minister of the Presbyterian congregation, and chaplain to the Scotch military there.

Since St Andrew's Church reverted to the Establishment, there have been successively ministers of it—the Rev. J. Middleton, M.A., now of Glenmuick; the Rev. David Nicol, now of Dalgety; the Rev. James Pennell, now of Ballingry; and the Rev. James Rose, present minister, since January 1858. It is endowed, and situated within a compact parochial district assigned to it, with an average population of 3000.

North Church.—The Rev. Charles Marshall, who was admitted

to this church in June 1841, for the same reason as Mr Sutherland vacated it in 1849, and had a new church erected for him in Bruce Street, of which he remains minister. The North Church was supplied by the Presbytery, and for some time by the Rev. Charles Rogers, now chaplain to the military in Stirling Castle, till 1851, when the Rev. Alexander Mitchell, M.A. was ordained minister of it, and still continues. It is now, as well as St Andrew's, an endowed *quoad sacra* church, with a parochial district in the vicinity, stretching chiefly westward to the Elgin Colliery, containing a population of about 3000.

Besides the two Free Churches just named, there is a third, the Free Abbey, in Canmore Street, of which the Rev. James M'Kenzie, formerly at Annan, is the minister, inducted 1st Nov. 1849. He succeeded the Rev. Alex. Philip, M.A., translated to the Free Church, Portobello, and inducted there on 29th March 1849.

Dissenting Churches.

There are, of the United Presbyterian Synod,

1. *Queen Anne Street Church*, erected in 1798-1800, behind the site of the first meeting-house of the congregation, built for Mr Ralph Erskine, 1742-3, on his leaving the Established Church, capable of containing about 2000 persons, and in which he continued to officiate during the remainder of his ministry, ending at his death in 1752. The Rev. James Young, admitted June 1831, is still the minister.

2. *St Margaret's Church.*—The first minister was the Rev. Robert Brown, who died 19th April 1827, in the thirtieth year of his age, and second of his ministry. A volume of his lectures, sermons, and sacramental addresses was published, with some account of his life, in 1830, 12mo. His successor was the Rev. John Law, admitted in 1828, who resigned his ministry there in December 1850, and accepted a call to Innerleithen, where he still is. He was presented at his leaving, by some of the congregation, with his portrait, the size of life, at a soiree given in his honour, on the 16th December. The Rev. David Russell, while a probationer, was unanimously chosen to be his successor, on the 21st April 1851, and still continues the pastor.

3. *Chalmers Street Church.*—The Rev. T. Walker, formerly at Comrie, was inducted here on the 16th November 1844, and

gned his charge in July 1858, in consequence of a call which had received to be minister of a congregation at Ballarat, in ıstralia, eighty miles from Melbourne, and where some of his ˈmer congregation at Comrie are settled. A missionary meeting in connection with his departure was held in Queen Anne ˈeet Church, on the evening of Sabbath the 29th August following. The Rev. Robert Cuthbertson, who was once minister Chalmers Street Church, and resigned on 5th September 1843, after some years spent partly in business and partly in study, and in delivering lectures on interesting public topics, especially of a Temperance and Sanitary nature, received and accepted a unanimous invitation to be pastor of a large and flourishing Congregational church at Cleckheaton, near Bradford, Yorkshire, in January 1852. A new church has been recently built for him.

4. *Maygate Church.*—This church was erected in 1815-16 for a Methodist congregation, and became afterwards the property of the United Associate Synod, under the Rev. Mr Barlas, in 1832. It subsequently had for its minister the Rev. Jas. Gibson, who demitted his charge in 1847, was translated to the High Street United Presbyterian Church of Brechin, Presbytery of Arbroath, on 14th March 1848, and in 1856 removed to a church in Canada. After being occupied by the Gillespie congregation during the erection of their new place of worship, it was sold to the English Baptist congregation, who at present occupy it, with the Rev. R. Thomson as their Pastor.

5. *Gillespie Church.*—This church, already noticed, founded on nearly the site of the Old Relief Meeting-house of 1759, in North Chapel Street, belongs to the members of the United Presbyterian Synod, and was opened on Sabbath, November 4, 1849. The minister then, and still is, Rev. Neil M'Michael, A.M., in 1850 D.D. (by the University of St Andrews), formerly Professor of Divinity in the Relief Synod, and since 1847 in the United Presbyterian Church.*

* The successor of the Rev. Henry Fergus, long minister of the Relief Church here, was the Rev. Charles Waldie, appointed in 1830, who was translated to the Relief Congregation in Dalkeith in 1834, now of the United Presbyterian Synod (West). In 1848 he was disabled from public duty by an attack of paralysis, and had a colleague and successor nominated to him. He still survives.

6. *Limekilns Church.*—The minister of this church is still the Rev. William Johnstone, A.M.; in 1849 D.D. (by the University of Glasgow).

7. *Crossgates Church.*—Rev. Andrew Graham, minister.

The Holy Catholic Apostolic or *Rowite Congregation,* with the Rev. William Cannan, Dundee, as their nominal pastor, who occasionally visits them—but having public service conducted, and sacraments dispensed, in his absence, by elders—meets, as already noticed, in what used to be the Scottish Baptist Church,* James' Street.

The Congregational or *Independent Church.*—The Rev. Robert Thomson, who was minister of this church in 1844, left it in 1849 for a church in London, and he is now settled at Colchester. He was succeeded by the Rev. Mr Craig, who, having received a call to Deal, about eighteen miles from Canterbury (Kentshire), went thither in 1850. The Rev. Alexander M'Auslane, who was ordained his successor on the 26th May 1852, resigned for a church at Newport, on the south coast of Monmouthshire, Wales, in 1858. He preached on the evening of his last Sabbath here, 22d August of that year, a farewell sermon, on the teetotal abstinence cause, of which he was a great promoter, to a large audience, in Queen Anne Street Church, from Genesis ix. 21. A soiree was given in his honour on the evening of the 31st August thereafter, in the Music Hall, which was very numerously attended, and many suitable addresses delivered.

Scottish Episcopal (Trinity) Chapel.—The present minister is the Rev. William Bruce, ordained in 1844, and inducted here in 1847.

The Roman Catholic Congregation have no ecclesiastical building, but assemble at present in the large Music Hall, on the platform of which a pulpit, standing there aside, covered during the week, is brought forward at their Lord's Day services. They have a resident priest, Mr John Stewart. The attendance at it,

* The portion of the Baptists here, who were wont to be called Campbellites, were so named after a Mr Alexander Campbell, a Scotsman, who went to Virginia, in America, in 1809, and visited Edinburgh in July 1847, lecturing there for several evenings in the Waterloo Rooms, when he was about sixty years of age; the author of several works, and the editor of a new version of the New Testament.

h for some years past had been considerable, is now greatly ened, in consequence of a Roman Catholic Chapel having been ently built at the Oakley Ironworks, Carnock parish, whence great portion of the congregation had for several years come. is chapel is countenanced and aided by Lady Harris, niece of late J. Sligo, Esq. of Oakley and Inzievar, a convert to Roman-, and who, in consequence of Mr Sligo having died intestate, inherited his large fortune, and resides at Oakley House, recently built by him, in the vicinity.

Missionary.—The Rev. Mr Gill, formerly a Protestant ordained minister in Ireland, of good talents and address, has been acting with much acceptance as a Missionary in the parish, for nearly a year past, supported by private benevolence.

Church Statistics.—These, in regard to the number of mem-'s and adherents of the various churches, are so difficult to be ained, and so liable to challenge, that I have refrained from the attempt to give them. Those which were procured at the general census of 1851 might indeed be given, but many changes have taken place since that period. The statistics of the Abbey Congregation would, as generally admitted, stand a fair comparison with those of any among the largest in the city; but while almost all ministers have reason to be thankful that such numbers wait on divine ordinances, there is still too much reason to regret the multitudes of entire, or very frequent, neglecters of them.

All the churches, I believe, have Sabbath-schools connected with them, which are generally well attended; taught partly, or at least countenanced or superintended, by most of the ministers. As for myself, I have been the Superintendent, and a Teacher, of the Abbey Church Sabbath-school since I have been a minister, about forty years, and have had much satisfaction in the work.

The Abbey Church collects regularly for all the Five Schemes of the General Assembly, and occasionally for other religious and benevolent purposes, and the two *quoad sacra* churches do the same.

The following are a few notices of some of the ministers of the Chapel-of-Ease, Dunfermline, replaced by St Andrew's *quoad sacra* church. The Rev. David Saville was translated to the

Canongate Chapel, Edinburgh, towards the end of the same year in which he was settled in Dunfermline, 1799. He published in 1807, dissertations on the "Existence, Attributes, Providence, and Moral Government of God," and on the "Duty, Character, Security, and Final Happiness of his Righteous Subjects;" in two volumes, 8vo. He died at Edinburgh. The Rev. Christopher Greig, admitted 17th April 1800, was translated to the second charge, Dysart, in 1807, and afterwards transferred to St Ninians parish, Stirlingshire, where he died, after a ministry of more than forty years. The Rev. Peter Brotherston, admitted 14th July 1808, was translated to the first charge, Dysart, 1817, and to Alloa in 1828; unable now for public duty. The Rev. David Murray, admitted 23d December 1813, translated to second charge, Dysart, 27th November 1816, and to St David's Church, Dundee, in 1823, was afterwards recalled to the first charge at Dysart in 1829, on Mr Brotherston's removal to Alloa. The Rev. George Bell Brand, ordained March 22, 1817, previously chaplain and master of the West Kirk Charity Workhouse, Edinburgh, died, after a few days' alarming illness, on February 21, 1838, in the fifty-second year of his age, and twenty-first of his ministry, leaving a widow, with a daughter and two sons, all young, and unprovided for, but who, through a good Providence and kind friends, were afterwards temporally blessed. A small posthumous volume of his, consisting of three lectures and thirteen sermons, was published under the editorial care of the late Rev. Dr David Dickson, of St Cuthbert's Church, Edinburgh, and prefatory notice by him, in 1841.

RELIGIOUS SOCIETIES.

(P. 413.)—The *Bible Society* for the western district of Fife, and the *Sabbath School Association*, in connection with the Establishment and Presbyterian Dissenters, have long ago ceased; but the different congregations, by collections or otherwise, contribute to Bible, Missionary, Sabbath School, and Educational purposes.

ANCIENT ECCLESIASTICAL STATISTICS.

(Pp. 415-34, 543-46, 582.)—The following are a few additional

memoranda relative to some of the ministers of Dunfermline from the period of the Reformation.

Mr David Ferguson, the first minister at the Reformation, who has been frequently noticed both in the first and second volumes, has his name occurring in the extant fragments of the *Buik of the Universal Kirk of Scotland*, on the 25th June 1563, and very frequently afterwards. The book, from which there is an extract relative to David Ferguson in the note at pp. 416-17, has for its full title, "Ane answer to ane Epistle, written by Renat Benedict, the French Doctor, professor of God's word (as the translation of this Epistle calleth him) to John Knox and the rest of his brethren, Ministers of the Word of God, made by David Fergusone, Minister of the same Word at this time in Dunfermling. Imprinted at Edinbrough by Robert Lekprevick, cum privilegio, 1563." The pamphlet extends to eighty-six pages, and is considered, on good authority, a proof both of the author's talents and of his learned industry.

Mr John Fairful, or *Fairfoul*, was called before the (Privy) Council, at the King's direction, for praying for the distressed ministers (imprisoned or exiled by the King) within and without the country, in December 1609. For this (alleged) great offence he was confined in Dundee during the King's pleasure.

Mr John Murray, admitted and silenced, 1615, restored the following year, deposed 1622, and who died at Prestonpans in 1632, is shown at pp. 153-55 of the present volume, as also at pp. 419-22 of the previous one, to have belonged to the family of Murray of Perdew, of whom an account is given in the pages here referred to, and whose monumental tablet still remains at the west end of the Old Church of Dunfermline.*

Mr Robert Kay, admitted 1645, has been noticed briefly at pp. 272, 415, 423, and 544 of first volume.

Mr William Pierson, admitted 17th January 1666, on a translation from Paisley, I found thus mentioned in the kirk-

* Several notices, I am informed, of Mr John Murray, when minister of South Leith, occur in the kirk-session register of that parish (folio), containing the period from about 1595 to 1616, now the earliest volume of the session register extant.

session minutes of Burntisland—"1668, Monday, the 27th of julay, Mr William pierson, minister of dumfarmling, preached and baptized; sermons begun at 10 hours; his text was the 24 chap. of John at the 48, and the first part of the 49 verse."

I found also the four following notices in these minutes:—

"1668. Sunday the 16 of august, our minister being at dumfarmling, Mr Thomas Kinninmonth, second minister tharof, preached the for and afternoone, upon the 2d chap. of Jonah at the 4 vers, and baptized.

"1668. Tuisday, the 20 of october, no sermone, our minister being in dumfarmling.

"1669. Sunday, the 31 of januar, our minister being in dumfarmling, Mr Robert Lundie preached the for and afternoone upon the 12 chap. to the Hebrews, at the 14 v.

"16th August 1693. The united Presbyteries of Dunfermline and Kirkaldy met at Burntisland, when Mr James Inglis was admitted and received minister of said church, and Mr James Frazer of Brea, minister of Culrosse, preached from Ezek. 33 ch. and 7th v."—"Said Mr Jas. Inglis was deposed by the Provincial Synod of Fife for unsound doctrine and neglect of ministerial duty, at Kirkaldy, 24th May 1699."

"Mr James Graham, minister at Dunfermling, and Mr Simon Couper, minister there, for not reading and not praying, and for saying that, when the news came of the defeat at Gilliechrankie, 'that no less could come of them for rebellion against their lawful king.' The defenders present; probation adduced by witnesses. Finds not the libel proven against Mr Simon: and in regard that Mr Graham declared that the proclamation came not to his hand, and that he had no scruple to read it, both were acquitted."*

Mr, afterwards Dr, Alexander Munro; admitted 1673, Mr John

* Pamphlet, printed at London, quarto, 1694 (pp. 68), p. 23, rare; the title of which is, "The Scots Episcopal Innocence; or the Juggling of that Party with the late King, his present Majesty, the Church of England, and the Church of Scotland, demonstrated. Together with a Catalogue of the Scots Episcopal Clergy turned out for their Disloyalty, and other Enormities since the Revolution. And a Postscript with Reflections on a late malicious Pamphlet entitled 'The Spirit of Malice and Slander; particularly

Balneve, admitted 1676; and Mr John Gray, the first Presbyterian minister after the Revolution in 1688, translated from Orwell, and who continued till 1691; as also his successor, Mr William

addressed to Dr Munro (late Principal of the College of Edinburgh, &c.).' By Will. Laick. ('Impavidum feriunt Ruinæ.') London, printed in the year 1694."

In this pamphlet there are also the following notanda regarding two ministers in the neighbourhood of Dunfermline:—

"Mr Thomas Marshall, minister at Carnock; for not reading and not praying, and praying for the late king, and hoped to see him on his throne before *Lammas*. Present, and acknowledged the not reading and praying for their Majesties. Deprived."—(P. 23.)

"October 18, 1689.—Mr James Aird, minister at Torryburne; for not reading and not praying, and praying for the late King, our natural prince, that God would comfort him in the day of his distress, and praying that God would send back that tyrant (meaning King *William*, who had come to invade these lands), with a hook in his jaws. Deposition of witnesses adduced. The libel found proven, and he deprived."—(P. 34.)

The following is the title-page of a pamphlet, stated to me, many years ago, to have been in one of the theological libraries of Edinburgh, but which has not, to my knowledge, after diligent search, been found. Perhaps the publication of the title-page here may aid in the recovery of the book so long amissing, and its restoration to the proper quarter. It was bound up with Professor Simson of Glasgow's heterodox case, about 1720-27:—

"THE FAMOUS

TRYAL

Of the Late Reverend and Learned

Mr JAMES GRAME,

Episcopal Minister of Dunfermline

Formerly

Professor of HUMANITY at St Andrews,

Before the several

Courts of Church Judicature

in Scotland,

Who was, amongst other Things, Arraign'd by the COMMISSIONERS for the KIRK-Session at Dunfermline, Condemn'd, and at last Depos'd by the PROVINCIAL SYNOD of FYFE, on the 20th of June 1701, for having advanc'd and maintain'd Two of the Great and Capital Truths of the Christian Religion, viz.,

Gullane, Presbyterian minister, settled in 1692, who was translated to Ladykirk, Berwickshire, in November 1694, are all again noticed in Appendix, pp. 545-46.

At p. 546 it is stated, that after the erection of the collegiate charge in 1645, the following ministers filled the second charge: —Messrs Oliphant, Kinynmont, Munro, Balneve, Couper, Gray, Gullane, and Kemp. The others, who did so afterwards, are noted at p. 416.

At p. 417 *Winram* should be read for Wyngram.

At p. 420, line 9, the reading should be "Mr David Lindsay, who had become Bishop of Ross."

Mr Simon Couper, who had been admitted 17th May 1681, and translated to the first charge December 1686, was deposed by a sentence of the united Presbyteries of Kirkcaldy and Dunfermline, 28th December 1693, and ratified by the Synod of Fife, 9th May 1694, but continued to officiate till 1696, from the opposition made by the people to the public intimation of the sentence, and the unwillingness of his colleague, Mr Graham, who esteemed his character, to volunteer the performance of such service.

In addition to the notice of Mr Ralph Erskine at pp. 320, 321 and 361 of this volume, it may be stated that he was descended from a family of note in Roxburghshire, whose burial-place is the same as that of the family of Haliburton, as also of Sir Walter Scott, and of his son-in-law and biographer, John G. Lockhart,

I. That Christ died for all those that profess the Gospel.
II. That he hath purchas'd Pardon and Salvation for them upon condition that they believe in Him, and Repent of their Sins.

BEING

A True and Impartial NARRATIVE of the Presbyterian Proceedings against Mr GRAME; Together with his Defences at large. The whole writ by the Defendant soon after he was depos'd, and now first publish'd for the Information of such as are Strangers to the Doctrine and Tenets of Presbyterians.

Doctrina Christi quæ prius nesciebat λογομαχιαν cæpit à Philosophia studiis pendere. Pretexitur Fidei Catholicæ Defensio et interim adniscent sese affectus humani et sub Christi Titulo Satanæ negotium agitur.

Erasm., Epist. ad Arch. Fanorm.

LONDON:
Printed and Sold by F. Bettenham at the Crown in Pater-noster-Row, 1719. (Price 2s. 6d.)"

Esq., Advocate; viz., one of the aisles of the north transept of the interesting ruins of Dryburgh Abbey. On the same wall, too, bearing tablets to their memory, is the following tablet to that of the Erskines (copied by me in Sept. 1858):—

"Sacred to the memory of the Revds. Henry Erskine and his sons, Ralph and Ebenezer, Ministers of the Secession Church of Scotland. Henry was born at Dryburgh, the last of thirty-three children of Ralph Erskine of Sheilfield and Dryburgh; descended from a brother of the Earl of Mar, Regent of Scotland in James VI.'s reign. Henry was Minister of Cornhill; died, after being imprisoned in the towers of the Bass, Aug. 10, 1696. Ralph, Minister of Dunfermline, died Nov. 6, 1752. Ebenezer, Minister of Portmoak, died June 2, 1754. Erected by Sir David Erskine of Dryburgh Abbey."

A large edition of Mr Ralph Erskine's works was published, in ten vols. 8vo, in 1794, but several editions have appeared since, with a Life of him by Mr Frazer.

Brown's Gospel Truth, noticed in the note p. 428, is the work of the late Rev. John Brown of Whitburn, who was the eldest son of Professor John Brown of Haddington, and brother of the late Rev. Eben. Brown, the Secession minister at Inverkeithing, a very worthy man and popular preacher.

The duties of the old office of *Reader* in the Christian Church, briefly noticed at p. 431, as well as previously at p. 406, are given in greater detail at pp. 541-44 and 559-60 of the first volume, Appendix and Addenda.

A short notice of Lord Bowhill, mentioned in the note at p. 431, is given in the Appendix, at p. 546 of first volume.

(P. 436.)—An additional notice of witchcraft in Dunfermline is given at p. 558, Addenda.

EDUCATION.

(Pp. 437-48.)—Mr Archibald Haxton, for a long period Rector in the High or Grammar School, and considered an able and successful teacher as well as good man, having in his later years declined in popularity, chiefly on account of disputes about Queen Anne Street Church matters, at length resigned the office, on a mutual agreement between the patrons and him, and died in 1850. He was succeeded by Mr Brown, elected early in 1851, who is still in office, and giving much satisfaction.

The following is a list of schools and teachers in the parish of Dunfermline, as in April 1858, with the number of scholars

present and on roll on a particular day of that month, when most of them were examined by the Established Presbytery :—

List of the Schools, Teachers, and Number of Scholars in April 1858 :

			Present.	On Roll.
1. Burgh High School,	Queen Anne St.,	Mr W. T. Brown, Rector, and Assistant,	61	67
2. Commercial School,	Viewfield Place,	Mr A. Thomson and Assistants,	238	254
3. MacLean do.,	MacLean Place,	Mr John M'Chlery, five Pupil-Teachers, and Miss M'Intyre *(Infant School)*,	324	384
4. Rolland do.,	Rolland Street,	Mr Robert Martyn,	..	150
5. Martyr's Place do.,	Martyr's Place,	Mr Thomas and Mrs Roxburgh,	110	120
6. Do. do.	Do. do.	Mr Robert Wardlaw,	34	36
7. Trinity Episcop. do.,	Maygate,	Mr J. Smith,	53	66
8. Bruce Street do.,	Bruce Street,	Mr J. M'Donald,	32	37
9. Female Indust. do.,	Queen Anne Pl.,	Miss Thomson, 4 Pup.-Teach.,	300	370
10. St Leonard's do.,	St Leonard's Fac.,	Mr James Dickie and Mrs Henderson,	..	200
11. Free Abbey do.,	Canmore Street,	Mr Johnstone, 4 Pup.-Teach.,	180	200
12. Milesmark do.,	Elgin Colliery,	Mr Hutchieson,	148	234
13. Welwood do.,	Welwood do.,	Mr Watt and Miss Henderson,	129	144
14. Townhill do.,	Townhill do.,	Mr John Cumming,	39	49
15. Halbeath do.,	Halbeath do.,	Mr Howieson,	78	106
16. Crossgates do.,	Crossgates,	Mr Bell,	60	85
17. Charleston do.,	Charleston,	Mr G. and Miss Blyth *(Infant School)*,	200	214
18. Limekilns do.,	Limekilns,	Mr Thomas Fairley,	..	146
19. Do. Girls' do.,		Miss Webster,	..	30
20. Crossford do.,	Crossford	Mr Aire,	54	66
21. Dunduff do.,	Dunduff,	Mr Geo. Arnot,	..	30
22. South Lethans do.,	South Lethans,	Mr Shepherd,	..	30

In this list has not been included the Wilsons' School, New Row, as it has been only about two months open, and most of the first entrants of it went from the Free Abbey School. It is hoped that, while it affords a cheap or gratuitous education to a class of children whose parents are not able or willing to send them to school, it may not injure schools where both a good and cheap education can be obtained. A preference is to be given to the poorest class of children of the name of Wilson, after the late Messrs Adam & John Wilson, manufacturers in the vicinity, who bequeathed the money for erecting and upholding the school.

(Pp. 440-46.)—Mr James Rankine, from Glasgow, Master of the Song, and precentor in the Abbey Parish Church, admired for his accurate knowledge of sacred music, fine taste, and excellent leadership in the desk, died in 1849, and had a neat monumental stone erected over his grave by some of his musical friends, bearing the figure of a lyre, encircled by wreaths and an inscription. He was succeeded by Mr James Martin, precentor in Free St George's Church, Edinburgh, who was inducted June 1849, but survived only about three and a-half years. Various unexpected delays took place in the procuring, appointing, and inducting a successor to Mr Martin. At length Mr William Locke

precentor in St George's Church, Glasgow, was fixed on at the end of June 1853, and a presentation issued in his favour by the patron, the Marquess of Tweeddale, about a month thereafter. But in consequence of alterations requiring to be made on the terms of the presentation, the final presentation was not issued till the 21st day of September; and from other causes the induction into office did not take place till the 14th November 1853. Mr Locke, however, commenced occupying the desk as precentor on the 23d day of August.

(Pp. 446, 546-47.)—It may be mentioned, as to the experiment of teaching a few deaf and dumb children by a regularly taught deaf and dumb young woman—made in Rolland School, under my superintendence, with promising success according to the means at her command—that the same plan was also with success subsequently adopted in the Calton Hill School at Edinburgh, transferred afterwards to Greenside, and thence to St John's Street, Canongate, mainly under the patronage and at the expense of a deceased estimable lady, Mrs M'Farlane, Stockbridge, mother of the Rev. John M'Farlane, minister at Colessie, in Fife, afterwards of the Free Church at Dalkeith. This school was subsequently, after one or two other changes of locality (I believe, Milton House, Canongate, and Abbeyhill), incorporated with the late Mr Kinniburgh's Deaf and Dumb Institution at Stockbridge, Edinburgh, for the sake of economy, as well as expected greater efficiency, about the commencement of the year 1846. Mr Drysdale, the deaf and dumb teacher of Mrs M'Farlane's school, aided by his wife, taught for some time in the united school at Stockbridge, but soon after left it, and accepted a similar situation elsewhere.

LITERATURE.

(Pp. 448.)—The *Dunfermline Library* and the *Tradesmen's and Mechanics' Library* continue in active operation. The Mechanics' Institution ceased several years ago, its library being united, under certain regulations, to that of the Tradesmen in 1832, and its apparatus and other property being, at a later period, sold, and the proceeds divided among the surviving proprietors.

Instructive popular lectures have been delivered from time to time since 1844 in the winter season, partly under the auspices of a Young Men's Association for mutual improvement, and

partly otherwise—by many eminent persons from a distance, as well as by ministers and others in Dunfermline, and immediate neighbourhood. Among these may be mentioned the late accomplished traveller, Mr J. S. Buckingham from London, a course on Egypt, and another on Palestine; Mr H. Vincent, from London, do., on Total Abstinence, and on Oliver Cromwell; Dr W. B. Hodgson, from Edinburgh, on the Laws of Health as a Branch of Education, and another on the Circulation of the Blood, with illustrations; the Rev. Mr Hope of Wamphray, on the Baconian Philosophy; Prof. J. H. Balfour, Edinburgh, on Botany; Professor H. Miller, do., on Temperance; Mr W. Lees, A.M., of the Watt Institution, Edinburgh, on Gravitation and its Consequences; the late Mr Hugh Miller, Edinburgh, two on Geology, with specimens; Mr J. G. Stewart of Balgonie, on History, its general principles and mode of study, and another on Democracy; Dr Dewar, Dunfermline, six on some of the different Classes of Living Beings; the Rev. Professor Dr M'Michael, Dunfermline, on Hildebrand and his Age; the Rev. James M'Kenzie, Dunfermline, on Education, and on Rome; the Rev. D. Cooper, Burntisland, on the River St Lawrence, Canada; and Rev. Dr Chalmers, two on the Rhine, with views of the river, cities, castles, &c.

(Pp. 452-54.)—*St Leonard's Hospital.*—In addition to the notice already taken of this ancient institution, the following extract may be given from the Minutes of the Provincial Assembly of the Synod of Fife, at Dunfermline, on the 1st of April 1651: "Ane supplication being presented by James Espline, Elymosinar of the Hospital of Saint Leonard, situate besyde the burgh of Dunfermline, for himself, and in name of the widows thairof,—desyring the charity of the several Presbyteries for reedifying of the said hospital. - The Assembly recommends him to the charitie of the several Presbyteries." *

(Pp. 463-69, 552-54, 581-82.)—*Poor and Parochial Funds.*—The following are extracts from the statement of the income and expenditure of the Parochial Board for the management of the poor of the burgh and parish of Dunfermline, from Whitsunday 1857 to Whitsunday 1858, ordered to be published and distributed among the rate-payers, at a meeting of the Parochial Board, held on the 11th June 1858:—

* *Synod of Fife*, printed for the Abbotsford Club; 4to, p. 171.

Dr. **The Treasurer of the Parochial Board of the Pari**

From Whitsunday

CHARGE.

	£	s.	d.	£	s.	d.
To Cash in Treasurer's hand at Whitsunday, 1857,	10	10	3			
Do. in Commercial Bank, . . .	687	0	0			
				697	10	3
Arrears of Assessment for the year ending Whitsunday, 1854, . . .	0	16	4½			
Do. Do. Do. 1855,	1	19	1			
Do. Do. Do. 1856,	41	0	8½			
Do. Do. Do. 1857,	42	9	9½			
				86	5	11½
Assessment collected for the year ending Whitsunday, 1858, . . .				4003	10	0
Cash from other Parishes for Advances made on their account, . . .				312	19	8
MISCELLANEOUS.						
Assessments recovered after being struck off as irrecoverable, . . .	0	9	0½			
Cash from House-Rents, . . .	5	7	6			
„ from Funeral Societies, . . .	16	9	0½			
„ from the Friends of Paupers, . .	25	6	11			
				47	12	6
REID'S MORTIFICATION.						
Cash from Rents and Feus, . . .				109	4	10½
POOR'S-HOUSE.						
Cash contributed by Parishes and Friends of Paupers, ...	101	9	1½			
„ for Loom Mounting, . . .	13	11	3			
„ for Sewing, ...	7	17	7			
„ for Tambouring, ...	2	16	11			
„ for Hair-teasing, . . .	2	2	0½			
„ for Oakum-teasing, . . .	4	4	6			
„ for Net-making, . . .	0	7	0			
„ for Bones and Rags, . . .	3	8	8			
„ for Apprentices from the House, .	10	16	9			
„ Vegetables, ...	0	12	2½			
„ Pigs sold, ...	10	16	0			
„ Hay sold, ...	1	5	0			
				159	7	0½
Carry forward,				5416	10	3½

ermline in Account with the Parochial Board, &c.

Whitsunday 1858.

DISCHARGE.

	£	s.	d.	£	s.	d.
By Poor on Permanent Roll from Whitsunday 1857 to Whitsunday 1858,	1662	16	6			
Poor on Temporary Roll,	194	1	10			
Unemployed Poor,	108	10	0			
Poor living out of the Parish,	287	14	7			
Blind, Deaf, and Dumb,	5	3	8			
Poor, Royal Infirmary,	6	14	9			
Clothing,	29	10	8			
Education,	81	2	1½			
Beef,	19	6	10			
Whisky,	4	17	4			
Wine,	16	14	0			
Medicine, and Medical Relief,	2	3	3			
Sugar,	0	0	2			
Arrow-Root,	0	11	3			
Funeral Expenses,	48	6	0			
Brandy and Gin,	1	3	2			
Black Beer,	0	1	3			
Insane Poor boarded in Lunatic Asylums,	419	7	2			
				2888	4	11½
POOR'S-HOUSE.						
Governor and Matron's Salary,	70	0	0			
Porter's Salary—20 weeks at 12s.; 32 at 14s.	34	8	0			
Furnishings,	25	0	0			
Clothing,	92	11	1			
Coals,	64	16	4			
Gas,	27	4	4			
Gas—Fever Hospital,	4	18	0			
Oatmeal,	150	6	0			
Barley,	29	6	0			
Bread,	262	3	6			
Sugar,	21	14	1			
Arrow-Root,	1	1	7½			
Tea,	27	6	5			
Milk,	122	7	3			
Ale, Porter, and Beer,	4	3	2			
Houghs, Heads, and Beef,	115	3	5			
Soap,	15	18	9½			
Soda,	1	13	6			
Shaving and Hair-cutting,	4	0	0			
Do. Fever Hospital,	1	5	0			
Nurses and Washerwomen,	10	7	9			
Straw,	13	2	0			
Pigs,	3	4	0			
Seeds and Plants,	1	19	4½			
Feu-duty,	29	2	4			
Stationery and Books,	8	12	3			
Tobacco and Snuff,	3	5	7			
Carry forward,	1144	19	11½	2888	4	11½

VIDIMUS FOR THE YEAR ENDING WHITSUNDAY 1859.

ESTIMATED INCOME.			*ESTIMATED EXPENDITURE.*		
Assessment at 1s. 9d. per Pound,		£4460	Registered Poor,		£1680
Reid's Mortification,		110	Temporary and Casual Poor,		350
Arrears of Assessment,		100	Insane Poor,		500
Accounts due by other Parishes,		35	Poor living out of the Parish,		288
Miscellaneous,		30	Clothing,		30
Cash in Commercial Bank,	£250		Education,		80
Do. in Treasurer's hand	36		Funeral Expenses,		50
		286	Salaries,		333
Government Grant for Medical Relief,		75	Poor-House,	£1309	
Supposed deficiency,		16	Deduct labour,	159	
					1150
			Repairs,		60
			Medicine and Cordials,		50
			Sanatory Expenses,		30
			Liquidation of Poor-house Debt,		100
			Miscellaneous,		90
			Sum lodged in Bank,		286
			Unpaid Accounts,		35
		£5112			£5112

MEDICAL AND STATISTICAL ACCOUNT OF THE

PARTICULARS OF MONTHLY DISTRIBUTION TO PERMANENT AND TEMPORARY OUT-DOOR POOR,

From Whitsunday 1857 *to Whitsunday* 1858.

Month.	Ordin. Poor. No. of Cases.	Tem. Poor. No. of Cases.	Unem. Poor. No. of Cases.	Amount paid to Ordinary Poor. £ s. d.	Amt. paid to Temporary Poor. £ s. d.	Amt. paid to Unemployed. £ s. d.	Poor living out of the Parish. £ s. d.	Insane Poor. £ s. d.	Blind, Deaf, and Dumb. £ s. d.	Poor in Infirmary. £ s. d.	Education. £ s. d.	Clothing. £ s. d.	Funeral Expenses. £ s. d.	Medicine, Trusses, Wine, Beef, etc. £ s. d.	Total. £ s. d.
1857.															
May 14,	451	37		47 19 0	6 6 9½	..	..	..	..	..	..	..	..	..	54 5 9½
June, . .	449	48		125 5 0	8 16 0	..	0 6 0	6 14 6	..	..	1 4 0	0 6 6	3 14 3	1 19 2	148 5 5
July, . .	452	51		154 19 9	7 15 9½	..	16 2 0	63 2 8	..	..	15 19 10	0 14 6	2 8 6	..	261 3 0½
Aug. . .	446	48		125 12 9	8 6 0	..	0 16 0	3 0 6	..	..	2 1 8	0 14 0	4 19 6	2 12 6	148 2 11
Sept. . .	434	46		149 11 0	9 11 2½	..	5 10 0	6 5 0	..	..	0 17 6	1 17 0	3 4 9	..	176 16 5½
Oct. . . .	440	45		123 14 6	8 15 4½	..	0 19 8	97 0 11	..	6 14 9	14 15 10	2 16 8	5 2 3	3 13 3	263 13 2½
Nov. . .	450	55		130 11 0	9 10 11½	..	18 11 8	1 5 3	..	..	1 12 0	2 17 7	3 16 6	1 16 3	170 1 2½
Dec. . . .	451	82		157 11 0	18 13 2½	..	11 11 9	23 6 4	5 3 8	..	1 2 0	2 13 8	3 16 0	10 13 0	234 10 7½
1858.															
Jan. . .	450	117		125 0 6	29 4 3½	6 0 0	36 2 0	89 12 2	..	..	23 7 2	7 3 1	4 3 6	7 13 1	328 5 9½
Feb. . .	462	110		133 8 6	23 12 7	34 0 0	0 17 1	..	..	..	1 7 6	3 17 4	5 2 3	2 0 9	204 6 1
March, .	472	122		166 8 9	28 14 8	..	7 5 6	12 13 4	..	..	1 10 0	0 2 3	2 10 0	5 16 0	225 0 6
April, . .	464	121		133 6 6	23 10 7	20 0 0	149 14 7	108 9 0	..	..	14 0 1½	2 6 11	3 16 3	3 16 9	459 0 8½
May 13, .	272	71		89 8 3	11 4 4½	48 10 0	39 18 3	7 17 6	..	..	3 4 6	4 1 2	5 12 3	4 16 11	214 13 2½
				1662 16 6	194 1 10	108 10 0	287 14 7	419 7 2	5 3 8	6 14 9	81 2 1½	29 10 8	48 6 0	44 17 8	2888 4 11½

CLASSIFICATION OF RATES OF ALIMENT PAID TO PERMANENT POOR,

At 19th May 1858.

Rates per week.	6d.	7½d.	9d.	10½d.	1s.	1s. 3d.	1s. 6d.	1s. 9d.	2s.	2s. 6d.	2s. 9d.	3s.	3s. 6d.	3s. 9d.	4s.	4s. 6d.	5s.	Total.
No. of Cases at each Rate.	8	11	45	1	118	90	91	11	38	22	1	20	6	1	5	2	2	472

POOR-HOUSE TABLE,

Classifying the Inmates, and showing the Number at the end of each Month, from 15th May 1857 to 15th May 1858.

Months.	Number admitted into the House.					Left the House.					Died.					Number of Inmates.				
	Men.	Wn.	Boys.	Girls.	Total.	Men	Wn.	Boys.	Girls.	Total.	Men.	Wn.	Boys.	Girls.	Total.	Men.	Wn.	Boys.	Girls.	Total.
May 1857, . .	1	2	4	0	7	1	1	0	0	2	0	1	0	0	1	40	60	30	27	157
June, ...	1	1	2	3	7	5	4	4	1	14	0	0	2	2	4	36	57	30	27	150
July, ...	2	3	1	2	8	1	7	1	2	11	1	1	0	0	2	36	52	30	27	145
August, . . .	3	6	2	1	12	2	3	4	3	12	2	0	0	0	2	35	55	28	25	143
September, .	1	3	0	0	4	2	4	1	1	8	0	2	0	1	3	34	52	27	23	136
October, . . .	3	0	1	2	6	2	4	2	4	12	0	2	0	0	2	35	46	26	21	128
November, . .	6	9	2	5	22	2	4	2	2	10	0	1	0	0	1	39	50	26	24	139
December, . .	2	4	1	4	11	0	4	2	3	9	0	1	1	0	2	41	49	24	25	139
January 1858,	0	1	2	2	5	0	1	0	0	1	2	2	0	2	6	39	47	26	25	137
February, . .	0	2	2	0	4	1	2	2	1	6	1	0	0	0	1	37	47	26	24	134
March, ...	4	3	0	0	7	3	0	0	5	8	1	1	1	0	3	37	49	25	19	130
April, ...	0	2	3	3	8	0	1	3	1	5	0	1	0	0	1	37	49	25	21	132
May, ...	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	38	49	25	21	133

FEVER HOSPITAL TABLE,

Classifying the Inmates, and showing the Number at the end of each Month, from 15th May 1857 to 15th May 1858.

Months.	Number admitted into the House.					Left the Hospital.					Died.					Number of Inmates.				
	Men.	Wn.	Boys.	Girls.	Total.	Men.	Wn.	Boys.	Girls.	Total.	Men.	Wn.	Boys.	Girls.	Total.	Men.	Wn.	Boys.	Girls.	Total.
May 1857, . .	0	0	0	0	0	1	0	2	0	3	0	0	0	0	0	13	3	2	1	19
June, ...	0	1	3	0	4	4	1	1	1	7	0	0	0	0	0	8	3	2	0	13
July, ...	1	3	5	0	9	2	3	5	0	10	0	0	0	0	0	7	3	2	0	12
August, . . .	1	3	0	0	4	1	1	2	0	4	0	1	0	0	1	7	4	0	0	11
September, .	3	1	0	0	4	0	1	0	0	1	0	0	0	0	0	10	4	0	0	14
October, . . .	1	1	0	0	2	3	0	0	0	3	0	0	0	0	0	8	5	0	0	13
November, .	2	1	0	0	3	0	3	0	0	3	0	0	0	0	0	10	3	0	0	13
December, . .	3	0	2	0	5	2	0	0	0	2	1	1	0	0	2	10	2	2	0	14
January 1858,	2	0	0	0	2	0	0	1	0	1	0	0	1	0	1	12	2	0	0	14
February, . .	2	1	0	2	5	3	0	0	0	3	0	0	0	0	0	11	3	0	2	16
March, . . .	3	2	0	0	5	4	3	0	1	8	1	0	0	0	1	9	2	0	1	12
April, ...	2	0	1	0	3	1	0	0	0	1	2	0	1	0	3	8	2	0	1	11
May, ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	8	2	0	1	11

DUNFERMLINE WATER COMPANY.

It has already been stated at pp. 63-65 of this volume, in reference to the litigation into which the Water Company had been forced with the tenant of Craigluscar and his landlords, in support of their right to certain sources of supply for the store-pond, that it had been thought prudent to suspend payment of any dividend since 1855. At the annual meeting of shareholders held in Dunfermline on 19th June 1858, the directors in their report stated that this question had been now finally arranged, in order to avoid the heavy expense of the case being heard before the whole Judges of the Court of Session, as directed by the First Division of the Court, who were equally divided in opinion on the subject, and the probability that, in consequence of the known conflict of opinion among the Judges, a favourable decision would not prevent an appeal to the House of Lords. The terms of settlement were these :—" On the one hand, Mr Colville (the tenant) and his landholders agreed, under certain reservations, to discontinue the water-wheel at Craigluscar steading, so that not only the water in dispute, but also other water, whereof the Company have hitherto had no use, may, in all time hereafter, flow directly into the Company's store-pond. And on the other hand, the Company undertake to make compensation for these advantages by paying the whole expenses of process, to be taxed as between party and party ; and also a sum of £400 to meet the expense of erecting and maintaining a steam-engine at Craigluscar, and necessary buildings." While these terms involved a heavy pecuniary obligation, the directors were satisfied that the Company had received no inconsiderable equivalent in the shape of additional supplies of water, and they had besides got rid of a litigation which had throughout operated in various ways most prejudicially to the Company's interests.

In existing circumstances, the directors were of opinion that it would be wise still to defer making any further dividend, as during the last four years.

A printed abstract of the capital and revenue accounts of the Water Company, from 24th October 1846 to 3d July 1858, was at the same time produced ; but being in the hands of the proprietors, was not read. From the capital-account it appeared

including a permanent loan of £6700, the total receipts payments at this annual meeting were £21,516, 18s. 7¼d. revenue-account showed a gradual increase of rates realised m the year ending at Whitsunday 1851, till the year ending Whitsunday 1858, amounting to £320, 2s. 7d.

After a lengthened conversation on all the affairs of the Com-y, and the procedure of the directors, and some suggestions e for future guidance, thanks were unanimously tendered to directors for their conduct during the past year, and, with changes, they were reappointed for the ensuing year.

PRI

). 469-74.)—In November , the old jail above the house was converted into the n-clerk's offices, with fire-safe and other conveniences, the new prison at the east end ne town having been completed and occupied in January 1845. In the Seventeenth Report of the General Board of Directors Prisons in Scotland, of their proceedings during the year 5, the average daily number in custody, in the prison of Dunfermline, is stated to be 143; the average duration of the confinement of each prisoner to be 43 days; and the net cost per head, after deducting earnings, £26, 0s. 4d., all having reference to the year ending 30th June 1855.

And out of thirty-seven prisons, the cost of whose prisoners is reported, there are only seven with "a cost for each prisoner above £26, while there are thirty with a cost below it. The seven above, are Greenlaw, Alloa, Dunfermline, Jedburgh, Stranraer, Wigtown, Inverary;"* but Dunfermline is merely fourpence above £26.

The new prison, as just stated, was completed and occupied in the month of January 1845;—the following are a few particulars regarding it, which at my request were officially communicated to me: "In this prison the separate system has ever since been in full operation with regard to the confinement of prisoners, each being detained in a separate cell instead of being messed together in a common day-room, as was previously the case. By the new system, the evil effects of contamination arising from the confinement of old and hardened offenders with the young,

* *Edinburgh Courant*, March 8, 1856.

and those who for the first time have been subjected to the punishment of imprisonment for contravention of the law, are obviated. There can be no doubt that the proper object of imprisonment is the prevention of crime by the withdrawal of criminals from those privileges which can safely be allowed only to the peaceable and honest, and by curing them of their bad habits. Although the *full* attainment of these objects cannot be said to have yet been accomplished in Dunfermline Prison, nor, indeed, in any prison in the kingdom, yet it is considered by those who have had the supervision and management of the Scottish Prisons that they are now much better fitted for attaining their objects than formerly, and are much more deterring. The statistics of Dunfermline Prison seem to corroborate this view, for during the first year that the new prison was opened for the detention of prisoners in 1845, the total number of prisoners in confinement then was 262

Whereas the total number in confinement during the year ended 30th June 1857, was only . . 138

Decrease, . 124

or nearly 48 per cent; and this, too, combined with a great increase of the population, by the erection of new coal and iron works in the district. The population of the eight parishes comprising the western district of Fife—viz. Aberdour, Beath, Carnock, Dalgety, Dunfermline, Inverkeithing, Saline, and Torryburn, by the census of 1841, was 30,663; by that of 1851 it was 35,220, thereby showing an increase of 4557. It would be estimating the effect of the new system of prison discipline too highly, perhaps, to attribute the decrease of crime, as shown above, wholly to that system, for doubtless other elements have had their effect in contributing towards the result; such as the operation of the new poor-law affording better and more speedy and ample means than formerly for the relief of the destitute, and for the moral training and education of orphans left helpless and unprovided for. But whatever may have been the cause of the decrease, and without discussing the *questio vexata* as to the operation of the Forbes M'Kenzie Act being an element in the suppression of drunkenness—the *origo mala* of crime generally in Scotland—the fact that crime has decreased within

the last twelve or thirteen years with an increase of the population, is certainly very gratifying, and creditable to the district.

The officers of the prison at present (1858) consist of a Governor, Mr T. Gillespie; Matron, Mrs Gillespie; Surgeon, Mr Andrew Dewar, assisted by his son, Andrew Dewar, jun., M.D.; a Chaplain, the Reverend A. Mitchell; Teacher, Mr R. Martin; and a Male Warder, Mr J. Aitken. All these officers are well and thoroughly qualified for the discharge of their respective duties, and perform them with zeal and punctuality.

Since the date of the first volume of the Historical and Statistical Account of the Parish (1844), all the local prisons in Fife, with the exception of Cupar and Dunfermline, have been suppressed as places of confinement for convicted prisoners, or until brought to trial. Such of the other prisons as are used at all are merely so used as lock-ups for the detention of prisoners for a few hours, until brought before a magistrate for examination.

All prisoners tried before the sheriff in Dunfermline, and who are convicted and sentenced to the punishment of imprisonment for nine months or upwards, are transmitted to the general prison at Perth, to undergo sentence there. For shorter periods they are committed to Dunfermline Prison; but in the event of that prison being full, which now very rarely occurs, they are sentenced to undergo punishment in the county prison at Cupar. All prisoners, however, for offences committed in the Western District, who are either brought to trial in Dunfermline or in Edinburgh, before the High Court of Justiciary, or at the Perth Circuit, or committed on suspicion of crime, must in the first instance pass through the prison of Dunfermline.

The average daily number of criminal prisoners in custody in Dunfermline Prison, for the three years ended 30th June 1857, was 13. The gross cost, per head, of maintaining the prisoners, including all expenses—such as salaries and wages of officers, diet, clothing, bedding, lighting, and fuel for that period—was £31, 15s. $8\frac{3}{4}$d. The average earnings per head available for the prison was £3, 17s. 6d. The nett cost per head, after deducting earnings, was £27, 18s. $2\frac{3}{4}$d.

The expenditure on Dunfermline Prison for general management and current expenses for the year ended 30th June 1857, was £410, 15s. 5d."

(Pp. 474-75.)—*Fairs.*—In Roman Catholic times domestic traffic was carried on chiefly at fairs, commonly held on the anniversary day of the saint to whom the parish church was dedicated, and other solemnities. Thither the merchant or the chapman brought his goods, there the farmer or the peasant disposed of his products, and returned to their families with necessaries or luxuries, and dresses, not only of British but of foreign production.

Fairs are mentioned in 1690, the customs of which amounted to £290 Scots. Some of the items were the customs of the shoemarket, £26, 12s. 6d.;—of the grass of the Town-green, £29; of the Lone, £10;—of the Hand-bell, £69, &c.

Of late years a Corn-market, on Tuesday, has been held in the large apartment under the Music Hall, Guildhall Street, at which grain is disposed of by bulk. The sale at the Cross, by sample, still continues.

The Horse-market was some years ago transferred from East Port Street, the continuation of Horse-market Street, to the Nethertown, for greater security against accidents, in consequence of a fatal accident which had occurred shortly before.

(Pp. 537-78, with p. 325.)—*Sir Alexander Clerk of Pittencrieff*, stated at p. 325 as of *Pennycuik*, is mentioned at p. 537 as having been ascertained not to have been so, but it is likely he was distantly related to the family. He appears rather to have belonged to the family of Alexander Clerk of Balbirnie, in Markinch parish, county of Fife, or Alexander Clerk of Stenton, parish of Kinglassie, also in Fife, who in 1630 became proprietor of Pitteuchar, the adjoining estate of Stenton. "These two were father and son. The first was Provost of Edinburgh in 1579-83, and was succeeded in that office in 1584 by James, Earl of Arran; believed to have been the Alexander Clerk referred to in the following places: 'In the beginning of the year 1549 Knox arrived from France in England, having only in his company Alexander Clerk, who had been one of his fellow-sufferers.'—(*Lives of the Reformers.*) 'There be attending here (Paris) on the Lord James, two, amongst others, that are to be cherished by your Majesty; the one, the Lord of Pitarrow, a grave wise man; the other is Mr John Wood, secretary to the Lord James. There be two others which are well known to your Majesty, who are in like case to be well cherished; the one is Alexander Clerk, the

r is bert Melwyne'—(Extract of a letter from Throgmor-
n Queen Elizabeth, April 1561). 'This Alexander Clerk of
ıie was frequently a member of the Scottish Parliament.*
ıd, as far as I can ascertain, two sons and a daughter by his
Magdalene or Margaret Clerk. The first, James, succeeded
in the estate of Balbirnie. His daughter, Magdalene Clerk,
ried Edward Bruce, first Lord Kinloss, and was the mother
he unfortunate but heroic Lord Edward Bruce, killed in the
miserable duel with Sir Edward Sackville. She was also the
mother of Christian Bruce, afterwards Countess of Devonshire,
an excellent and religious wom hose biography has been
published.† The second son of A nder Clerk was the Alex-
ander who was Provost of Edinbu 1618, 1622, 1623, 1630-
33,‡ and again as Sir Alexander C in 1640, 1641, and 1642.
In the early records he is spoken of as Alexander Clerk of Sten-
ton, but afterwards as Sir Alexander Clerk of Pittencrieff, having
been knighted by Charles I. in 1633, when he visited Scotland
on his accession to the throne. In the Records of the Great Seal
I find, in 1630, Alexander Clerk enton, late Provost of Edin-
burgh—lands of Pitteuchar. In pa cular Register of Sasines,
Fife, I find, 1st May 1633, Alexander Clerk of Stenton, Provost
of Edinburgh (Pittencrieff—witnesses, the Lord Bruce of Kin-
loss and Magdalene Clerk his mother). In the Edinburgh Com-
missariat Testamentary Records there are the following :—'27th
June 1638, Lady Marion Primrose, spouse of Sir Alexander
Clerk of Pittencrieff, 15th May 1650; Sir Alexander Clerk of
Pittencrieff × Sept. 1643; Given up by himself February 1640,
and Mr Alexander Clerk, now of Pittencrieff; Mr Gilbert Clerk
and Alison, spouse of Mr James Durham of his
bairns deceased; Marion Primrose their mother. This Sir
Alexander Clerk of Pittencrieff married, 22d March 1598, Marion
Primrose; and besides his two sons, Alexander, who succeeded
him in the estate of Pittencrieff, and Gilbert, who seems to have
succeeded to the Pitteuchar and Stenton estates, there were three
daughters—Alison, born 17th January 1602; Magdalene, 15th

* "A political character, attached to the Regent Moray, and to Protestantism, and several times Provost of Edinburgh."

† She had a charter of the Barony of Pittencrieff, dated 10th September 1605.

‡ Also 1619 and 1624. See vol. i. p. 537.

February 1604; and Margaret, 25th June 1616. About 1644 Sir Alexander was succeeded by his son Alexander (vide 'Inquisitionum ad Capellam Domini Regis Retornatarum,' &c., July 4th, 1644)—Magister Alexander Clerk de Pittincrieff, hæres Domini Alexander Clerk de Pittincrieff, militis, patris, in terris et baronia de Pittencrieff, &c., &c. July 19th, 1656, James Clark, heir of provisioune of Mr Alexander Clarke of Pittencrieff, his father's brother. February 8th, 1673, Alexander Clerke de Pittencrieff, hæres Jacobi Clerk de Pittencrieff, patris. Sept. 20th, 1690, Jacobus Clark, hæres Alexandri Clark de Pittencrieff, patris germani."*

The following extract from *Stair's Decisions*, p. 147, 1683, folio, may be added:—"Dec. 2, 1662. Mr Alex. Clerk's estate" (of Pittencrieff) "being TAILZIED to his heirs-male, he obliged his heirs-of-line to renounce and resign the same in favours of his heirs-male, which disposition he burdened with 20,000 lib. to *Dame Marion Clerk*, his only daughter, and heir-of-line. The clause bore 20,000 lib. to be paid to her, out of the said lands and tenement. Whereupon, she having obtained decreet, James Clerk, the heir-male, suspends, on this reason, that the foresaid clause did not personally oblige him, but was only a real burden upon the lands and tenement, which he was content should be

* Letter of J. Clark, Esq., a well-informed and most agreeable military gentleman, now serving her Majesty in Canada, who visited me at the end of October or beginning of November 1856; and afterwards, at my request, obligingly communicated to me the particulars given above, obtained from a manuscript genealogy of the family of Clerk, in which the Pittencrieff people are often mentioned, of which he had got possession in Edinburgh, and from other sources. Although adopting a different orthography in his name from that most frequently, but not always, used in the ancient custom of the family, he was engaged in inquiries as to his having the same descent. He thus describes the agreeable impression made upon him by the sight of Pittencrieff House and vicinity: "Although I have seen much of the varied beauties of this world, I was much charmed with Pittencrieff grounds. The old demi-baronial mansion, placed on the verge of a most romantic dell, with high waving trees above, and a winding little streamlet below—the grassy plateau in front, English and park-like—with the glorious distant prospect, so soft, so richly wooded, and so beautiful—the grey ruins of the palace of the Stuarts rising up on the other side of the glen, and partially hidden amidst the dense foliage—the old ruin of the Abbey stretching heavenwards above the foliage, and the solid and substantial Parish Church towering above all, where the body of the great Bruce reposes—a fine subject truly for the poet, the painter, and the antiquarian."

affected therewith, and offered to resign and dispone so much of the tenement as would satisfy the same. The Lords" (of Session) "found the suspender" (James Clerk) "personally obliged, but only in so far as the value of the tenement might extend; in respect, the clause in the disposition mentioned the sum to be paid, which imports a personal obligation, and whereby the suspender, accepting the disposition, is obliged to do diligence, to have sold the tenement, and paid her therewith; and, therefore, found the letters orderly proceeded. Superseding execution of the principal sum for a year, that, *medio tempore*, he might do diligence to sell and uplift."

Illustrative and confirmatory of some of these statements are the following extracts, previously marked by me for quotation from the Acta Parliamentorum Scotiæ—

"A.D. 1567, 16 April, held at Edinburgh. Alexander Clerk Prepositus (Provost) de Edinburgh.

"A.D. 1579. Alexander Clerk de Balbirnie, Præpositus de Edinburg, one of the members of the Scottish Parliament.

"A.D. 1609. Act in favouris of Lord Kinloss. To his hienes richt trust consigne and Counsaller Edward Lord Bruce of Kinloss, and Deame Magdalene Clerk his spous.

"A.D. 1617. Act anent the Plantation of Kirkes." Amongst many names is "Alexander Clerk, merchant, burgess of Edinburg," &c. Also, from another source—

"A.D. 1644, July 4. Magister Alexander Clerk de Pittencrieff, hæres domini Alexander Clerk de Pittencrieff, militis, patris, in terris et baronia de Pettincrieff et molindinis earundem A. E. *l.*4, N. E. 16 *s.* Terris de Daill et West Aiker prope burgum de Dunfermline, infra parochiam et regalitatem de Dunfermling. E. 26s. 8d. Quarta parte terrarum de Newlands, in regalitate prædicta. E. 3, vide Edinburgh. (Inquisitionum ad capellam Domini Regis Retornatarum quæ in Publicis Archivis Scotiæ adhuc servantur Abbreviatio. Printed by command of George III., in pursuance of an address of the House of Commons of Great Britain.)"

I shall now conclude the Historical and Statistical Account of Dunfermline, with a notice of three Cists found near North Queensferry, in Dunfermline parish *quoad civilia*, at the beautiful





URN FOUND AT CRAIGDHU
near North Queensferry.
March. 1857.

Colnaghi & Macfarlane Edin.





CRAIGDHU
March 1857

marine residence of the late Robert Douglas, Esq., in May 1857, and other remains in the neighbourhood.

While Mr Douglas, then in excellent health, was causing a mound, opposite and near to the entrance to his house, to be removed, which had long been known by the name of Cromwell's Mount, from the tradition of Oliver Cromwell having planted his standard there after crossing the Queensferry with his army, prior to the great battle fought near Inverkeithing in 1651, sometimes called the battle of Inverkeithing, of Pitreavie, and of Fife, the workmen came to a large grave or cist. Mr Douglas immediately caused the earth to be carefully cleared away, and in continuing his excavation, other two small cists were discovered. When the whole had been put in a state fit for exhibition, he requested me to invite two or three of the members of the Antiquarian Society, Edinburgh, to visit the place on a day fixed for the inspection, the 25th of May 1857, and to the hospitality of his house. I did so; but it was not convenient for the gentlemen to attend. However, there was a large assemblage of ladies and gentlemen from the vicinity, with Mr Rutherford, W.S., Edinburgh, all of whom were much interested and delighted.

Miss Paton, Dunfermline, who was present, prepared a sketch, and at my request subsequently also a ground-plan of the spot, and its accompaniments, along with a drawing of the small cup found within an urn in the largest of the cists. This drawing has been lithographed, and appears in an accompanying plate.

The mound, or cairn, consisted of smooth stones, which seemed to have been brought from the sea-beach, mixed with earth and some rough limestones. The circumference of the whole was from 40 to 45 feet.

The largest cist was from five to six feet long, and about two feet broad, having on all sides rough sandstone flags of a brown reddish colour. The upper part of the headstone slanted inwards. At the head outside there were four or five stones of the same kind, placed in the form of an arrow-head. About a foot beyond this there were four large stones, sloping upwards from the cist in a crescent form. The cist lay almost due east and west.

At the foot of this cist there was a smaller one, only about

three and a half feet long, and twenty inches broad, and approaching to a triangular shape. And at a little distance south-east there was another still smaller, only about two and a half feet long and a foot broad.

Within the largest cist, at head, there were found segments and other portions of an urn, which may have been about a foot in diameter, and which had been placed bottom uppermost, and within it was the neat little cup referred to, about two inches in diameter, which was entire. It remains in the possession of Mrs Douglas. The segments both of the urn and the cup exhibit around the upper part two rows of small indented lines slanting downwards to a third similar line horizontal to them, which may have been made by some instrument. The cup has below these indentations the impression of a circular belt with two zigzag lines at bottom. Both urn and cup show evidence of having been prepared by the heat of the sun, or the action of fire.

Within the cist were found the jawbone of a human body, with several of the teeth; and from the *dentes sapientiae*, or wisdom teeth, appearing just beginning to sprout, the inference is natural that it must have belonged to a young person.

Underneath the urn and in the cup were bones and dust apparently calcined. The other bones of the body lying in the cist had not that appearance, and a number of uncalcined bones were also found strewed promiscuously outside the cists. Some of the bones were the three *Tibiae*, or shin-bones; the *Ulna*, or fore-arm; the *Humerus*, or shoulder-bone; three *Vertebrae*, or bones through which the spinal marrow passes, with a part of the skull.

OTHER REMAINS.

At a beautiful little bay, named *Port Ling*, between North Queensferry and Inverkeithing, at the south end of which large quantities of whinstone are being quarried by Mr Johnstone, Edinburgh, for street paving, there were found, about two years ago, imbedded in the sand two large canoes. He and the conterminous proprietor unfortunately differed about the right of property in them; and Mr Johnstone broke them up, and portions have from time to time been taken away by various parties, so that lately there were only a few fragments re-

maining. I presented, along with a notice of the discovery, accompanying one of that of the cists, some small specimens to the Society of Antiquaries, and retained a portion for myself.

In the same bay, at the north extremity of it, I found a large bluish stone, like a gravestone, lying at sea-water mark, having on it distinctly the letter S, and below this the date 1645, the year of the prevalence of a great plague in Dunfermline and vicinity, and where in all probability a person infected with it was buried.

About a mile east from the town of Inverkeithing there is a high wooded ridge, about three quarters of a mile in length, between the east extremity of the village of Hillend on the Aberdour road, and the Firth near St David's Harbour; and about the centre of that ridge there are what are traditionally and locally considered the remains of a heathen or Druidical temple. At present there are to be seen only three large stones, lying east and west, about two and a half feet above ground, and as I found by a little digging, nearly as far below it. There are various indentations on them, some having the appearance of the impression of dogs' feet, in consequence of which they are commonly called by the people in the neighbourhood the *Doggies' Stones*. There are others, however, much larger and deeper, suggesting that they were sea-worn stones, and these indentations are also on the portion now beneath ground. About 130 paces north from them, where there is a stone which once bore a flagstaff, there is a series of stones somewhat in a circular arrangement, only a little above the soil, and probably more might by digging be found. But the whole of that ridge is interspersed with such greenstones, some of great size, so that no decided inference can, I think, be drawn from these appearances.

There was not very long ago a large upright stone, with various figures on it, which stood on the side of the old high-road from Queensferry northward, not far from the old mansion-house of Duloch, and the west lodge of Fordel, described in the last Statistical Account of Inverkeithing Parish. But when that road was abandoned on the new one being opened, several years since, the stone was found to be an obstruction to some field improvements, and was removed and broken down for road metal.

APPENDIX.

NOTE A, p. 2.

CONCEIVING that the origin of the name *Dunfermline* is now accurately ascertained as to the first two syllables—*Dun* signifying a fort, hill, mount, or tower, and *Ferm* being the original name of the stream which winds around it, as already shown from the Dunfermline Chartulary—there may be some doubt as to the syllable *line* or *lyn* being derived from the water of Lyn, running east and west, south from the Glebe, under the Legat's or Leggat Bridge, as being too remote. I am therefore inclined to think that *lyn*, or *line*, denotes the pool which was near to and above Malcolm's Tower, or a little north-east from it. Slezer, in his View of Dunfermline, taken about 1690, given in this volume, represents a very large, perhaps exaggerated, quantity of water in that direction in his time, with ducks and a dog swimming in it, and a low bridge across it. This does not, indeed, exist now, the run of the water having been contracted by stone sides, probably when the bridge north from it, under the street subsequently formed above it, and named, from that circumstance, Bridge Street, was built in 1770. Adopting this idea, the meaning of the name will be *the tower or mount upon the Ferm water, at or near the lyn or pool.*

NOTE B, pp. 65, 66, 267.

Rosyth Castle.—In quoting the inscription on an old stone, now replaced by a new one, in Roman capital letters, inserted near the west edge of the south door of Rosyth Castle, I have guarded myself by saying that the inscription is *nearly* as I have given it. I am aware that there is a diversity in the spelling of some of the words, as cited by different writers; and it may now be impossible to give with certainty the exact original orthography. The following, however, is likely to be the nearest resemblance to it, having been copied, I understand, from the old stone in July 1824, and corresponding very closely with Grose's:—

IN·DEV·TYM·DRAV·YIS·CORD·YE·BEL·TO·CLINC
QVHAIS·MERY·VOCE·VARNIS·TO·MEIT·&·DRINC.

In due time draw this cord the bell to clink,
Whose merry voice warns to meat and drink.

cord of the bell would, of course, have been near to this stone, so as ...e drawn when the bell was to warn the inmates of the castle to pre... for and attend meals at the proper times.

"In the year 1770 there was a large stone lying among the ruins on ... west side, having on it the following inscription :—

GOD GRANT ALL GLOIR
I MAY ESCHEV
BOT IN THE CROS
OF CHRIST IESU."

Meaning—God grant that I may shun all glory, but (*or* save) in the cross of Christ Jesus.

"In the year 1788 Mr Grose fo... ...s stone lying in a barn at the adjacent farm of Orchard-head.

"The ground-floor or lower ppears to have been used both as a cellar and a kitchen, the s... ...which faces the Forth.

"The second or middle storey s... ...ave been the principal apartment of the castle, and therefore t... ...chiefly used by its inmates. The third or upper storey would lik... ...used for bed-chambers and other conveniences. Round the top artizan similar to that round the old kirk steeple" (Dunfermlin... ...m which a splendid view was ...tained. From this bartizan rose ... roof, reaching nearly to the ...p of the tall chimneys still standi... ...d this roof fell in about 1698, and shortly afterwards the castle became a ruin. The stone winding-staircase leading from the basement storey to the bartizan is broken down, and it is now a serious and very arduous undertaking to reach the top. The castle seems to have been repaired, or some of its windows enlarged, in 1639 and in 1655, as these dates are on the old windows. On the west side of the castle there are the ruins of the north and west wall of some outhouses belonging to the castle. Probably part was used as a courtyard, having sets of stables and other offices round its interior, with the castle chapel or oratory within its bounds."

"In ancient times, castles were generally furnished with private chapels. Probably this *Castle-Chapel* or oratory was a small room, occupying a portion of the ruins on the west side.—

"It seems Dunfermline Chartulary takes notice of the locality of Rosythe under two distinct divisions of *Eastir* and *Westir* Rosyth.* In a charter of date 1363, which is the earliest, we find the words *Wester Rossith.* In the year 1437, the grounds of Rosyth belonged to David Stewart ; in 1490, to Robert Stuart ; in 1549, to Robert Stuart (jun.) ; in 1580, to James Stuart ; in 1603, to another James Stuart ; and from 1641 to 1663, to a third James Stuart—perhaps grandfather, father, and son : and it would appear from some old papers that the family of the Stuarts became extinct about the year 1690, when the grounds and castle

* This is a mistake, for no notice is taken of Easter Rosyth in the Chartulary, but it may be understood by implication. Wester is mentioned in the printed Chartulary, at p. 270.

were sold to a stranger, by whom they were re-sold about 1705 to the Earl of Rosebery, who some time afterwards sold them to the Earl of Hopetoun, whose property it still is. These Stuarts or Stewarts were originally of Durisdeer in Dumfriesshire, and descended lineally of James Stuart of Durisdeer, brother-german to Walter, the great Steward of Scotland, father to King Robert II. There is an old tradition, that Oliver Cromwell's mother was born in the castle. She seems to have been a daughter of one of the Stuarts, proprietors of Rosyth; and it is said that her son, Oliver Cromwell, Lord Protector, when in this neighbourhood, in 1651, paid the castle a visit. These are all the memoranda which we can find relative to the castle, the grounds, and the proprietors of Rosyth.

"Grose, in his 'Antiquities of Scotland,' gives a fine view of Rosyth Castle from the south-west, done in 1788; and Caley, in his 'Views in Scotland,' published in 1791, has a beautiful view of the castle from the north; since which periods we believe no views of any merit of this castle have been published." *

NOTE C, p. 119.

James Hunt of Pittencrieff, having died since this page was printed, has been succeeded by his eldest son, William Hunt, as a landowner.

Robert Douglas of Abbey Park, also deceased, has been succeeded by his eldest brother, David Douglas, W.S., Edinburgh, as such.

John Meiklam, heritor in Dunfermline for Sunnybank, but of Duloch in Inverkeithing parish, is now also of Gladswood (on the Tweed), Roxburghshire.

Robert Heron of *Headwell*.—There was a *St Margaret's Well* in this locality, shown in an old map, from which the property may have taken its name.

NOTE D, p. 126.

Elizabeth, eldest daughter of James VI., and Princess of Scotland, afterwards Queen of Bohemia, born, like her brother Charles I., in Dunfermline Palace, and destined, like him, to much adversity, died in England, February 13, 1661, aged sixty-six, and was buried in Henry VII.'s Chapel, Westminster Abbey.

NOTE E, p. 135.

A little to the west of the large square water-course in the new burying-ground here noticed, I lately observed, in a newly-opened grave, a piece of strong masonry, and close to it a small pilaster with ornamented head, strengthening the belief that there had been much building underneath the whole of that portion of ground.

Mr R. Matheson now bears the title of *Clerk* of Her Majesty's Public Works in Scotland.

NOTE F, pp. 149, 242-51.

I have the pleasure of notifying the recent publication of a new History of Coldingham Priory, quarto, accompanied with many excellent

* *Dunfermline Journal*, July 2, 1858.

illustrations, by William K. Hunter Esq. of Stonebhiel, (residing at Wellfield House, Dunse). In his fourth chapter, relative to the succession of priors, and leading incidents in the history of the Priory, he remarks:—

"From the period of its erection in 1098, up to the year 1560, the Priory of Coldingham appears to have been, to some extent, continuously occupied for religious purposes; at all events, we are able up to that date to trace a continuous succession of Priors, with the exception of the first forty-two years. At the latter date, in common with the other monastic establishments of Scotland, it sustained a final overthrow. Still, however, a portion of it continued to be occupied as a place of worship until the year 1650, when it became the subject of attack by Cromwell. After a siege of two days by Cromwell, the main tower in which the besieged defended themselves was so shattered by the artillery, that they were obliged to capitulate. In all probability the tower here referred to is that which fell about eighty years ago, leaving merely a fragment.

"The period from the demolition by Cromwell to the year 1662, appears to be the only time, since its erection, that we find this building to have been wholly unoccupied or untenantable, being only twelve years out of 758. It may, even during this short period, have been in use, but this we are unable to trace; and, from what is stated in the sequel, it rather appears, during that time, to have lain desolate. No doubt it suffered repeatedly from disastrous burnings, but the damage thereby occasioned must have been speedily repaired, in whole or in part.—

"The Priory was enthralled by its filial connection with the Church of Durham; the latter wielding the power of electing the Priors, and exercising a right, concurrent with that of its own inmates, over its possessions.

"The office of Prior was arrayed in all the trappings of worldly glory. Unlike any other ecclesiastic in the kingdom, he maintained a retinue of seventy functionaries, who bore titles, sustained appointments, and shared a curious division of labour, more befitting the magnificence of a princely court than the mortified retirement of a cloister. The Priors of Coldingham mingled much in the political intrigues of the country, and figure somewhat flauntingly on some of the pages of its history; yet they could not prevent the rebound upon themselves of detrimental, and even disastrous and devastating interferences, from at once freebooters, nobles, kings, and popes.

"The first Prior whose name we find presiding over this Monastery is Symon, in 1141, in the reign of David I. His retinue is said to have been equal in number to any in the kingdom. He occupied extensive apartments in the Monastery, and had a hunting-seat or tower at Houndwood, where a considerable portion of his time was probably spent. We have a continuous list of the Priors from Symon to the time of the Reformation. Most of them upon the list, during the three centuries after the foundation, appear, from their names, to have been Englishmen; and nearly all of them were translated from Coldingham to fill the same office at Durham. Of the first six Priors, extending over a period from 1141 to 1214, we knew little, until lately, but their names. Herbert succeeded Symon; and Bertram, Ærnald, Radulph or Ralph, and Gaudfrid or Germanus, were the names of those who followed. In Chapter II. we have introduced the reader to Ærnaldus and Radulphus, with whom we

have now come in personal contact, having actually seen their bodies, or rather their ashes; and, from their relative position, there can be little doubt that the latter succeeded the former in the Priory. The seventh Prior, Thomas de Melsonby, presided from 1215 to 1218. In the year 1214, it was enacted that, as one chaplain was not enough, there should be two, of whom one was the parish chaplain, to serve the cure and the parish. The other was appointed to celebrate masses daily for the soul of Roger of Malsonby, who had given much property to Coldingham. These two chaplains were appointed to live in one house, and to eat their meals together. There can be little doubt that Roger here mentioned was an ancestor or relative of Thomas, about this time appointed Prior. The duties and daily occupation of the monks who resided in the cloisters, is described at this time to have been to attend the public services of the Church, as well as to perform their more private religious services. They were not ordained priests, and could administer no sacraments, nor give absolution; but, attired in thin black woollen cloaks, and walking in solemn processions through the aisles of the Church, they added greatly to the effect of the public ordinances there performed. The death of Thomas de Melsonby was hastened by an occurrence which nearly proved fatal at the time. Lodging for the night at the Abbey of Lindores, a fire broke out in the chamber where he slept, through the carelessness and rioting of those who had charge of the wine, and the Prior was nearly suffocated. He was with difficulty conveyed to Coldingham, where he breathed his last on 13th May 1218.

"Thomas de Melsonby appears to have been a man of refined taste. Mr Raine particularly refers to a charter granted by him of a carucate of land in Renton, as being perhaps one of the most beautiful specimens of ancient caligraphy to be found in the treasury of Durham. Every other charter in which Prior Thomas is mentioned is very beautifully written; and when it is recollected that some of the finest parts of Durham Cathedral owe their origin to his munificence, it is more than probable that the caligraphy of those charters which he witnessed was not a work of chance. His beautiful seal proves his attention to the arts of engraving; and it is not too much to suppose that he carried with him to his courts a favourite monk, who had made more than ordinary proficiency in the art of writing.

"In 1216 the Priory was plundered and partly burned by the mercenaries of King John of England, when retreating from Lothian southward. On that occasion, John also burned the town of Berwick, setting fire with his own hand to the house in which he lodged.

"Thomas Nesbit appears to have succeeded Melsonby in the Priorate, his name occasionally appearing in that capacity between the year 1219 and 1240. On the 18th June 1221 he attested the dower charter of Alexander II. at York, granting to his Queen the Baronies of Jedburgh and Lessudden. During this period we have also the name of Anketin, but there is little said of him. Of the three next Priors, covering a period from 1240 to about 1266, we have very little information. The name of the first was Richard, of the second, Henry, and the name of the third was Roger de Wolviston. Neither is there anything important on record as to the next two Priors. Henry de Horncastre was elected in 1266, and presided till 1279. In 1291 and 1296 he swore fealty to Edward I. at Berwick, and in return received protection for himself and the Convent. It appears he rewarded the Prior of Durham for his appointment to

the Priorate of Coldingham, with an annuity of £108, 10s., showing rather an impure state of church preferment. William de Meddleton succeeded Hemcastre, and retired from office, on account of old age, in 1303, when the Prior of Durham made him an allowance of meat and drink for the remainder of his life. The next Prior, William de Gretham, was appointed in 1304. The year after his appointment an attempt was made to wrest the office from him. At variance with Anthony Bek, then Bishop of Durham, that prelate sought to mortify the pride of Gretham by bestowing the revenues of the monastery on another. Bek, formerly Patriarch of Jerusalem, was pompous and overbearing. He prevailed with Pope Benedict XI. to issue a bull handing over the Priory of Coldingham, as to all its revenues and immunities, to Hugh, Bishop of Biblis, who had been expelled from the Holy Land by the Saracens, and reduced to extreme poverty. The Pope was the more ready to give effect to this unjust solicitation, seeing it relieved him of providing for the expelled bishop at the Court of Rome, or in any of his Italian churches. The King and Parliament, however, frustrated this ungracious attempt, by rejecting, as unjust and unconstitutional, the instrument submitted to them; Hugh having personally presented it at Westminster on 5th April 1305. Thus, through the intervention of the Crown, did the Priory escape the tyranny of Bek, and the Pontiff's selfish usurpation."—(Pp. 59-64).

The following is part of Mr Hunter's account of the discovery of the tombs of the priors Ærnald and Radulf, shortly noticed already at p. 149 of this volume :—

"The former presided over the Priory from the year 1202 to 1208, and the latter succeeded him. They were found within a square apartment near the west end of the building; the foundations of the apartment to the height of about two feet being still remaining. The bodies are laid in juxtaposition to each other. The coffins, built of stones of various forms, obviously fragments of chisel-work, are covered with solid slabs, the one having carved on it, in large and distinctly legible characters,

ÆRNALDVS ⁘ PRIOR.

And on the other,

RADVLPHVS ⁘ PRIOR DE COLDINGHAM.

The bodies are enclosed, the former in leather, and the latter in sackcloth, neatly formed like a mummy case, and perfectly entire, the top part being shaped to the form of the head. Alongside of Ærnald lay a long hazel or rowan-tree wand with the bark upon it, as fresh, to appearance, as if it had been cut from the tree only the day before; possibly originally the charming-rod, supposed to ward off wizards and witchery, though latterly the pastoral staff, as emblematical of authority and distinction.

> Picus bore a buckler in his hand,
> The other waved a long *divining-wand*.—DRYDEN.

Upon being lifted, this rod, light as a feather, went to pieces; the largest, about fifteen inches long, has been preserved. A portion of the side of each coffin was removed, to admit of a minute examination of the contents. The coffin of Ærnald is six feet five inches long, and the body, including the case, is six feet; the stature may, therefore, have been five feet ten or eleven inches. During

the short period these tombs were open, either curiosity or accident had led to a small opening at the head and feet of Ærnald; the former exhibiting the skull in a pulverised state, and the latter demonstrating, what was frequently the case amongst the ancients, that the prior had been interred in his sandals or shoes. The sole of the shoe was removed, and is preserved in the small museum of the Priory. It consists of strong leather, and the stitching is regularly and well executed. It has evidently borne the pressure of its wearer, being hollowed at the bend of the foot, and somewhat worn outside. The removal of the wand and this small piece of leather was the only desecration of those sepulchral remains, which had lain undisturbed for the long period of nearly six and a half centuries. They were carefully enclosed as formerly, and iron gratings have been placed over each grave to protect them against further invasion."—(P. 32-34.)

Note G, pp. 156-67.

When lately at Craigluscar House, situated about three miles north-west from the town of Dunfermline, my attention was directed to a stone built into an adjoining low wall, and more than half of it below the surface of the ground. On the earth being cleared away from it, at my request, the stone was found to be of the following description: There was an angular top, enclosing the date 1520. On the dexter side of the shield was a St Andrew's Cross, and on the sinister a cheveron, enclosing a crescent, with two crescents above. There were on either exterior side, parallel to each other, the capital letters G D at top and M B below. In the inscription on the Craigluscar burying-place, on the north-wall of the old church, it is said that George Durie, Esq. of Craigluscar, was Archdean of St Andrews, Abbot and Commendator of Dunfermline, from 1511 to 1568; but in a note at p. 156 of the present volume I have stated this to be a mistake for 1539 to 1560 or 1561, and I should have added *or later*. In my first volume I mentioned that he took the title, and discharged some of the functions, of Abbot or Commendator of Dunfermline, from at least 1530, and, on the death of Archbishop Beaton in 1539, that he was promoted to the honour and authority of the office by King James V.* There is a discrepancy in the authorities as to the year of his death, Dempster making it 1561, while his name appears in charters in 1563 and 1564.† The initials G D appear to be those of George Durie; but I have not ascertained whose are M B. Customarily they would be those of his spouse; and he may have been married at the date 1520, when the house was most probably built, and when he may not have been even an ecclesiastic. It was not, at least, till ten years afterwards that he began to discharge some of the duties of Commendator or Abbot of Dunfermline, and nineteen before he was actually installed in the office. The stone was on the front of the old mansion-house of Craigluscar, which fell about seventy years ago, and was found among some of the rubbish lately, when it was brought away, and placed where it now is.

* Lesly's Hist. of Scotland. † Dunf. Hist., vol. i. pp. 94, 179, 198, 199.

Note H, pp. 161, 210.

My quotation at p. 161 of this volume as to what King Alexander I, fifth son of Malcolm III., did, is in harmony with another from Leslie, at p. 115 of First volume (note), that "he splendidly adorned the Abbey, which his father left unfinished, and enriched it with many estates;" and therefore it is only by implication that he can be said "to have *finished* the abbey begun by his father," when he greatly "enriched it with many estates." His adorning the abbey *fastigio imposito*, I hinted, may mean *by surmounting it with a tower*. Still there are authorities for his being said to have even completed it.—*Vide* p. 210 of this volume.

The author of the "Archæology and Prehistoric Annals of Scotland," although named by me, at p. 164, *Mr*, bears now deservedly the title of *Dr* Daniel Wilson, which I have twice subsequently given him.

Note I, pp. 168, 169, 318, 319.

The front panelling of the Royal Gallery, which was between the second and third eastern pillars on the south side of the old Abbey Church, has now, according to the intention here expressed, been renovated, and erected in the vacant north transept of the new church, the site which was approved of and sanctioned by a regularly convened meeting of the heritors of the parish and magistrates of the burgh, and is supported by a cross-beam inserted in the half-columns at each end. There can afterwards, if ever wished, be erected a royal pew, and another for attendants, with a stair of approach behind. Two small wooden pillars, like those under the magistrates' gallery, can be added for greater strength, if considered needful or ornamental. There may now be an additional reason for the wooden partition below it, and on the opposite transept, as well as on the eastern portion of the church behind the pulpit, having, as was originally suggested and expected, an ornamental scroll on top, similar to what is seen in some of the large Episcopal churches in England. The renovation has been well executed by Mr Davidson (now Davidson and Reid, Manufacturers of Antique Furniture, &c.), North Frederick Street, Edinburgh, under the direction of Mr Matheson of the Board of Works. A complaint, indeed, has been made by some as to the want of the arms of Denmark, quartered with those of Scotland in the centre, as was expected, according to the generally received opinion that they had been on the panelling when in the old church, although latterly defaced. But no sufficient evidence being found as to this, it would appear that it was considered right to adopt the insignia at the period of the old date, 1610, still upon the panelling, which was soon after the union of the crowns of England and Scotland, as the authority to follow. As in some other instances, it is understood a shield of pretension might have been inserted, had good reason been shown for this, or something equivalent, having originally been on the arms.

Several inept and unnecessary exceptions have been taken to the wording of the tablets, which this is not the place, nor is it incumbent upon me, to reply to. The matter of regret is, that there had not been more of the names of royal and other distinguished persons, well attested to have been interred within the original walls of nave and choir, inserted. But the smallness of the space, and the narrative form being adopted in enumerating the names and dates, it would appear, did not admit of this, and of course a selection behoved to be made. Still there are ten royal and two other eminent persons of the nobility, the latter both buried before the altar of the Lady Chapel, in the vicinity, recorded. But there are others of high birth or fame, whose names deserve the same commemoration, which could still be added, without interfering with the present panelling, and in perfect conformity with it, as well as at a moderate expense—namely, on an additional border or base, the present being narrow, similarly stained, which would be correspondent with a broad base beneath the existing galleries in the church. The expense could not be great, and might easily be defrayed, especially with the aid of those persons who so much regret the incompleteness of the present list. The writer will himself, while a contributor to the existing tables, be one also to the additional enumeration.

Another subject of long and great regret is, that nothing has ever been done to mark, and point out especially to strangers, the exact site of the tombs of King Robert Bruce and of his Queen, Elizabeth, which were discovered in 1818, and seen by many. The space originally designed and kept vacant for this purpose cannot now be so occupied, being needed for church purposes; but another simple and practicable mode of at least commemorating and indicating the site may be adopted, without inconvenience—namely, the placing of a small upright tablet, either of stained wood or of marble, against the lower part of the pulpit stalk, which rests upon part of the tomb, and is well lighted by the two transept windows, narrating, in few words and antique lettering, that underneath is the tomb of King Robert the Bruce, with the year of his death, 1329, and of his reinterment, 1819, and that near to it is the tomb of his queen, Elizabeth. His heart, it is well known, was, by his own first direction on his deathbed, after Douglas's unsuccessful attempt to fulfil a subsequent wish for its being conveyed to Jerusalem, interred in the monastery of Melrose. One of the distinguished personages commemorated on the panelling, and deservedly so—Randolph, as the favourite companion of Bruce, and the joint victor on the field of Bannockburn—had, under his subsequent name as Regent, the honour of fulfilling this his monarch's dying request.

"The Earl Murray that had the cure
That time of Scotland haillily,
With great worship he gart bury
The King his heart at the Abbay
Of Melross, where men prayeth ay
That he and his have Paradise."

Vide Appendix, last note.

In [illegible] list of interesting lectures delivered in Dunfermline within the [illegible] ten years, two or three were omitted, given, in January 1849, by the [illegible]v. T. Bannister, the talented author of a *Chart of Palestine*, *Incidents [illegible]ewish History*, *A Survey of the Holy Land*, and other works. "His [illegible]t lecture embodied, in a small compass, a vast amount of Scriptural [illegible]ormation, and threw much light on the beautiful imagery and Oriental allusions with which the sacred writings abound. Many of the alleged [illegible]crepancies, or apparent contradictions of Scripture, were explained in very lucid and satisfactory manner. Mr Bannister's descriptions of the scenery of the country and its most celebrated localities were exceedingly graphic and vivid; and the lecture, which was interspersed with anecdotes and characteristic sketches of Eastern manners, was listened to throughout with the deepest int[illegible] His lectures were illustrated by a series of well-executed transpar[illegible]intings, including a large Map of Palestine, the Mountains of Leban[illegible]d Hermon, the Ruins of Tyre, the Lake of Tiberias, the Dead Sea, t[illegible]alley of Jehoshaphat, the City of Jerusalem, Mount of Olives, Gard[illegible] Gethsemane, &c. &c.

"He delivered, also, two lectures on Ancient Jerusalem and the Temple, illustrated by richly-coloured illuminated views of the City, as it was in the time of our Saviour, of the Temple, the Sanhedrim, &c." *

The Rev. Mr Walker, lately of Dunfermline, also delivered some interesting lectures on Jerusalem and its Environs, illustrated by models executed by himself.

NOTE K, p. 206.

Mr Noel Paton's picture of the mutinous scene in India, noticed here as in progress, was afterwards somewhat changed in its details; and, when finished, was kindly permitted by him to be exhibited in the Music Hall for a day to the public in Dunfermline, along with another, entitled "The Bloody Tryst," previous to their removal to London for the May Exhibition, on payment of a small fee of admission in aid of a fund for unemployed females. Mr Waller Paton also presented, for the same purpose, his new and pleasing picture of a "Woodland Scene on the Banks of Lochlomond, above Tarbet."

The subjects of both the two new productions of Mr Noel Paton were unfortunately not of an agreeable, though affecting nature; the one an intended assault on a group of hapless ladies, the wives, daughters, and little children of British officers, by a band of miscreant military Indian revolters; the other the infliction of a fatal wound on a gallant and true lover by the mistaken jealous object of his affections, at a place of appointed meeting in a sequestered glade. The first was entitled "In Memoriam," and the following is part of a notice of it in the *Dunfermline Journal* of 26th March 1858:—

* *Dunfermline Monthly Advertiser* for January 1849.

"What *place* is this? A cellar, evidently, and, huddled together on the floor, a group of panic-stricken women and children, who seem to have fled hither for refuge—from what? Do you not hear the boom of cannon, the sharp rattle of musketry, the yells of combatants, the shrieks of women? And see you not through yonder narrow window, high up in the opposite wall, the gleam of bayonets, the figures of armed men swaying and tugging in mortal strife? Yes, the story is terribly clear. Outside, in the streets of the great city (Delhi it may be), our gallant countrymen are engaged in a brave, but, alas! most unequal contest with their revolted soldiery, and the scum of the natives who have joined with them.

"Let us contemplate the group more attentively. The eye is at once arrested by the central figure—a noble-looking lady, of middle age, who is in a half-kneeling posture on the floor, her head thrown slightly back, her gaze upturned: from her still beautiful face terror and grief have almost passed away, and given place to an indescribable expression of heroic fortitude—whence derived is manifest, for in one hand she holds an open Bible, from which she has been reading aloud. In her case you feel, 'Surely the bitterness of death is past.' On her right shoulder, and clasping her round the neck, leans a lovely fair-haired young girl, her daughter, fainting through terror. At the feet of this maiden—his little hand clasped in hers—lies a beautiful boy, asleep—poor fellow!—and his little brass cannon (the pet toy of the soldier's child) has dropped from his hand upon the floor. Bending down, and clinging to the knees of the principal figure, stands, in an agony of grief and terror, another fair creature, in all the flush and glory of early womanhood. She is attired in a riding-dress; her hat and gloves are cast upon the floor, and beside them the young wife's cherished treasures, a packet of letters and a miniature. What intensity of grief and terror is in the expression of that young face! Apart from the central figures, and to the extreme right of the picture, is another group of infinite beauty and interest. A young mother is seated, with a lovely little girl on her knee, and, clasped to her bosom, a baby of a few weeks old, to whose features the mother's lips are pressed, with looks of unutterable tenderness. Beside them is the faithful *Ayah* (native nurse), who, with the devoted affection for her charge which distinguishes her class, has resolved to abide by them, and share their fate. Her handsome dark features express only vague and wild terror.

"Such are the persons of the piteous drama before us. But hush! The lady reads or repeats aloud from the sacred volume, and her silvery accents ring clear and distinct above the din and tumult which roars without and overhead —'Yea, though I walk through the valley of the shadow of death, yet will I fear no evil, for Thou art with me.' Has the dread hour come indeed? And must these delicate women and unconscious little ones die by the hands of blood-thirsty fanatics? Hark! the crash of a door burst open! Turn to the left, what see you there? What are these dark figures in the human shape, descending the narrow stair, with arms in their hands, death in their eyes, faces in which no ruth, no mercy, is to be found? We have seen enough—our very soul sickens. Let us draw the curtain.

"What we have feebly attempted to describe, the gifted Artist has represented on his canvass with a truth and force that to us is marvellous, and far above our poor commendation."

ton's second picture, the lover is seen dressed in the finest re, stretched out dead on the ground, amid a profusion of the most ly wildflowers, while the lady is observed at a short distance retir- from the scene, with her hands on her eyes, in an agony of grief and orse, on account of the assurance given her, after her mortal stab, by expiring lover, of her mistaken suspicion of his faithfulness. The of the picture was taken by the artist, it is understood, from the wing ancient fragment, "The Bloody Tryste :"—

"Alaik, swote Ladie, quoth the Knycht, I spake bot in jest; and thou hast slone the trewest lover that ever lovit woman; for never—so God me help—loved I none other bot thee. And so he died. . . . Sche streikit him straught in the rath blumis, ever making heavy dole: And alaick, quoth sche, living I livit bot for thee, and ded thee die. And so she departed thence; and towards eventyde came to die's Priory, and there made sche confessioun, and was straight assoylit whenas complinis was sung, her heavy hert brast in sonder, so that al to see. . . . And they layed their bodies in one graff."—*The Harte and ryndc*, boke xii.

NOTE L, pp. 238-41, 252-54, 284-91.

To the additional information given in these pages of the Priories of Pluscardine and Urquhart, and of the Earls of Dunfermline who at that period held them, especially the first Earl, who was Prior of Pluscardine in 1585, and Lord Urquhart in the Court of Session in 1587, I subjoin a statement regarding the Bishop's Town-House at Elgin, commonly called *Dunfermline House*, recently sent by the Provost of Elgin to Dr E. Henderson, St Helens, who has obliged me with a perusal of it. Dr Henderson was lately made a burgess of Elgin in consequence of his useful aid in procuring for it the honour of the title of *city*.

"THE BISHOP'S TOWN-HOUSE AT ELGIN, COMMONLY CALLED DUNFERMLINE HOUSE.

"Previous to the erection of the Cathedral of Moray, the provincial bishops resided in houses (then called castles) at Birney, Spynie, and Kineddar.* We do not know in what year the Bishop's House in the College of Elgin was built; but we learn from a notice of the death of William Spynie, Bishop of Moray, on the 2d August 1406, that it was then the residence of the Bishops of Moray when they chose to live at Elgin.

"The walls of this building are still nearly entire, and stand at the north-west corner of the Cathedral Churchyard. The house was placed in the Bishop's

* "The castle at Birney was at a place called the Castlehill. The bishop resided there when Moray was first erected into a bishopric, but the date is unknown. Bishop Archibald built a house at Kineddar about the year 1280."

...ge garden, which consisted of two Scots acres of ground. It occupied a space of eighty-six square feet. The south front to the garden formed one side, the east wing towards the Cathedral another, and the west wing a third. On the north side was an open court, bounded on the east and west by the wings of the house. The approach was through an arched gateway on the north wall, which formed part of the enclosure of the house and garden.

"This house was entire, and inhabited within the memory of persons still living, but was unroofed about fifty years ago, the floors taken up, and the wainscot of the walls torn down. The building consisted of three stories besides attics. In the ground-floor were a kitchen, two cellars, and two better sort of rooms. In the first floor were three rooms in the front house, and one in each wing. What appears to have been the principal room had been ornamented with fresco paintings, the remains of which yet exist; and Bishop Innes's coat-of-arms are cut in the principal chimney-pieces. The rooms of the first floor were eleven feet high, but otherwise of very moderate size. The second floor had three rooms in front, and one in each wing. They were about eight feet high, and otherwise of the same size as those on the first floor. The arrangement of the attics cannot now be ascertained. There are two stone stairs, one in each wing, by which entrance was obtained to the different parts of the house. We have been thus particular in the description of the Bishop's Town-House, that the reader may form some idea of the accommodation required in an earlier and ruder age by the dignitaries of the Popish Church.

"A difference is to be seen between the architectural style of the south front and part of the east side of this building; and it is probable that it may have been built or remodelled at different periods.

"Besides a variety of dates, there are numerous coats-of-arms and ciphers on the mantelpieces, walls, and near the windows of the building. We see I. Ɨ. for Bishop Innes; that is, I. for John and Ɨ. for Innes, the surname crossed to testify his office; and similar letters are to be seen over the eastern gate of the castle of Spynie. On the eastern side of this building, and on the walls of an adjoining house to the westward of the gateway above mentioned, are to be seen the arms of Bishop *David* Stewart, of the illustrious house of Lorn, and of *Andrew* Stewart, third son of Sir James Stewart, surnamed the Black Knight of Lorn, by Jane, Queen-Dowager of Scotland, and widow of King James I. The arms of Patrick Hepburn, the last Catholic bishop, are on a stone tablet on the eastern wall. That part of this house may have been built at different times, and some of it by Bishop Hepburn, appears probable from the characters 'Anno Domini 1557' being on a stone on the east side of the building. Hepburn had been a bishop of Moray for twenty years previous to 1557, and died at Spynie in the year 1573.

"This house and garden, with the lordship of Urquhart, were granted to the *Earl of Dunfermline* after the Reformation. On what was called 'a peat stone,' on the west side of the building, we see 1688, and a plain shield beneath it; from which it is believed that this part of the house was built in that year. James, Earl of Dunfermline, was probably the builder of it; for in a niche over the mid entrance-door is a tablet having the earl's coronet carved on it. On one side of the tablet are I. E. D., denoting James, Earl of Dunfermline; and on the opposite side I ♀ D, denoting Janet or Jane, Countess of Dunfermline.

"The Priory of *Easter* Urquhart, near Elgin (*Wester* Urquhart is on the

of Loch Ness), was a cell of the larger monastery of Dunfermline in Fife, l by King David I. in 1125; and the lands as well as the mansion of hop of Moray, in the county of Elgin, wherewith it was endowed, became roperty of the Crown after the Reformation. We are informed by Mr hat Sir Alexander Seaton was in 1565 made Commendator of Pluscarden, rust 1591 created Lord Urquhart, and in 1605 Earl of Dunfermline. Earl eing forfeited, 1690, Seaton of Barns claimed the lordship of Urquhart, out the year 1730, was purchased by the family of Gordon. With the f Urquhart (which then formed no part of the estate possessed by the on James), the Bishop's mansion in the College of Elgin became the pro- of the Gordon family. The late James, Earl of Fife, having purchased ate of Innes, next acquired the *lordship of Urquhart* from the Gordons, hange, among other things, for the fishings in the river Spey. The Gordon however, retained the Bishop's house and garden, in the College of till the year 1838, when it was sold to William Innes, Esq., residing near le Cross of Elgin, for the sum of £600.

Earl of Seafield, having purchased the Bishop's Town-palace and garden, a new approach through the garden to Grant Lodge from the south-east, ncing at the north end of King Street; and the more modern part of alace was taken down in the month of July 1831, during the alterations making—the *north* and *west* wings—leaving the square tower, corbelled t, and east gable; but the walls of these, being rent in different parts, may bly soon fall into decay."

here is in the principal Hotel of Dunfermline (Mr Mylne's) a north-west view of the Cathedral of Elgin, certified on the back of it to have been taken from *Dunfermling House*, in July 1790, by John Rae. There are some other views of that noble pile, along with this, executed by the same person, and at the same period, but all of a very plain description.

The following letters from the same Earl of Dunfermline may be appropriate and interesting, as characteristic of the age in which he lived, and of some of the incidents in his own history, and that of persons in the circle of his society. The first is addressed to his sovereign, James VI., and the other two are to his cousin, John Murray, afterwards Earl of Annandale. They are extracted by me from the *Scottish Journal*, where the first is stated to be from the Balfour MSS. in the Library of the Faculty of Advocates.

" EARL OF DUMFERMLJNE TO KING JAMES VI.

["This letter from Alexander Seton, Earl of Dunfermline, the able Chancellor of James VI., is very curious, from the particulars it contains relative to Mure of Auchindrain, whose wholesale murders are, though more than two centuries old, familiar to most readers through the medium of Scott, who honoured Auchindrain by naming perhaps the best of his dramas after him."]

"5 *March* 1608.

"MAIST SACRED SOUERUNE,

"I tak the occasioun and bauldness to vritte this vnto your hienes, in ansuere off that it pleased your Sacred Maiestie vritte to me the secund of Februar, directing me to deall with my nepvieu, the Erle of Abercorne, that he sould desist from onye farder insisting in suitte of the Laird of Achindraynis forfaulteur, and renunce all benefite and promeis he had of your Maiestie for the same. I could nae better trawell with him in that, nor be communicatting your gracious mynd to him, be the sicht off yiour hienes awin letter, whairtoe I hope he hes send yiour Maiestie ane ansuere, whilk will sufficientlie satisfie yiour princelie intentioun in this purpose. This I cun testifie vnto yiour Maiestie of certaintie, that whasoewir hes informed yiour hienes, that the said Erle off Abercorne delt, or wald onye wayes be persuadit to deall, for onye favour or owirsight to the said Laird of Achindrayne, hes sayde far bye the treuthe, or onye thing hes ewir bene in his mynde. He hes indeed some freindschipt with the hous off Barganie, whometoe Achindrayne hes bene this lang tyme a dependar; bott as the hous off Barganie findis that the said Achindraynis practises was the wrack of the last laird of Barganye, swa haiff thay be experience off laitt tryed, that he was be all possible meanes working to vndoe that house, and thairfoir hes haillilie cassin him off. And this I assure your Maiestie, that it was be thair speciall moyane, diligence, and industrie, with the assistance of the Erle off Abercorne, that baithe this last treasonable murthour of his is brocht to the light it is cummed to, and also his foirknauledge, privitie, and persuasioun to the yioung man Thomas of Barganie, for the foull murthour of the Tutour of Cassills, and without thair doing and insisting, the same will be hardlie yitt brocht to perfectioun and dew outredde in tryall and punischement.

"I knaw Achindrayne hes be manye means socht to purchess my Lord Abercornes goodwill, or at least to lay him bye his perswitt, and for that hes caussed offer him mair nor he can ewer haiff of the benefite off his parsuitte. Bot he hes newir gevin anye ear to sic propositioun, regairding ewer mair yiour hienes prencelie intentioun in the prosecution of justice and pwnischement off sua wylde a fact, and the dewtie off his plaice and estaitt, nor anye commoditie: And this I hope yiour Maiestie shall find be proofe to be the veritye, and be his actioun, in regaird whereoff he is persuaded certanlie, that for naa vrang nor ontrew rapport off anye sic subjects, yiour hienes will alter or chaynge your formar prencelie word, grant, and benefite, whereoff yiour hienes than thocht him worthie, for he estemys that war a greater disgraice to him, nor all the mater is awaill. This I remitt alwayes to your Majesties heiche wisdome and good resolution, for it may be that schortlie the event may prove the Erle of Abercorne to be the Laird of Achendraynis speciall parsewar, and onlie owirthraw, onder your Maiesties authoritie and lawis, whilk will manifest the ontreuthe off that yiour hienes hes bene informed off. Swa taking my leive, with the maist humbell kisse off yiour royall hand, rests for ewir,

"Your Sacred Maiesties maist humbill and affectionat subject and seruitour,

"Edinburgh, 5 Marche 1608. "DUNFERMELINE."*

"To the King his maist excellent Majestie."

* "His Lordship's sister, Margaret, having married Lord Claud Hamilton, Lord Claud's son, James—created Earl of Abercorn 10th July 1606—was the Chancellor's nephew."

TWO LETTERS FROM THE EARL OF DUNFERMLINE TO JOHN MURRAY, AFTERWARDS EARL OF ANNANDALE, 1614.

"WEILBELOUED COUSING,

"I haue resaifed baith yiour lettirs off the 18 instant frome yiour good half marrow, and off the 7 fra my Lord Sanquhair, with all the credit he imparted to me, frome yiou, quhairoff I thank yiou hartlie, and speciallie for latting me knaw his maiesties mind towartis Francis Stewart, quhilk treulie relieues me off ane greate thocht and cair, for I feared eiuer his maiestie micht suspect me as consentar to ane bargane likelie to go fordwart quhither I will or nocht, quhilk I was verie far against, and wrocht be all meanis possebill to ganestand. Fra this furth I will leiue it to Goddis will and disposition, and trubill me na mair thairwith, albeit in treuth I think baith parties micht do better for their awain weill. In my Lord Sanquhair's affaires be assured I sall continew as I haue begune, and as rassoun and equitie requires. According to his maiesties command, the Counsell has sent letters to my Lord Scone, to delieur to his Lordship houss and stuff in St Jhonstoun. I haue na newis to empairt to yiou from this, but sic as I am certane is written at length be my Lord Secretair. Wee heir be suim passagers cuimed fra Orknay, that after his maiesteis shippis was by that cost the countrie people" (fought, with) "suim slaughter on either side. The pirattis was in ane Dutche shippe of twa hundir tunne and aboue, latelie spoiled be thame, laidin with Inglish mennis geir frome eist countries, with rye and irne, alwayis of this wee haue zit na particular certantie. Wpon suim apeirance of suim grudge betuix my Lord Marquis of Hamilton, and Lord Ogillbie and his sonne and friends about holding suim courtis in August at Arbroth, the counsall, to preuent greatar harm, has bound baith parties ondir great soumis to his maiesties peace. Wee haue as zit ane extraordinair cauld, wittie, and windie somer. I man be hamelie to empesche yiou now in quhat was eiuer done to me before be my Lord Dunbar, butt onye suite or troubill: He send to me frome thence eurie yeir out off his Maiesties wardroppe ane brodered poolke for carieing the great seal: sic as my Lord Chancelar caries thair, werie magnific and honest; for that can nocht be gottin maed heir, or ellis I sould nacht trubill yiou nor nane for ane. Sence my Lord Dunbar departed this lyff, this three yeir, I haue had nane, and sic as I haue ar worne aulde, and nocht sa cumelie as neid war, quhilk I man wish yiou, cousing, find meanis to gett supplied be his Maiesties command out of the warderobbe, as hes bein before. Sir Alexr. Hay, now Clerk of Register, then Secretair, quha was in use to cause mak thame, sayes to me he caused, at my Lord Doumbarris directioun, be his Maiesties command, ane Mr Brodie, in the wardrobbe, mak thame, and thay war all werie fair indeid, brodered with the armis off Scotland on the first quarter and thridde, Inglish on the second, and Irish in the fourt, and with all ornamentis off baith kingdomes ansuirabill, as I doubt nocht but the said Mr Brodie, or suim of his seruandis, has yit the exempill beside them, and patrone for the last I had was in the yeir 1610 send to me by my Lord Doumbar. Tal suim guid course for this, as yie find best. Sua, taking my leiue, I rest eiuer,

"Yiour louing cousing to serue yiou,

"Frome Halyruidhouse, last Junij, 1614. "DUNFERMELJNE.

"To the Right Honorabill my assured
good freind Johne Morraye, of his
sacred Maiestei's bedchalmer."



THE EARL OF DUNFERMLINE TO JOHN MURRAY, JULY 8, 1614.

"RIGHT HONORABILL COUSING,

"I haue reseiued yiour kindlie lettir fra my Lord Bischop off Glasgow, and can nocht bot thank yiou off yiour monye testimonies of kindnes. Quheneiuer that mater concerning the Chapell Royall sall be handled, I sall doe guid will to my powar, baith for yiour satisfactioun and Sir Robert Gordonis, as yie recommend to me. Yiour bedfellow is nocht zit returned to this toun, bot I haue ane great complaint to yiou off hir; for na treatie I can make to hir, she will nocht tak ane chalmer heir in the King's house, quhilk my bedfallow maed readie to hir; and I think ather yie or shoe sould be als hamelie and priuat with me as with onye, and specially in this house; because my Lord Fentoun * is retired to Ingilfeild for his health the tyme of this progress. Yie man excuse my hamelines to trubill yiou with my pacquettis, and to burding yiou to be carefull my lettirs be surelie delivered.

"I recommend to yiou specialie at this tyme to Bruntiland, Sir Robert Meluill, and to my Lady Roxbrough, my sister. As to onye sic occurrence as we haue heir, I doubt not bot yie ar participant to sic as my Lord Secretair recites to his Maiestie; for all is heir (praised be God) quiet, in good iustice, and obedience. Thus ending this present, wissis yiou all weil and happines.

"Yiour louing coussing to serue yioue,

"DUNFERMELINE.

"Frome Halyruid House, 8 July 1614.

"I man nocht forziett to gif yiou speciall thankis for the guid will and fauour I onderstand of my nepuieu, Sir Claud Hamiltoun, yie haue shawin to him in this besines he has had adoe.

"To the Right Honorabill my assured
good freind Johne Murray, in his
Maiestie's bed chalmer."

I have stated briefly, at pp. 290–91 of this volume, the late Mr Hugh Miller's observation, in illustration of reverses of fortune, that "the last of the Winton family, having taken part in the Rebellion of 1715, was glad to earn his bread by acting as a waggoner in Flanders." And in a book which I lately read, entitled "A faithful Register of the late Rebellion; or an Impartial Account of the Impeachments, Trials, Attainders, Executions, Speeches, Papers, &c., of all who have Suffered for the Cause of the Pretender in Great Britain, &c., London, 1718," there is the following entry, p. 276, briefly referred to at p. 288 of this volume: "*Tuesday, May* 31, 1716.—At the Court of Exchequer

* "Sir John Erskine of Dirleton, son of Alexander Erskine of Gogar, was created, by letters patent 18th March 1606, Viscount of Fenton, with remainder to the heirs male of his body, whom failing, to his heirs male whatsoever for ever. This was the first viscountcy created in Scotland. On the 12th of March 1619 he was made Earl of Kellie, with a remainder generally to his heirs male bearing the name and arms of Erskine."

following persons were this day arraigned—John Nairn, son to the d Nairn; John Stewart; Dr Patrick Blair; *George Seton of Barns*, , before the battle of Dunblain, went by the name of the *Earl of ufermling;* James Robertson, alias Robeson; William Grierson, son ir Robert Grierson of Lagg; John Carnegy. These pleaded guilty ir indictments."

is was, therefore, probably the last Earl of Dunfermline, even by vension, as well as the last of the Seton house.

n connection with the subject of pp. 352–54, the following brief account Burghs of Regality and Barony may be given:—

"BURROWES OF REGA[illegible]ND BARRONIE.

"And forsameikle as there is diverse Burrowes in Regalitie and Barronnie in this realme, quhilks were before halden immediatlie of the (saidis) pre-, and have bene in use to exerce the trade and traffique of merchandise: To burgesses, and to elect provestes, baillies, and uthers officiars meete and sar for the governement of their communities; our said Soveraine Lord, and his saidis three Estaites in Parliament, nawayes willing that they shall be hurt therein, declaris, decernis, and ordainis, that they shall remaine in the same freedoome and libertie quhilk they had before the said annexation, to be len alwayes of our said Soveraine Lorde, in the same manner and condition the quhilk they held their liberties of the saidis ecclesiastical persones before, nawaies hurt in their rightes and priviledges. And that the ane sort and uther be not confounded be this present Act, bot remaine alwaies distinct as they were in time bypast, notwithstanding the said annexation, it is alwaies provided, statute, and ordained, that the provest, baillies, councel, and utheris officiars, within the said burrowes in regalitie and barronie, quhair they were provest and baillies of before, shall be zeirly elected, chosen, deposed, and altered, according to the forme and tenour of the Actes of Parliament maid in the daies of our Soveraine Lordis maist noble predecessoures, and ratified in divers Parliaments sen his Hienesse coronation."

NOTE M, p. 265.

In this page, where a notice is given of the battle of Pinkie, so disastrous to the Scots, in which George Durie, Abbot of Dunfermline, is several times named as one of the counsellors of the weak Regent Arran, the *Fiery Cross*, used in times of sudden danger to rouse the people, and summon them to render assistance, is mentioned as having been resorted to. The following brief account of this *Summons of the Fiery Cross*, from the pen of Sir Walter Scott, may be appropriate, as well as acceptable, to some readers:—

"When a chieftain designed to summon his clan upon any sudden or important emergency, he slew a goat, and making a cross of any light wood, seared its extremities in the fire, and extinguished them in the blood of the animal. This

was called the *Fiery Cross*, also *Crean Tarigh* or the *Cross of Shame*, because disobedience to what the symbol implied inferred infamy. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal person with a single word, implying the place of rendezvous. He who received the symbol was bound to send it forward, with equal despatch, to the next village; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among his allies and neighbours, if the danger was common to them.

"At sight of the Fiery Cross, every man from sixteen years old to sixty, capable of bearing arms, was obliged instantly to repair, with his best arms and accoutrements, to the place of rendezvous. He who failed to appear suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burnt marks upon this warlike signal. During the civil war of 1745-6, the Fiery Cross often made its circuit; and upon one occasion it passed through the whole district of Breadalbane, a tract of thirty-two miles, in three hours.

"The late Alexander Stewart, Esq. of Invernahyle, described to me his having sent round the Fiery Cross through the district of Appine during the same commotion. The coast was threatened by a descent from two English frigates, and the flower of the young men were in the army of Prince Charles Edward, then in England; yet the summons was so effectual, that even old age and childhood obeyed it; and a force was collected in a few hours, so numerous and so enthusiastic that all attempt at the intended diversion upon the country of the absent warriors was in prudence abandoned as desperate.

"This practice, like some others, is common to the Highlanders with the ancient Scandinavians."

The above is a note to the following stanza in the *Lady of the Lake*:—

"Yet live there still who can remember well,
How, when a mountain chief his bugle blew,
Both field and forest, dingle, cliff, and dell,
And solitary heath, the signal knew;
And fast the faithful clan around him drew,
What time the warning-note was keenly wound,
What time aloft their kindred banner flew,
While clamorous war-pipes yell'd the gathering sound,
And while the Fiery Cross glanced, like a meteor, round."

Note N, pp. 291-308.

In these pages an additional account has been given of the Elgin, Halket, Wardlaw, Wellwood, Barclay, Stedman, and some other connected families; and for still more information regarding most of them, a very full, and, I hope, with few exceptions, accurate Genealogical Table of them is inserted afterwards in this volume, which may be consulted by parties who take an interest in tracing pedigrees. In preparing the Table, I have to express my obligations to members of most of the respective families, and especially to Von Charles Stedman, at Coblentz, on

Rhine; Allan M'Connochie, Esq., Meadowbank, late Professor of w, Glasgow College; and the Rev. R. W. Macgoun, M.A., Morningue, Edinburgh, connected by marriage with one of the families, for the istance which they so willingly afforded. Much of the information s obtained by me also from the Dunfermline registers of births, aths, and marriages. The Broomhall and Pitferrane families are not ncluded in the Table, in consequence of the ample information given them in the print, and their not being blended with the other families.

I promised, at p. 301 of this volume, to add in the Appendix the supnental verses omitted in the first volume, of the poem "Hardyknute," which Lady Elizabeth, a member of the Halket family, is reputed by many to be the authoress. One of the editions of it was published at London, 1740, entitled, "A Fragme ing the First Canto of an Epic Poem, with General Remarks and " and in the preface it is remarked, "As for the antiquity of th oem, it is said to have been written before the year 1600; but ermine exactly when it came out first might occasion a difficult, rhaps, after all the pains that should be taken, a fruitless inquiry. . . .

"The subject, or the action described, is extremely great. A king of Norway lands in Scotland with a formidable power, and seems to aim at nothing less than an entire conquest of the country. The Scots, headed by their prince, and animated with the valour of their champion, obtain a complete victory over their enemies, and put them all to the sword. Here, then, is a war of the last importance, where not so much the glory as the preservation of a whole kingdom depends upon the success of one decisive battle. Who can help being strongly interested for a people in their situation, whom self-reliance and the cause of liberty, not the wanton ambition of their prince, nor the greedy desire of spoil, leads out into the field? In a war like this, true heroism shines with the most conspicuous lustre, since the greatness of all human actions chiefly depends upon the greatness of the motive from which they proceed. Hence it will appear that our author has chosen an admirable subject."

Fourth stanza omitted in the first volume :—

"Great love they bore to Fairly Fair,
Their sister soft and dear,
Her girdle show'd her middle jimp,
And gowden glist her hair.
What woeful woe her beauty bred!—
Woeful to young and old;
Woeful, I trow, to kyth and kin,
As story ever told."

The other stanzas are—

"'Late, late yestreen, I weened in peace
To end my lengthen'd life.

'My age might well excuse my arm
From manly feats of strife;
But now that Norse does proudly boast
Fair Scotland to inthrall,
Its ne'er be said of Hardyknute,
He fear'd to fight or fall.

'Robin of Rothesay, bend thy bow,
Thine arrows shoot so leil,
Many a comely countenance
They've turn'd to deadly pale.
Brade Thomas, take you but your lance,
You need no weapons mair,
If you fight wi't as you did once
'Gainst Westmoreland's fierce heir.

'Malcolm, light of foot as stag
That runs in forest wild,
Get me my thousands three of men,
Well bred to sword and shield;
Get me my horse and harnisine,
My blade of metal clear;'
If foes ken'd but the hand it bore,
They soon had fled for fear.

'Farewell, my dame, so peerless good,'
And took her by the hand;
'Fairer to me in age you seem
Than maids for beauty fam'd.
My youngest son shall here remain,
To guard these stately tow'rs,
And shut the silver bolt that keeps
So fast your painted bow'rs.'

And first she wet her comely cheeks,
And then her boddice green,
Her silken cords of twirtle twist,
Well plett with silver sheen,
And apron set with many a dice
Of needlework so rare,
Wove by no hand, as you may guess,
But that of Fairly Fair.

And he has ridden o'er muir and moss,
O'er hills and many a glen,
When he came to a wounded knight,
Making a heavy mane.
'Here must I lie, here must I die,
By treachery's false guiles;
Witless I was that e'er gave faith
To wicked woman's smiles.'

'Sir Knight, if you were in my bow'r,
To lean on silken seat,
My lady's kindly care you'd prove,
Who ne'er ken'd deadly hate.
Herself would watch you all the day,
Her maids a-dead of night,
And Fairly Fair your heart would cheer,
As she stands in your sight.

'Arise, young Knight, and mount your steed,
Full lowns the shining day,
Chuse from my menzie whom you please
To lead you on the way.'
With smileless look and visage wan,
The wounded knight [illegible]
'Kind chieftain, your ... pursue,
For here I must abide.

'To me no after-day nor night
Can e'er be sweet and fair,
But soon beneath some dropping tree
Cold death shall end my care.'
With him no pleading might prevail:
Brave Hardyknute to gain,
With fairest words and reason strong,
Strove courteously in vain.

Syne he has gone far 'hind attowre
Lord Chattan's land so wide:
That Lord a worthy wight was ay
When foes his courage sey'd:
Of Pictish race by mother's side,
When Picts rul'd Caledon,
Lord Chattan claim'd the princely maid,
When he sav'd Pictish crown."

At p. 300 of the previous volume I have stated that there was a relative of the English branch of the Pitferrane family an eminent divine, John Hacket, Bishop of Lichfield and Coventry, who died in 1670, and that his works (posthumous) were, "A Century of Sermons on several remarkable Subjects, fol. 1675;" and "A Life of (John) Archbishop Williams, fol. 1693." He was the only son of Andrew Hacket, a native of Scotland, who was a senior burgess of Westminster, and afterwards Keeper of the Robes to Prince Henry, son of King James VI. The Bishop was born at London, in the parish of St Martin's-in-the-Fields, on September 1, 1592. He was sometimes designated the *Ezra* of his age. His motto was, "Serve God, and be cheerful." A small treatise, entitled "Christian Consolation," is ascribed to him. He died on October 28, 1670. He had a large family, one of whom, Sir Andrew Hacket, was a Master in Chancery. His "Life of Archbishop Williams" (with a por-

trait) became scarce, and sold at £1, 18s. Coleridge is reported to have said of it, "What a delightful and instructive book is Bishop Hacket's 'Life of Archbishop Williams!' You learn more from it of that which is valuable, towards an insight into the times preceding the civil wars, than from all the ponderous histories and memoirs now composed about that period."

Sir Peter Arthur Halket, the present proprietor of Pitferrane, noticed at p. 302, is again so more fully at p. 357 of this volume.

Note O, p. 317.

The following is the list promised at this page of the most prominent objects of interest, utility, or curiosity, of foreign or home fabric, ancient or modern, that could be obtained in Dunfermline and vicinity, exhibited in the Guild Hall, now County Buildings, on Old Handsel Monday, and two succeeding days, the 15th and 17th January 1849. I give the list and part of the notice of the exhibition which appeared in a local newspaper at the time, the object having been to restore to active operation the Dunfermline Mechanics and Scientific Association, which had been long dormant and neglected :—

"To assist in carrying out this object, and to enlist the public interest on its behalf, the society, under the direction and superintendence of its enterprising Vice-President, the Rev. Mr Chalmers, opened to public exhibition in the Guild Hall, during the holiday week of Handsel Monday, a very interesting and valuable collection of antiquities and natural curiosities. This collection, hastily gathered, and composed of contributions from many sources, did great credit to the parties who lent their aid to its formation, and afforded an excellent example of how much good may be accomplished by a well-directed combination. The walls and tables of the spacious hall were literally covered with paintings, many of which were interesting portraits of eminent historical personages; objects of natural history, geology, and mechanical skill; foreign curiosities of art and manufacture, and numerous antiquarian relics. Indeed, we have been much less gratified by the inspection of some established depositaries of science, than we were by walking around this *impromptu* museum. We regret that our space does not admit of giving a full enumeration of all the objects of interest and beauty, but we may select the following as some of the most prominent:—Sword and Helmet," [or rather Barred Head-piece, of the time of the Commonwealth, *vide* p. 203 of this volume], "and other interesting relics of King Robert Bruce and his Queen; specimens of the China and Furniture of Queen Anne; various Monastic Seals; Portraits of James VI., his Mother and Grandmother, Calvin, &c., of several late eminent townsmen, and modern illustrious characters, including the present Pope; Views of Dunfermline in 1690 and 1792; Rachel weeping for her Children; Lithograph and Etching of the Cartoon, 'Spirit of Religion;' Bust of J. N. Paton; Queen Mary's Cradle, from Linlithgow Palace; Bull of Pope Innocent IV. to Dunfermline Abbey; Fac-similes of ancient Charters, with their Seals appended, and of the Death-warrant of Charles I.; part of the Manuscript of Boston's Fourfold State, and Gillespie's Sermons; Cabinet of 1614; Clock, Chair, &c. from the Dunfermline

Palace; Bookcase made from the oak ceiling, and exhibiting the architecture, of the old Abbey Church; Cast of the Annunciation Stone on the Palace; Chair and Model Statue of Ralph Erskine; Solemn League and Covenant subscribed at Dunfermline; Illuminated representations of the Miracles and Parables of our Saviour; Rich Cloths from Aleppo, Damascus, and other eastern places; Ring and Dress of a Mandarin; Kaross of the well-known converted African Chief, Africaner; a Buffalo Robe; Foreign and Ancient Implements of War; an Indian inlaid sandal-wood Box, with representations of Indian Casts and Trades on Talc; Vases from Pompeii; Specimens of Ingenious early Manufactures of Dunfermline; Models of Steam-engines; Atmospheric Bath; and a vast variety of Stuffed Foreign Birds, and other Animals, with a beautiful collection of Shells, Coral, and Geological Specimens. The number of visitors exceeded 2000, all of whom seemed to unite in expressions of surprise and satisfaction; and we have heard of no complaint of any of the numerous and valuable articles having sustained the slightest injury."

Among the interesting relics of King Robert Bruce and his Queen, above mentioned, were portions of the lead in which his body was enclosed, the *toile d'or*, or cloth of gold, thrown over the lead as a shroud, and of the wood of his coffin, as also hair of his Queen, known to be that of a female from its length, and which was of a dark reddish colour, found in a neighbouring tomb. These are still at the Manse, along with specimens of the stained glass and bricks of the Eastern Abbey Church, a Cast of the Annunciation Stone on the ceiling of the oriel window in Dunfermline Palace — the only one, it is believed, ever taken — and portions of the leathern shroud and teeth of a son of Malcolm III.

Several of the articles noted also in the list, and others, were from the Wooer's Alley Cottage of Mr Paton., sen., noticed at pp. 203-4, and are still there—viz. a Portrait of James VI., Chair, and Clock, said to be from Dunfermline Palace; Queen Mary's Cradle, and a Clock, do. from Linlithgow Palace; Boot, do., of Halkerston of Rathillet, worn at the murder of Archbishop Sharp; Portrait of the Queen of William III.; a Table and Tea-kettle from Scoon Palace; a Target or Shield from Culloden House; a Tea-kettle said to have belonged to Graham of Claverhouse; a Gun, Pistol, Bayonet, and Sword, from the battle-field of Sheriffmuir; and a Roman Pot.

NOTE P, pp. 335, 336.

As an additional evidence of there having been a small burying-ground attached to St Leonard's Hospital here noticed, there was found, October 27, 1858, along with other bones, an entire skull, having all the upper and lower teeth in their places, and presenting a good phrenological forehead. The relic was brought to the Manse, and left there.

NOTE Q, pp. 351, 352.

The late Mr Robert Douglas has been succeeded by Mr John Landale in the clerkship to the Guildry, and in all the other offices held by him here enumerated, except in the clerkship to the Turnpike and Statute Labour Road Trust, which Mr James Macfarlane, writer, now holds.

NOTE R, p. 364.

The missionary, Rev. Mr Gill, has recently left Dunfermline, to reside at Glasgow, as Superintendent of Missions on the west coast of Scotland. He has carried with him the respect and good wishes of all who knew him. He has been succeeded by Mr Macdonald, Preacher.

NOTE S, p. 371.

Education.—The number of scholars on the roll at all the schools in Dunfermline parish, in April 1858, was 3018, and the total population of the parish at the Government census, taken in 1851, was 21,234, which, although the periods are not exactly the same, may still be sufficient for a general average of school attendance for a few years past, namely, about 1 in 7 of the population; being an increase since 1844, when it was 1 in 7½, and a still greater increase since 1842, when it was only about 1 in 8½ of the population.

COPY EXTRACT BOND by the TOWN of DUNFERMLINE, anent QUEEN ANNE of DUNFERMLINE, her Mortification of £2000 Scots, whereof the Annual-rent at 10 per Cent, to be a Fund for a Salary to the Master of the Grammar and Song Schools of Dunfermline.—Dated 24th August, and Registrate 5th September 1610.

At Edinburgh, the fifth day of September, in the year of God 1610 years, In presence of the Lords of Council, compeared Mr Thomas Rollock, Pro^r., specially constituted for James Reid, Provost of the Burgh of Dunfermline; John Anderson and James Mochrie, Bailies; John Walker, Dean of Guild; Patrick Turnbull, Treasurer; David Stewart, John Anderson, younger, Lister; William Brown, and Andrew Bennet, four of the Council of said Burgh,—and gave in the Bond and Obligation under-written, subscribed with their hands, desiring the same to be Registrate in the Books of Council, to have the strength of a Decreet of the Lords thereof, with executions to pass thereupon in manner therein contained; the which desire the said Lords thought reasonable, and therefore has ordained and ordains the said Bond and Obligation to be insert and Registrate in the said Books of Council; Decerns the same to have the strength of their Decreet, and ordains Letters of Execution to be decreet thereupon in manner specified thereintill, whereof the tenor follows:—"Be it kend to all men by ther present Letters, We, James Reid, Provost; John Anderson and James Mochrie, Baillies; John Walker, Dean of Guild; Patrick Turnbull, Treasurer for the Burgh of Dunfermline; David Stewart, John Anderson, younger, Lister; Andrew Bennet, William Brown, Burgesses and neighbours of the said Burgh, presently upon the Council thereof, for ourselves, and taking the burden upon us for the heall Remanent Council and Community of the said Burgh, For as much as the Right High, Right Excellent, and Mighty Princess Anna be the Grace of God, Queen of

Great Britain, France, and Ireland, Lady Dunfermline, and Her Highness' successors to the Lordship of Dunfermline, having the free nomination and presentation of the masters of the Schools to our said Burgh, of her natural love and affection to virtue, promotion of liberal Sciences, Education of the Youth, Intertainment of the Masters and Instructors thereof, of the readiest of her rent and patrimoney of the Lordship of Dunfermline, for the special cause under written, has instantly caused Henry Wardlaw of Balmule, Her Highness' Chamberlain, advanced pay and deliver to us, for ourselves and in name of the heal community of the said Burgh, All and Heall the sum of Two thousand pounds usual Scots money, to be employed by us for performing of certain our affairs tending to the well profite and commodity of the Burgh and heall Inhabitants thereof, for relief of diverse debts, sums of money, and burdens presently lying upon our common good, and for the which we and the heall *Inhabitants of our said Burgh* stand obliged and astricted, Destinate, affected, and mortified be her most excellent Majesty to remain with us and our posterity in all time coming, for payment to be made be us and them of the current annual-rent after-mentioned to the Masters and Instructors of our Youth, as is under-exprest, as a common benefit to us all; Of the which sum of Two thousand pounds money above written, we for ourselves, and in name and behalf of the said community, hold us well content, presantly satisfied and paid, and for us and heall community of our said Town, our and their successors, Provost, Bailies, Council, and Community thereof exoner, quit claim, and Discharge the said Right High, Right Excellent, and Mighty Princess, her heirs and successors, her said Chamberlain, and all others whom it effeirs thereof, for now and ever;—therefore, we be bound and obliged like as by the tenor thereof, we, the said Provost, Bailies, Dean of Guild, Treasurer, and Council for the said Burgh for ourselves, and taking the Burden upon us for the said community, as representing the heall Body of our said Burgh, Bind and oblige us and our successors, Provost, Bailies, Council, and community of Dunfermline to make good and thankfull payment of the sum of Two hundred pounds money *foresaid* yearly *and termly, in all time coming,—To witt, to the present Master of the Grammar* School *of Dunfermline*, and his successors, the sum of *one hundred pounds money foresaid*, and to the present *Master of the Song School*, and his successors, the sum of one other hundred pounds money foresaid, to be paid yearly and termly in all time coming, at two terms in the year, Whitsunday and Martinmas in winter, by equal portions, beginning the first term's payment thereof at the first term of Martinmas next to come, and so forth, yearly and termly, to endure and be paid to the present Masters of the foresaid Schools, and their successors, Masters thereof for ever, for a perpetual annual and yearly duty, founded and mortified be her most excellent Majesty for entertainment and maintanance of the foresaid Schools and upbringing of the Youth thereintill, in all time coming: Providing always that

it shall not be Leisome to the Provost, Bailies, nor Community of the said Burgh, nor our successors, to admit or place, nor to depose the present Masters of the said Schools, nor them that shall be admitted and placed thereafter without the special advice, concurrence, and consent of the Queen's most excellent Majesty and Her Highness' successors, our Superior, *or else of the present heritable Bailies of the Lordship of Dunfermline, and his successors, heritable Bailie thereof*, so that the full right of nomination and presentation of the said Masters, present and to come, shall remain with her Majesty's successors' heritable Bailie, and their successors; and we, Provost, Bailies, Council, and community of the said Burgh oblige us, and our foresaid successors, to give her Highness, and the said Bailies and their successors, our faithful advice anent the qualifications, life, conversation, admission, and deposition of the said Masters in all times coming; which advice her Highness and the said Bailies, for them and their successors, promise to accept, in so far as the same makes for the weil of the said Burgh, virtuous and good upbringing of the youth; and for the more security, we are content and consent that the presents be acted and Registered in the Books of Council *ad perpetuam remanentiam*, and to have the strength of an Act and Decreet of the Lords thereof, and their authority to be interponed thereto with executions of horning upon a simple charge of ten days to pass thereupon; and for registrating hereof, constitute Mr Thomas Rollock, conjunctly and severally, our procurators, *in forma promittend. rata, &c.* In Witness whereof written by Wm. Brown, Notary in Dunfermline, we have subscribed the same with our hands at Dunfermline, the 28th day of August, in the year of God 1610 years, before these witnesses John Bruce, apparent of Baldridge; Robert Mercer of Saling, Patrick Stewart of Beath, Bailie-Depute of the Regality of Dunfermline; Mr James Aiton, Portioner of Over Grange; James Kinghorn, Clerk of the said Regality (Sic Sub.); James Reid, Provost; John Walker, Dean of Guild; Patrick Turnbull, Treasurer; John Anderson, Bailie; James Mochrie, Bailie—be David Brown, Clerk, because he cannot subscribe; David Stewart, as one of the Council; John Anderson, one of the Council; William Brown, one of the Council; Andrew Bennet, one of the Council; Robert Mercer of Saline, Witness; Patrick Stewart, Witness; Mr James Aiton, Witness; Patrick Kinghorn, Notary, Witness. —Extractum de libro actorum per me Dominum Joannem Skeen de Curryhill, Militem, Clericum Rotulorum Regist. et Concilii S. D. N.* Regist. sub meo Signo et subscriptione manualibus. (Sic subscr.) Jo. SKEENE.

NOTE T, pp. 353, 354.

Total Abstinence Society.—To the brief statement at this reference it may be added, that the first attempt to improve upon the old Temper-

* Supremi Domini nostri.

was made at *Dunfermline* in September 1830. Mr John ..., a merchant here, and a few friends, met and drew out a pledge her to take nor give any kind of intoxicating liquor, to which they nded their names; and soon afterwards the members increased to v. This was in consequence of the intention of the supporters of a house to allow the keeper to sell porter and ales, when Mr Davie several others offered a strenuous opposition; and on the 21st Sep- er they met to consider what plan should be adopted to prevent esolution of the committee from being carried into effect. At Mr vie's suggestion, the following pledge was adopted, and was signed by ive of those present:—

"We, the subscribers, influenced by the conviction that temperance is best promoted by total abstinence from all iting liquors, do voluntarily consent to relinquish entirely their use, and er to give nor receive them upon any save medical cases—small-beer exce and wine on sacramental occasions.

"We likewise agree to give no encour nt or support to any coffeehouse established, or receiving countenance fro y temperance society for the sale of intoxicating liquors."

In a few days the number of signatures increased to twenty-one, and shortly afterwards to sixty; but no public effective measures were taken to propagate Total Abstinence until the extinction of the old Temperance Society, about the year 1836 or 1837—the members having continued in the mean time to co-operate with Society, till they obtained so large a number of adherents as to lead to a separation. Some years later than 1837, it is understood, they had enrolled nearly three thousand members; and it may be difficult at present to say, on account of the various changes which have taken place in the modes of enrolment, what is the existing number of members.

The old Temperance Society, however, ceased to exist some years ago. Whatever may be the opinion of individuals as to these societies, there is no doubt that, by their efforts, a marked improvement has taken place in the drinking habits of a considerable portion of the community.

Those who wish a full account of the history and progress of temperance and total abstinence societies in this country will find it in the "Scottish Temperance League Register, and Abstainer's Almanac for 1850 and 1851;" "Temperance Memorials of the late Robert Kettle, Esq., &c., with a Memoir of his Life by the Rev. William Reid, 1853;" and the "History of the Temperance and Tee-Total Societies in Glasgow, &c., by Edward Morris, 1855."

Rosyth.—NOTE U, pp. 267, 393-95.

I have the following notice of the Rosyth family from a correspondent, extracted from various and, what are considered, good authorities, which may be acceptable to some readers:—

"Alexander, 6th Lord High Stewart of Scotland in the reigns of Alexanders II. and III. of Scotland, md. the daur. and heiress of Angus M'Rory Lord of Bute. He died A.D. 1283, leaving two sons and one daughter.

"His eldest son, '*James*,' was 7th Lord High Steward, and grandfather of King Robert II. (his son *Walter* having md. Marjorie, daur. of King Robert the Bruce). His second son, '*John*,' md. Margaret, daur. and heiress of Sir Alexander Bonkyll of Bonkyll (sometimes spelt Bonkill and Boncle), from which he was called '*Sir John Stewart of Bonkill*.' He was killed at the battle of Falkirk, fighting bravely for his country, July 22, 1298-9. He left by Margaret his wife several sons. The eldest son and successor of Sir John Stewart of Bonkill was—

"1. *Sir Alex. Stewart*, created Earl of Angus by King Robert I., A.D. 1337; and his line ending in a daur., that title was by her carried to the Earls, afterwards Dukes, of Douglas.

"2. Sir Alan, from whom lineally descended the Stewarts of Darnly, and Earls and Dukes of Lennox.

"3. Sir Walter, ancestor of the Earls of Galloway.

"4. *Sir James Stewart of Pierston*, who got a charter from King Robert I. of the lands of Pierston and Warwick Hill 'in Baronia de Cuningham.' In the deed he is designed 'Jacobus Senescalli filius quondam domini Johannis Senescalli, militis.' He was slain with two of his brothers, 'Alan and John,' at Halidon Hill, A.D. 1333. This Sir James, 4th son of Sir John Stewart of Bonkill, left three sons—

"1. *Sir John*, the eldest, became his father's heir, and took the designation of 'Dominus de Pierson.' He had also from King Robert II. a grant of the Lands and Barony of Kelly, in Forfarshire, in which he is styled by the King 'Dilectus consanguineus noster J. S. Miles,' &c., &c. He left an only daughter, who md. Sir William Douglas, called in her right 'Dominus de Pierston.'

"2. *Sir Robert Stewart*, who carried on the line of the family. He had a charter granted by 'Thomas de Moravia Dominus de Bothwell Panitarius Scotia Roberto Senescallo, de omnibus terris de Shandbothy in baronia de Bothwel, ac vicecomitatu de Clacmannan.' He also had a charter under the Great Seal of King David II. of Redcastle, in Forfarshire. Sir Robert Stewart of Shandbothy was knighted by King Robert II., by which time he had acquired the lands and barony of *Innermeath*, and was so designated. He then gets a charter of the lands of Durisdeer, in Dumfries, from King Robert II., and at the same time is one of the 'Magnates regni Scotiæ' who recognise the right of 'John Earl of Carrick' to the crown. Sir Robert died A.D. 1386, and from charters and other authentic vouchers it appears that he left issue two sons and one daughter—

"I. Sir John, Dominus de Innermeath, md. the daur. and heiress of 'Eugene de Ergadia Dominus de Lorn,' the head of the M'Dougals; and their descendants became 'Lords of Lorn' and 'Earls of Athol,' &c.

"II. *Sir Robert Stewart* was ancestor of the *Stewarts of Durisdeer and Rosyth*, in the county of Fife, where they long continued to flourish, and produced several honourable branches."

"In 'Nisbet's Heraldry,' vol. ii., Appendix, we find—

"'The origin of the house of Rosyth is instructed from a charter granted by John Stewart of Innermeath, Knight, of an annuity of £20 sterling, payable

...rt of the Barony of Drumsleet. "Robert Senescallus Senescallus fuerit suo germano," which deed is confirmed by a charter under the Great Seal of King Robert II. the 20th of April 1381. The same Robert gets a charter of the lands and barony of Drumsleet on the resignation of Sir John Stewart of Innermeath, his brother-german, dated the 1st of April 1384.* Elizabeth, sister of this John and Sir Robert, and Sir John Bethune of Balfour, in the county of Fife, from whom all the family of Bethune are descended."

"There are various Writs of Rosyth mentioned as *in rerum*. Some also are in the custody of Mr Hamilton of Dalziel, which property once belonged to the family, as also Craigshall in Linlithgowshire. Mr David Simpson published 'An Account of the Family of the Stewarts' in 1711, from which perhaps further particulars may be gathered. There is also a short Historical and Genealogical Account of the Royal Family of Scotland, and of the surname of Stewart, by Duncan Stewart, published at Edinburgh, 1739, which gives the following account of Rosyth:—

"About the year 1384, Robert Stewart, 2d son of Robert Stewart of Shanbothy, Innermeath, and Drumsleet, together with William, Lord Douglas of Nithsdale called the Black Douglas, invaded Ireland by way of retaliation, took and burnt the town of Carlingford, and carried off a great booty. He was taken prisoner at Homildon in 1401, and killed at Shrewsbury in 1409. His issue were—1*st*, *David*, his successor; 2*d*, *William*, who, A.D. 1431, got a charter from Archibald, Earl of Douglas, of the barony of Kincardine, in Eskdale, and failing heir-male of his body, to David of Drumsleet; 3*d*, Elizabeth married Michael, son and heir to Sir Andrew Mercer of Aldie; 4*th*, ISABEL *married Robert Bruce of Clackmannan*; 5*th*, —— m. Sir William Douglas of Drumlanrig.

"III. *Sir David Stewart* of Drumsleet succeeded his father Robert, and at Cupar of Fife, 10th of May 1426, got a charter of the lands of Luchal in Fife from sir William Lindsay of Rossy. He was knighted at King James I.'s coronation, at Scone, 21st October 17. 1425, at Perth got a charter of Pitreavie and its pertinents from King James I. *This Sir David got and the lands of barony of Rosyth*, in the shire of Fife, from several proprietors, and was so designated toward the latter end of the reign of King James I.: for at Perth, in 1436, the said king confirms a charter, granted by '*Sir David Stewart of Rosyth*' to Henry Wardlaw, of the lands of Pitreavie, and the 3d part of Fordel. Sir David also held Wester Cleish in Fife, and Kershaw in Clackmannan. He died in 1444, leaving issue—

"IV. *Henry of Rosyth*, who was served heir to David, his father, in the barony of Shanbothy, in Clackmannan, 10. April 1445, by a brief from Sir James Hamilton of Cadzow, and Euphame, Countess of Douglas, and Lady Bothwell, his wife, to Andrew Carrick, constituted Baillie of Bothwell to that effect. Henry Stewart had to wife Mariote Ogilvy, by whom he had issue—1*st*, *Sir David*, his successor; 2*d*, *William*, who is witness to several charters. (This William is first Laird of Brieryhill, afterwards of Rosyth.)

* Nisbet has a note—"This is from the Writs of the house of Rosyth, in a manuscript of the family, done by the learned antiquary, Mr David Simpson, late Historiographer of Scotland, in his own hand, in my custody, and the charter I have seen in the Duke of Douglas's hands."—*From Mr Martin of Clermont's Collections.*

"V. *Sir David* succeeded his father, Henry, and at the resignation of Thos. Bradmore, he got from K. James II., at Stirling, in 1458, a charter of the lands of Easter Kennet in Clackmannan. He md. Marion Herries, by whom he had —his successor—

"VI. *David*, who at Rosyth, in 1488, mortified £10 Scots to say masses at the Parish Church of Inverkeithing for the souls of King James II. and his Queen Mary, and for the prosperity of King James III., and for Henry Stewart and Margt. Ogilvy, his grandfather and grandmother, and for Sir David Stewart and Marion Herries, his father and mother, and for himself and his wife Margaret Douglas.

"In Nov. 1490, Sir David gave to his uncle, 'William Stewart of Brieryhill,' the baronies of Rosyth and Shandbothy, and to his lawful heirs-male—whom failing, to return to his lawful heirs-male next in blood. He died not long after, leaving no heirs.

"VII. William Stewart of Rosyth succeeded his nephew David, A.D. 1492-3. He gives to his son and heir, David Stewart, and to Christian Erskine, his wife, all the lands of Shandbothy and Craigton, in the shire of Clackmannan; upon which grant King James IV. gives a charter of confirmation.

"He appears, also, to have had a son, William, to whom, in 1509, he gave Brieryhill, and a yr. son, or grandson, *Adam;* for in 1539, *Helen Stewart*, wife of David Lundie, is designed daughter and heiress to *Adam Stewart* of Brieryhill.

"VIII. *David Stewart* of Rosyth, son of William, died before 1520—leaving issue by Christian Erskine, his lady,

"IX. *Henry Stewart* of Rosyth, so designated in charters 1520, 1550, 1555. He died before 1561, leaving issue by his wife, Margt. Douglas, a daughter of Lochleven—1*st*, Robert, his successor; 2*d*, Henry, mentioned in 1573.

"X. *Robert* succeeded his father Henry in 1561. He had to wife Euphame Murray, daur. to Sir William Murray of Tullibardine (by his lady, *Katharine*, daur. to Sir Duncan Campbell of Glenorchy), by whom he had *George* and *Henry*, successively possessors of Rosyth. Robert died before 1582.

"XI. George md. Rachel Macgill, daur. of Mr James Macgill of Rankeillor (Register 1576), and left no surviving issue. He died after his father, in 1582, and was succeeded by his brother *Henry*, who md. Margt. Lindsay, daur. to Dovehill, by whom he had James, Henry, and John, to whom he tailzied his estate; and failing them, to Patrick Stewart of Baith, and *his* heirs-male; whom failing, to Walter Stewart of Cardonald, Lord Privy Seal, and his heirs-male.

(This Laird of Baith had a son who was taken prisoner at Dunavarty, when Sir Alex. Macdonald was defeated by General Lesly in Kintyre in 1648. He got his life from General Leslie at Major Stewart of Ardvorlich's entreaty, while all the rest of the garrison—900 in number—were put to the sword. *His* son, Harry Stewart, died without issue.)

"XII. James Stewart of Rosyth succeeded his father Henry in 1622. He had to wife Margt. Napier, dr. to John Napier of Merchistoun, by whom he had James, his successor, Archibald, Alexander, and two daughters.

"XIII. James succeeded his father, and, A.D. 1642, md. Mary Innes, by whom he had Grizel, md. to George Hutcheson of Scotstoun. He md. 2dly, Margt., daur. to Sir John Buchanan of that ilk, by whom he had James, his successor, and William, who succeeded his brother in the estate of Rosyth. This James

Charles I. and II., as is to be seen by a warrant under the
arms, for double quartering on his lands, for his professed
use was possessed for the king's use by his Majesty's troops
ng field, and was thereafter battered and surrendered, gar-
ed and plundered by the English army—himself oppressed and harassed,
is estate sequestered and plundered; but all these things never moved

mes Stewart of Rosyth succeeded his father James. He md.
well, daur. of Sir George Maxwell of Polloc, but by her had no
ma was succeeded by his brother—
illiam of Rosyth, who made a frank disposition of his estate to his friend
Drummond of Innermay, and died at Rosyth without issue, A. D. 1694;
in him ended the Stewarts of Rosyth."
Upon the 25th of April 1572, the is de Blackness passit over the
in a Boat furnist with 3 pieces o. ce, and spoulziet the townis of
oist-side, and als wan the Housis of R h, quharin they gat greit riches,
eturnit without hurt to Blackness.'
. A.D. 1359, Sir Robert Bruce of Clacmannan md. *Isabel Stewart*,

is Sir Robert was not the *first* of the family of Bruce of Clacmannan, as
en until recently supposed; for it now appears that he succeeded, on the
of '*Thomas de Bruys*,' who left a widow, 'Marjorie Charteris,' who had
vision on the estate, 'a tierce;' and thus the charter from King David
). 1358-9, was a charter of confirmation.
1415.—Sir David Bruce of Clacmannan, their grandson, md. Jean
art of Innermeath and Lorn.

'3. John Bruce of Clacmannan md. Elizabeth, daur. of Sir David Stewart of Rosyth, who got a charter of the lands of Eister Kennet, on the resignation of Thomas Bradman, 1473.

"4. Sir David Bruce of Clacmannan md. Marian, widow of Sir David Stewart of Rosyth, and daur. of Sir Robert Harries of Terreagles.

"5. 1492.—Edward Brus of Kynaird and Halls of Airth md. *Christian* Stewart of Rosyth, and they were, in 1502-3, executors and trustees on the estate of *her* late brother 'David,' and for 'Dame Marian Herries, Lady Rosyth.'

"1502-3.—'Edward Brus, and Christian Stewart, his spouse,' one of the three heirs of Umqll David Stewart of Rosyth, Kt., their brother, son and heir of Umqll Sir David, and heirs of Umqll 'David Stewart of Rosyth, Kt.,' their *Fore Grandsire*. The other heirs were Stewart of Duddingstone, and Janet his spouse, and Henry Admuthy, spouse of Umqll Elizabeth Stewart, Rosyth.

"6. Sir Alexander Bruce of Earlshall, about the same time, md. 'Janet, daur. of Sir David Stewart of Rosyth.' In A.D. 1502, Edward Brus of Kinnaird signs for his brother, 'Sir Alexander Brus.'

"They were the sons of Sir Alexander Bruce of Airth, by Janet, daur. of Sir Malcolm Forrester of Torwoodhead.

"All the facts now stated strengthen the belief that the old Tower of Rosyth related long before the date of 1561, on the outer porch, with the initials M. R. to the *Royal Arms of Scotland*. The initials on the long stone window are

evidently those of James Stewart, who succeeded his father in 1622, and married Margaret Napier. They are I×S=M×N. *Anno*, 1639."

NOTE V.—DAVID I. and JAMES VI.

The following notices, curious in themselves, and relating to two distinguished royal personages, once closely connected with Dunfermline, and not hitherto given, may be inserted as appropriately here as in any portion of the brief remainder of the volume.

The first relates to King David I.—vol. i. pp. 133-35, &c., and vol. ii. p. 161, &c.

"The King (David) expired at Carlisle on the 24th of May the following year (1154), and was buried at Dunfermline.—The purity of his life, his great piety and charity, the zeal and liberality with which he founded and endowed institutions for diffusing knowledge, and the influence of religion among his subjects, joined with every patriotic and princely virtue, were more than sufficient, in that age, to invest him with the reputation of sanctity; and the credulity of an affectionate and grateful people easily discovered miraculous proofs of it, even in the common appearances of nature:—John, the prior of Hexham, relates that, when those to whom that care was committed were conveying his body from Carlisle to the place of sepulture, and came to the shore of the Forth at Queensferry, they found the sea in so boisterous and agitated a state that they were afraid to venture upon it; but no sooner had they placed the royal corpse in the boat than the storm abated, so that they reached the opposite shore without difficulty, when immediately the tempest began again to rage with redoubled fury."—*Decem Scriptores*, col. 282; Morton's *Monastic Annals of Teviotdale*, pp. 81, 82.

The second refers to King James VI.—vol. i. pp. 105, 106, &c., and vol. ii. p. 168, &c.

"BAPTISM OF JAMES, PRINCE OF SCOTLAND, AFTERWARDS KING JAMES SIXTH OF SCOTLAND, AND FIRST OF ENGLAND.

"The baptism of this prince is noticed by Buchanan and Robertson, but without any particular details. The latter says that the Earl of Bedford, the English ambassador, was attended by a numerous and splendid train. Francis, the second Earl of Bedford, K.G., called by his biographers 'the Great Earl of Bedford,' 'the brightest ornament of his eminent family,' was, after many public employments, sent by Queen Elizabeth in the year 1566 to stand surety for her Majesty in the office of godmother, which she had taken upon herself at the request of Queen Mary. The Earl carried with him, as is said, a font of pure gold, as an honorary gift at the solemnity of the christening, which took place 15th December in that year.

"The Earl of Bedford was honourably employed on many subsequent occasions, wherein one was to treat with the ambassadors of France sent to negotiate a marriage between the Duke of Anjou and Queen Elizabeth. He stood godfather to the renowned navigator Sir Francis Drake, who took from him his Christian name. The Earl died at Bedford House in the Strand, July 25, 1585.

"In a manuscript in the College of Arms is preserved the following account of the Earl of Bedford's progress and reception :—

"'*A brefe notte of my Lord of Beddford's entertaynement into Scotland to the Chrystening of theyre young prynce.*

"'1586.—Monday being the ixth of December, my lord of Bedforde toke his Jorney wth all the Englyshe gent. towards Donebare, and at the bownde Redde ther mett him the Lord Horōme, the Lord of Shefford, the l. of Ormeston, the L. Heaton, the Le Hatton, the le Howstō, the Le Langton, and James Lader of the privie chamber, wth divers others, to the nomber of one hundreth horse, or ther a boutts, and wthin iiij myles of Donne barre, at a place called Enderwik, ther mett my L. of B., M^{r} Jaymes Melvyn, a sarvant to the Quene of Scotts; agayne wthin one myle of the said towne ther mett him the L. Whitlawe, Captayne of Donbarr, wth xij or xvj horsse; and at our entrynge of the said towne, we had a volye of ordenaunce out of the castell of xxiiij^{ti} shott; that night my l. was p'sented from the Captayne wth wyldfowle, wyne, and conyes, &c. The next daye, the xth of the same monthe, ther went out of the towne of Donbarr wth my L. of B., the Lord Herune and his trayne, ij myles or therabotts towards Etenborowghe, and ther mett wth him therle of Sotherland and one Justice Clarke, the Le. of Basso, the Le. of Waroghto, the Le of Trebrowne, the Le of Sownton, the le of Colston, the Le of Brymston, the Le. of Caveston, the le of Edmeston, and Oliver Synkler, wth many other, to the nomber of vij^{xx} horse; and at mosselborowgh they mett wth him ther the Lord of Bortyck wth xx^{ti} horse; and a myle from Etenborowghe ther mett wth him the le of Cragmyle, otherwise cawled the Provest of Etenbowrghe, wth divers the burgeses and marchaunts of the towne to the nomber of viij^{xx} horse, and so entered the towne of Etenborowghe; and being in the myds of the streat, ther was shott xv greate pecs of ordinaunce out of the castell, and then we past to the Duk Shatteleroys, w^{ch} was ffurnyshed wth hangings, and a riche bedde of the Quenes for my Lord of Bedford to lye in, and a nother for m^{r} Cary. The xith daye of December, in the morning erly, my Lord of Bedford, wth all the gent., went to a sarmond in S^{t} Gyles Churche; and after dyner he went to the French in.' G."
—*Notes and Queries*, August 14, 1858.

Note W, pp. 449, and 548, 549, of First Volume.

Printing.—The only two Printing-offices at present are those of the old firm of John Miller and Son, Bridge Street, and Mr William Clark, High Street. At the former, the *Dunfermline Monthly Advertiser* is published, and at the latter the *Dunfermline Journal*, alternately, once a-fortnight—communicating all interesting local intelligence, with other information, and advertisements—both of which are well conducted, and have a wide circulation.

Note X, pp. 494, 495, of First Volume.

The following is a fuller account of the ballad of Sir Patrick Spens,

with a larger extract from it, than is given at the page here referred to of the first volume. It is taken from a review of the Memoir of Dr Charles Webster, with an account of Dr Alexander Webster, &c., in *Macphail's Journal*, November 1853. The authoress is there said to have been a lady of the Webster family, remarkable for her piety and beneficence, whose maiden name was Spens, the daughter of James Spens, who, like his famous ancestor, was of the naval profession. He was a proprietor in the town of Montrose, and the owner of some ships; and by him she was descended from the Admiral famed in Scottish song, Sir Patrick Spens, who was sent upon a foreign embassage to conclude a treaty of marriage between the daughter of the Scottish Sovereign, Alexander III., and the Norwegian king, as related in the ballad that bears his name:—

"'The king sits in Dunfermline toun,
Drinking the bluid-red wine;
'Oh, whar will I get a skeely skipper
To sail this ship o' mine?'

O up and spak an eldren knight,
Sat at the king's right knee,
'Sir Patrick Spens is the best sailor
That ever sailed the sea.'"

* * * *

"The circumstances, as far as can be gathered from the history of that remote period, were as follows:—

"The Monarchs of Scotland chiefly resided at their palace of Dunfermline, from the time of Malcolm Canmore to the reign of Alexander the Third, whose daughter Margaret was espoused to Eric, King of Norway.

"The princess departed from her native shores on the 31st day of July 1281, and was conveyed to Norway in a style befitting the high occasion:—

'The ship it was a gudely ship,
The tap mast was o' gowd;
And at ilka tack o' needle wark
A silver bell it jowed.'

"The lady was attended by a splendid retinue of knights and nobles—the flower of the nation—who, after the celebration of the marriage, and having spent some time at the Court of Norway, on returning to Scotland were shipwrecked; and this noble train, who had escorted the princess, all perished halfway back from Norway to Aberdour, a small seaport of Scotland, on the north side of the Firth of Forth. Scottish history does not furnish a more affecting event—an occasion of festivity and joy thus suddenly changed into a catastrophe of the deepest woe.

"There is to the east of Aberdour a fine tract of hard white sand, to which, for extent and beauty, there is nothing equal in Scotland. Sir Patrick Spens is described as walking on this sand, near his own residence, when the king's orders came to him.

'The king has written a braid letter,
And signed it wi' his hand,
And sent it to Sir Patrick Spens,
Was walking on the sands.
* * * *

"To Norroway, to Norroway,
To Norroway owre the faem;
The king's daughter to Norroway,
It's thou maun tak' her hame."'
* * * *

"Sir Patrick being thus appointed to command the expedition, felt some dismay at the thoughts of navigating the seas at an unpropitious time of year; for at that early period, considering the imperfect state of navigation, it was reckoned almost impossible to sail in the winter, and he knew that after spending some time at the Norwegian Court—two or three months, as was proposed—it would throw them into that season before they could return.

"The order, however, is express. He gives the word of command to prepare the fleet. He takes leave of his wife, and they set sail.

"But alas! his fears are too truly verified by the sad destiny that overtook them in the boisterous seas on their return to their native land.

'Sir Patrick he is on the sea,
And far out owre the faem;
And five and fifty Scots lords' sons
That langed to be at hame.'
* * * *

"This dire event is touchingly related in these concluding verses:—

'Oh lang, lang, may the ladyes look,
Wi' their gown-tails owre their crown,
Before they see their ain dear lords
Come sailing to Dunfermline toun.

Half owre, half owre to Aberdour
It's fifty fathoms deep,
And there lies gude Sir Patrick Spens,
And the Scots lords at his feet.'"

Sir Patrick Spens.—It is right to state that Professor W. E. Aytoun, in his edition of the *Ballads of Scotland*, 1858, where he inserts the ballad of "Sir Patrick Spens" *in extenso*, gives it as his opinion, in coincidence with that of Mr William Motherwell, noticed in first volume, that the ballad refers to the fate of the Scottish nobles who, in 1281, conveyed Margaret, daughter of Alexander III., to Norway, on the occasion of her nuptials with King Eric, when, according to Fordun, the Abbot of Balmerino, and many nobles were drowned on their return home. He gives authorities for Spens being an early Scottish, not a Scandinavian, name, and for the name of Sir Patrick Spens, although not mentioned in history, being preserved in tradition. "In the little island of Papa Stronsay," he says, "one of the Orcadian group lying over against Norway, there is a large grave or tumulus which has been known to the inhabitants from time immemorial as 'the grave of Sir Patrick Spens.'" He adds:

"Is it, then, a forced conjecture that the shipwreck took place off the iron-bound coast of the northern islands, which did not then belong to the crown of Scotland? 'Half owre to Aberdour' signifies nothing more than that the vessel went down half-way between Norway and the port of embarkation."

NOTE Y, p. 498 of First Volume.

The additional improvement on the old and new churchyard, here mentioned as contemplated, has been carried into effect—namely, the widening of the walk from the north-western onward to the eastern gate, so as to admit of a hearse passing through the whole extent of the cemetery, entering by the one and leaving by the other approach. The southern, or new portion, from its being level, and the extensive prospect which it commands, as well as from the adjacent interesting ruins, with the Abbey old and new Church, is a favourite resort for the inhabitants.

NOTE Z, p. 511 of First Volume.

Mention being here made of Mr George Young, servant to the Lord Abbot of Dunfermline, having, with the consent of the General Assembly, been employed, in 1575–6, by Bassandyne and Arbuthnot, printers, in correcting the proof-sheets of the first edition of the Geneva translation of the English Bible ever printed in Scotland, folio, I may state that there was a copy of this edition in the possession of John Alexander Stuart, Esq., late of Carnock, which I saw at his residence, three miles west from Dunfermline, in December 1850.

NOTE A A, p. 567 of First Volume.

The ancient church of *Lessydwyn* or *Lessuden*, five miles from Melrose, so named, it has been conjectured, from Lis-Aidan, or the residence of Aidan, Bishop of Lindisferne, no remains of which exist, was situated at the foot of the declivity on which the present village of St Boswell stands. It is said to have been founded by St Boisil (from whom the village of St Boswell derives its name), a disciple of the venerable St Cuthbert, and a monk of Melrose, about the middle of the seventh century, and who was canonised for his great piety. The locality is very retired and lovely.

NOTE B B, p. 568 of First Volume.

The page of reference to the *Great Fire* in Dunfermline should be 514, instead of 513.

NOTE C C, p. 574 of First Volume.

Presbytery of Dunfermline.—This Presbytery still continues to hold its meetings at Dunfermline; but its members are not so numerous as they were in 1844, in consequence of a new Presbytery having been since formed, with the sanction of the General Assembly, at Kinross, to which three of the Dunfermline Presbytery were given. There are at present only eleven, instead of fourteen as formerly. The following are the names, &c. in December 1858:—

	Population.	Ministers.	Ordinations.	Patrons.
ur, . .	1,945	George Roddick,	1855	Earl of Morton.
. . .	1,252	Jas. Ferguson, D.D.	1815	Earl of Moray.
...ne, . .	3,191	A. B. Douglas, .	1839	Hutcheson of Carnock.
Iross, . . .	1,487	A. Beth. Duncan,	1824	Ladies Keith and Hay, alternately.
	...	Peter Logan, .	1845	Do. Do.
. .	1,513	David Nicol, . .	1849	Earl of Moray.
Chapel	...	Vacant.		Seat-Holders.
...nline, .	21,687	Peter Chalmers, M.A., D.D.,	1817	Crown.
.	...	James French, .	1843	Crown.
ws *quoad* Church,	...	James Rose, . .	1858	Seat-Holders.
h do., . .	...	Alex. Mitch[illegible]	1851	Kirk-Session and Male Communicants.
erkeithing,	2,499	James M'K[illegible]	1851	Lady Hay Preston of Valleyfield.
ie, . . .	1,792	Peter M[illegible]	1834	Crown.
yburn, . .	1,341	Robert [illegible]	1845	George Ross of Woodburn.

The date of the decision of the House of Lords for a manse to the ister of the First Charge, Dunfermline, was 9th March 1812; but the . Allan M'Lean, then minister, did not get possession till the autumn 1816.

NOTE D D, p. 305 of First Volume.

"Close by Pitfirren is Cavil," says Sibbald, in his *History of Fife*, "the seat of an ancient gentleman of the name of Lindsay." Lord Lindsay, in his *Lives of the Lindsays*, gives some account of the family. The last of them, about a century ago, married the widowed sister of Mr George Barclay, and dying without issue, left the lands of Keavil to his wife's daughter and her husband (a Mr and Mrs Stevenson, it is believed), who sold it to Mr George Barclay. He, again, dying about the year 1730 or 1735, left Keavil (then, as anciently, spelled *Cavil* or *Cavel*, a Celtic name derived from the British *Cavell*, denoting a retired or enclosed place, a retreat), to his grand-nephew, James Robertson of Craigarn Hall and Duthiestone, Perthshire, grandfather of the present proprietor, with injunctions to add the name of Barclay to that of Robertson. The father of the present proprietor was Thomas Robertson, the immediate elder brother of the late William Robertson, W.S., Thistle Court, Edinburgh, none of the family taking the name of Barclay except the one in possession of the entailed lands of Keavil. His late uncle, James Robertson Barclay, M.D., whom he immediately succeeded, was Physician to the Forces serving at Toulon and elsewhere in the south of France in the year 1793 and 1796, and Inspector of Hospitals for the British troops on foreign service. The Keavil family, as already shown, intermarried with the Welwoods, Moncrieffs, &c.

Mr George Barclay, who entailed the estate of Keavil, came of a respectable family long connected with the west of Fife. The following information regarding his ancestors has been procured for this work.

In the beginning of the fifteenth century, David Barclay of Cullerny, son of William Barclay of Touch and Cullerny, obtained a charter to the lands of Cleish and Blair Crambeth, lying along the north-eastern boundary of the parish of Dunfermline, but principally in Cleish (see Robertson's Index to the Crown Charters, p. 159). In the beginning of the seventeenth century, David Barclay, a cadet of the same family, acquired Blair Crambeth, and was infeft in 1614. George Barclay, his son, worked the coal on the property with considerable success. He is described as youngest son to David Barclay of Blair Crambeth in a tack of the coal recorded in the General Register at Edinburgh, 11th January 1622, and also in a bond to Sir David Barclay of Cullerny, to which George Barclay and his father are witnesses, dated at Blair Crambeth, 31st January 1631, and recorded in the same register 21st November 1631. George Barclay had several children, among whom were David, George, Helen, Janet, and Alexander.

The eldest son, David, settled at Georgeton, in the western part of Cleish, which he or his son John ultimately purchased, and of which his descendants continued to be proprietors for several generations.

Mr George Barclay was in 1671 minister at South Queensferry, and in 1704 at Uphall, in Linlithgowshire.

Helen married her kinsman, James Barclay, elder, coalmaster at Keltieheugh, whose son Alexander was the last of the Barclays of Blair Crambeth, that property having been sold to the Adam family after Alexander's death, and from the Adams deriving its present name of Blair-Adam.

Janet married the Rev. William Lamb of Edinburgh.

Alexander Barclay, the third son, died at Georgeton in 1693, leaving a son, Andrew, who was minister first at Linlithgow and afterwards at Tranent.

The son of the Rev. Andrew Barclay was Mr George Barclay, who purchased and afterwards entailed Keavil, as stated at the commencement of this notice. He was a man of very considerable literary attainments, and was in all probability the author of the account of Dunfermline referred to in the first volume of the present work.

In the first volume, pp. 496, 566, reference is made to a "David de Berclay," who, at Dunfermline, in 1329, was "purveyor for our Lord the King's burial." On the authority of Burke, he is stated to have been a David de Berclay of Balvaird, by mistake stated to be in Perthshire, it being in Fife. On investigation, it seems much more likely that he was David de Berclay or Berkeley, Lord Brechyn in the Scottish peerage, who, by his marriage in 1315 with the niece of Robert Bruce, was closely related to the royal family (see *Douglas Peerage*, "Barclay, Lord Brechin"); and who was besides, at the time of the King's death, Sheriff of Fife, his

nce being the Castle of Lindores, near Newburgh (see
Balmerino, pp. 14, 40, and 41, where he is designed
vid de Berkeley," "miles," "Dominus de Brechyn," and "Vicecomes
yff"). He was alive down to 1350, when he was assassinated—as is
known to students of Scottish history—at Aberdeen, on the Shrove
sday of 1350, by John St Michael, an emissary of the Douglasses,
whom the Berkeleys had an old feud. His son dying without male
family came to be represented by the Barclays of Cullerny,
erred to, who descended from his nephew, Hugh Berkeley of
lesleth, in the parish of Creigh, and the son of the latter, William
celey of Touch and Cullerny. It was against this William Berkeley
, in 1400, the Scotch poet Andrew Wynton brought an action before
Bishop's court at St Andrews, ious proceedings in which are
ted in the St Andrews Chartula d it was David, the son of the
e William, who obtained the charter to Cleish and Blair Crambeth,
ir-Adam, above referred to.

OTE E E, pp. 254, 283–87 of First Volume; pp. 238–41, 404–10, of Second Volume.

(Mistakes in references at p. 404 corrected.)

Since printing the note here referred to, I had spontaneously sent to
e by James Grant, Esq., Provost of Elgin, along with a wax impression
the city seal of the burgh, some notes or heads of a Lecture delivered
by the Sheriff of the County, B. R. Bell, Esq., upon the Dunfermline House near the Cathedral; and although several of the facts mentioned have been already noticed in the First and Second Volumes of this work, the communication, from the condensed narrative which it contains and the quarter from which it comes, is deserving of insertion, and will be appreciated by some readers:—

"As the ruin near our beautiful Cathedral, known as the Bishop's Town-house, and more recently as *Dunfermline House*, was threatened to be thrown down, it occurred to me that it was to be regretted there is no memorial of its history, and therefore I collected the following memoranda, which, meagre as they are, may hereafter be thought of some importance, as they connect together several circumstances, which I have found spread through various authorities.

"That the proud Bishops of Moray should have had their lordly Castle at Spynie, and their Town-house close to the Cathedral, was nothing more than might be expected; but that does not suggest what connection the Lords of Dunfermline had with the town of Elgin, or how the Bishop's Town-house came to be called *Dunfermline House*.

"It appears, however, that the Priories both of Urquhart and of Pluscarden were dependent on the great Abbey of Dunfermline.

"Urquhart was a Cell of Dunfermline, founded by David I., in 1125, and planted with Benedictine or Black Monks of the order of Fleurie, and it was

endowed with many valuable gifts, 'and all the rights which the monks of Dunfermline wont to have in Moray.'

"Shaw also says, that the monks of Pluscarden were first independent, but afterwards becoming vicious, the Priory was reformed, and made a Cell of Dunfermline.

"By the munificence of our kings and great men, the Priory became very rich, having the whole valley of Pluscarden, the lands and mills of Old Mills, some lands in Durris, and the lands of Grange-hill.

"It would appear the Abbots of Dunfermline did not lose their connection with the Bishopric of Moray, though Urquhart had got all the rights which the monks had in Moray; for on referring to the roll of Bishops, it is found that James Hepburn, Abbot of Dunfermline and High Treasurer, was Bishop of Moray. He had died before Nov. 1524, when the Earl of Angus made the modest request to the equally modest and self-denying Cardinal Wolsey to solicit the Pope for the Bishopric of Moray and the Abbey of Melrose, 'whilk are baith vaichant,' for the brother.

"Robert Shaw, Abbot of Paisley, was the next Bishop who died in 1527. Alexander Stuart, son of the Duke of Albany, was next in order, who died also in 1527. His arms are on the east wing of the house.

"He was succeeded by Patrick Hepburn, son of the first Earl of Bothwell, and uncle to Darnley. He alienated the church possessions and braved the Reformation, being the last Popish Bishop; he died in 1573. His arms are also on the east side, but on the gable of the front part of the house.

"There is a curious three-faced head, supposed to be intended as an emblem of the Trinity on the stone, with the date 1557, which most probably marks the date of the erection of the house.

"George Douglas, natural son of Archibald Earl of Angus, was appointed first Protestant Bishop on Bishop Hepburn's death in 1573. At his death the temporality of the Bishopric was erected into the temporal Lordship of Spynie by James VI., in favour of Alexander Lyndesay. It was repurchased from that family, and given to the Episcopalian Establishment in 1606.

"About this time the Seaton family were of great weight and influence in Scotland, and Mary, I am told, had gifted Pluscarden to George Lord Seaton, the 'loyal and magnanimous.'

"His third son, Alexander Seaton, studied law abroad, according to the fashion of the day, and acquired early distinction as a Scottish lawyer, and was made an extraordinary Lord of Session in 1587, an ordinary Senator of the College of Justice by the title of Lord Pluscarden, having been made commendator in 1561. He was created Lord Fyvie and Lord Urquhart in 1591, and appointed Lord President of the Court of Session in 1593. He was made Chancellor in 1604; Earl of Dunfermline in 1605; and died at his house in Pinkie in 1622.

"He had the charge of the education of Charles I., when an infant, up to 1603.

"I am indebted to my friend Mr Sheriff Innes for the information that this distinguished man, who obtained a grant as commendator of the Priories of Pluscarden and Urquhart, sat in the Court of Session under the title of Lord Pluscarden, and also for the following most interesting letter by Lord Dunfermline to Mr Innes' ancestor, Mr John Innes of Leuchars, in 1618, which clearly shows that the house in question was then his Lordship's, and that he

ing his gardens. He writes, 'I think all ye have done to my
ardes wereye weill and ordourlie, and am content ye superseid the outred-
ding of the warke, till your leisour and commoditie may permitt you to see it
oune. Insteid of thankis and recompence, I am even to burdien you the
rder, and to requeist you sa sone as you may in the nixt sasone, after the
round shall be redde and cleare, to cause outredde and cleare the same; for
ilie I think lang to be in that countrie.'

tes that this Alexander Seaton, Lord Dunfermline, was com-
Pluscarden 1565, and that he disponed it and the lands of Durris,
patronage and lands of Grange-Hill, and mills of Old-Mills, 23d February
, to Kenneth M'Kenzie of Kintail, so that it would appear he had parted
n Pluscarden at the date of this letter.

'He was also, however, Lord of Urquhart, and I presume, as well as being
mmendator, had obtained the tem s both of Pluscarden and the Lord-
ip of Urquhart; and as, *inter alia* re were conveyed to the Priory of
Urquhart 'twenty shillings within the town of Elgin'—*i. e.* a twenty-shilling
land—it is a curious coincidence upon which an argument at least might be
raised to say: Is not this house part of the Lordship of Urquhart, and this the
twenty-shilling land?—But let that pass.

"The Chancellor built great part of Fyvie Castle, and particularly the beautiful staircase where his cypher and coronet are repeated at almost every turn of the stair.

"He received a great part of the Dunfermline Abbacy, which, as Mr Innes says, well warranted the title, and as part of it, Pinkie, which was the Abbot's house; and he built also Pinkie House, now the beautiful residence of Sir John Hope.

"Having thus so great a taste for architecture, there is little doubt he had embellished Dunfermline House as a fit residence for his family, 'in this countrie, where truilie he thought lang to be.'

"The house bears no marks of greater antiquity than the sixteenth century, and from the manner in which the two shields of the arms of Stuart and of Hepburn are placed in the east wall, I should say that it does not now bear its original appearance or architectural design, for, if I mistake not, although both those shields are now awkwardly, and apparently uselessly placed, there is evidence that there were doorways or arches under them, which had been filled up after the shields were placed there.

"There has been a shield of arms over a door in the north court, surmounted by a coronet, with two rude and modern pillars, one on each side of the shield —and over the one there is in common capital letters $\frac{E}{I\,D}$, and over the other $\frac{C}{I\,D}$, and those letters are worked into each other in common Roman text letters, but doubly over the shield and under the coronet.

"These initials and letters do not relate to the great Chancellor, Alexander, but to his son James, who appears to have made some additions or alterations on the house, as there is a date 1688.

"Indeed there seems to have been a great spirit of building about Elgin at that time, as many houses bear that date.

"There are no other dates about the place which I can observe, nor much embellishment, save one beautiful little window looking towards the Cathedral. There is also a little turret-stair in the back court, in good taste and preserva-

tion, springing from a corbelle of a person apparently gagged. Lord Seafield has, with his usual consideration to the wishes of his neighbours, agreed to preserve the best part of the ruin, to enclose it, and, I believe, plant ivy around it.

"The Seaton Arms, with what addition Lord Dunfermline may have quartered with them, were, I have no doubt, in the shield over the north door; but there is now no evidence of their arms anywhere to be seen.

"Mr Innes also informs me 'that the last of the Earls of Dunfermline was with Viscount Dundee at Killiecrankie; escaped to France, lived about the Court of St Germains, and died forfeited and childless;' and adds, 'I suppose the family is extinct, unless Lord Eglintoun claims to represent it along with the Winton honours.'

"After his forfeiture in 1690, the Lordship of Urquhart was claimed and obtained by Seaton of Barns, and seems to have been possessed by that family till about 1730, when it was purchased by the Gordon family, by whom those lands were transferred to Lord Fife, under what is known in this country as the Great Excambion.

"The house and garden, however, had been retained by the Gordon family, until it was lately sold by the trustees of Duke Alexander, to the late William Innes, Esq., whose trustees have again sold it to Lord Seafield.

"I have not been able to see any charters connected with it. The oldest of the progress condescended on by the Duke's trustees, was his charter of the Marquisate of Huntly, in which it was contained, 1763."

Note FF.

The following memoranda, extracted by me from a recent publication entitled "Calendar of the State Papers relating to Scotland, preserved in the State-Paper Department of Her Majesty's Public Record Office," are new and interesting, and as they relate to Dunfermline, are appropriate to this work. It may be premised that the book consists of two large 8vo. volumes; the first embracing the Scottish series of the reigns of Henry VIII., Edward VI., Mary, Elizabeth, 1509-1589; and the second the Scottish series of the reigns of Elizabeth, 1589-1592, and the State Papers relating to Mary Queen of Scots during her detention in England, 1568-1587; by Markham John Thorpe, Esq., of Saint Edmund Hall, Oxford. Under the direction of the Master of the Rolls, and with the sanction of Her Majesty's Secretary of State for the Home Department. London: Longman, &c., 1858.

There is an excellent and very instructive preface by the editor, in which, *inter alia*, he states that "the letters of the Earl of Leicester to Sir Nicholas Throkmorton, relating to the detention of Queen Mary at Lochleven by the rebel nobles, may be pointed out as hitherto unknown, and of exceeding interest."

There are numerous references to Dunfermline, for transactions at or letters written from it, and particularly to Abbot or Secretary Pitcairn and his successor Patrick, II., Master of Gray, who seem to have figured

greatly in the eventful periods of their office, 1578-1587, as respected both civil and ecclesiastical affairs, including a league between the two kingdoms. Pitcairn's letters are sometimes dated from Holyrood, as in April 1 and Sept. 2, 1580, and from Court, Dec. 29, 1582. The abbot is generally styled simply "Dunfermline," as is also Lord Seton at times. The following are some of the entries :—

1525.

Sept. 9. Dunfermline. Bishop of Dunkeld to Magnus (Dr Thomas). Has conferred with the Chancellor, who holds faithful to the opinion of the King of England, and much inclined for this bairn [James V.], that is, his godson.

1562.

June 10. Dunfermline. Mary Queen of Scots to Queen Elizabeth. Requests safe-conduct for Signor Pompeo Cintheo and others, with horses, to pass through England to France.

1570.

May 20. Kingston. Robert, Commendator of Dunfermline, to Cecil. Reminds him of the anxiety of the Lords for some certain resolution in the matters committed to him, and of the necessity of paying the 2000*l.* owing to the 200 harquebussiers who served the late Regent.

May 24. Berwick. Earl of Sussex to Sir William Cecill. Letters of the Earl of Morton, &c. to the Commendator of Dunfermline. No force is levying against the Queen of England's troops, so they do what they will; but they hear that the French are looked for presently.

1571.

Nov. 22. Berwick. Lord Hunsdon to the Privy Council of England. Arrival of Morton and Abbot of Dunfermline to treat with him for quieting the troubles there. Their consent to give hostages for the safe return of the Queen of England's soldiers. The need of Her Majesty's aid both in men and money. Forces required for the winning of the Castle, &c.

1572.

Oct. 28. "Certain notes given me" [Henry Killigrew, an Ambassador and Special Correspondent], "in writing by the Abbot of Dunfermline, in the name of the Regent and my Lord of Morton," being conditions for the future government of Scotland, the custody of the Castle of Edinburgh, &c.

1578.

June 18. The names of all the Counsellors present at the resolution of the election of the Abbot of Dunfermline to be sent in "Ambassadge" to the Queen's Maty of England, with their votes in the same.

July 9. Stirling. "Earl of Morton to Sir Francis Walsyngham" [one of Queen Elizabeth's statesmen]. Sorry for his absence from Court. Thanks him for certain advice to their ambassador, my Lord [the Abbot] of Dunfermline.

July 30. Demands of the Commendator of Dunfermline. Ambassador from the King of Scots to the Queen of England, with Her Majesty's replies in respect of religion, a league between the two kingdoms, &c.

1583.

Aug. 8. Edinburgh. "Mr Bowes" [an Ambassador and Special Correspondent resident in Scotland,] "to Sir Francis Walsingham." A purse of gold given by Dunfermline to Colonel Stewart, to procure some favour at the hands of the King. Stewart gave the gold to the King, and the King in his turn gave it to the guards, who wear the pieces in their hats. Declarations made to the King in favour of his mother.

Aug. 27. Edinburgh. Dunfermline committed to ward. Treasons alleged against him and Drumquhassel.

Sept. 17. Edinburgh. A request for him [Walsyngham] to write to the King in favour of Dunfermline.

Sept. 19. Sir Francis Walsyngham to King James. Begs the discharge from imprisonment of the Abbot of Dunfermline, in consideration of his long and faithful services.

Sept. 21. Falkland. Proclamation by the King of Scotland, offering to forgive all those who will crave his pardon for the public attempt committed against him this last year [at the Raid of Ruthven].

Oct. 4. Falkland. King James to Sir Francis Walsyngham. Has set the Abbot of Dunfermline at liberty according to his request. Hopes that he will explain the heads of the late conference between them according to his true meaning, and as will best tend to disappoint the practices of those who are seeking to cast jealousies between him and the Queen of England.

Oct. 11. Berwick. Robert Bowes to Sir Francis Walsyngham. Chance of Dunfermline's being brought into new troubles. The guard about the King is very strong. Sudden fears and alarms. *Incloses,—*

Alexander Clark, Provost of Edinburgh, to Mr Bowes. The King thinks his advice very good, and is inclined of himself to clemency. Gowry great in his favour, and Lindsay. Angus to be restored. Troops reported to have been sent by the Queen of England to the frontiers. Edinburgh, October 10.

1584.

Jan. 11. Newcastle. Robert Bowes to Sir Francis Walsyngham. Dunfermline returned to court, and graciously entertained by the King. Glamis to return. Angus fed with fair words. Mar's friends to find favour.

Jan. 11. Newcastle. Ditto to ditto. Arrangements for the taking of Holt, Brereton, and others, who are reported to be going to France with *Lord Seton*. Expedience of my Lord of Huntingdon's creeping into the bosom of a certain person, from whom he may draw such secrets as will greatly benefit Her Majesty's service. Expectation of troubles in England. The King wholly governed by the Queen of Scots. [*Partly in cypher*].

June 15. Edinburgh. Mr Davison to Sir Francis Walsyngham. Constant expectation of the execution of Lord Lindsay. Escape of Dunfermline. Flight of the Professors and Students of St Andrews. Lord Seton expected daily.

1585.

Jan. 20. Newcastle. John Colville to Sir Francis Walsyngham. A more violent course is intended in Scotland against all Queen Elizabeth's friends, and all the Queen of Scotland's favourers to be exalted. Death of Lord Seton. The corpse of Dunfermline to be taken up and forfeited at the next Parliament. Fears for Lindsay. The poor Lords in great trouble about their removal.

Jan. 22. Dunfermline. Robert Carvell to Sir John Forster. Great disdaining between Arran and the Master of Gray. The King and the Master of Gray addicted to Her Majesty. A claim made by the Danish Ambassador of the Isles of Orkney and Shetland.

1586.

June 19. Dunfermline. Master of Gray to Mr Randolphe. The Queen's willingness for him [Gray] to continue his design for the levy of men for the Low Countries. Difficulty in resuming it.

June 27. The Master of Gray's intention in respect to his voyage to the Low Countries.

June 27. His Majesty is now at his [Gray's] house.

July 6. Falkland. Master of Gray to Sir Francis Walsyngham. The King's wish for him to go to the Low Countries. His intention to do so.

July 16. Dunfermline. Master of Gray to Sir F. Walsyngham. Her Majesty's service requires his presence in the Low Countries, therefore he shall go. Shall place some of his friends about the King, so that his going will not be hurtful to Her Majesty's service.

July 16. Dunfermline. Serious illness of my Lord Ambassador [Mr Randolphe]. The Master of Gray's care of him. Gray's journey to Flanders.

[July.] Report made of the late journey into Scotland by *Mr* Randolphe, *Esq.*

Sept. 10. Dunfermline. Master of Gray to Lord Burghley. All is well there, and matters are going on very soundly. The King is glad of the discovery of the late conspiracy, and has sent a letter of congratulation to Her Majesty.

Oct. 11. Dunfermline. Master of Gray to Sir Francis Walsyngham. A convention of the nobility. The King's anxiety to save his mother's life. Efforts of sundry persons to divert him from his present course.

Oct. 21. Dunfermline.——William Keith to be sent to England to sue for the Queen of Scots' life. A request also to be made in regard to the King's title.

1589.

April 8. Edinburgh.——Plots to take the King and the Chancellor; their failure. Huntly and his confederates come to Dunfermline. Bothwell at Dalkeith with 600 horse. Capture of one of the King's servants. Their excuses for being in arms.

May 27. Difficulty about Dunfermline.

June 21. The King's disposition towards Gray. He will not have the Abbacy of Dunfermline.

1590.

July 14. Edinburgh. Master of Gray's resignation of his title to Dunfermline in favour of the Queen of Scotland.

July 16. Edinburgh. Robert Bowes to Lord Burghley. The Master of Gray's resignation of his interest in Dunfermline to the King, the King to repay him out of Her Majesty's "gratitude." Gray's suit to Her Majesty and his Lordship about it. The King's proposal to pay him out of the gratuities sent from England.

1595.

Nov. 22. The Articles set downe be His Maiestie to be first effectvally performit be the Erle of Huntlie, afore he ressaue ony licence to returne or remane in Scotland, or ony vther benefite of His Majestie's lawes, conforme to the ordour tane at the Conventioun of Falkland, vpon the 12 day of August last, and thairefter ratifeit be ane vther Convention of the Estaits at Dunfermling, the penult day of September last bypast.

1597.

Aug. 15. Edinburgh.——The plague at Dunfermline. The King much pestered with witches, who swarm in thousands; their confession of practices against the life of the King and the young Prince. A foray by Sir John Carr.

Nov. ? "An Epitaphe vpon the death of the Right Honorable *M.* Robert Bowes, *Esquire*," Thesaurer of Berwick, who ended this life the 16th of November 1597, being at that present an Ambassador for the Queene's Majestie to the King of Scotland. By M. William Fowler, Secretarie to the Queene's Majestie of Scotland. *Printed by Robert Waldegrave. Commences*—

> "Builde vp, O England! Statues, Arches, Bowes,
> And Tombes and Pillers, to his living fame."

1601.

July ? Laird of Pury Ogilby to King James. Complains that on coming from Dunfermline to Edinburgh to satisfy His Majesty's desire, he found himself pursued and searched by the Magistrates. The charges against him were unfounded, and not worthy of His Majesty. Denies ever having used His Majesty's commission to foreign Princes either in Flanders, Italy, or Spain.

1602.

Feb. 7. Dunfermline. King James to Queen Elizabeth. In favour of one Andrew Creighe, whose goods had been detained by the Bishop of Durham.

Mar. 24. London. Dangerous accident to Mr Aston by a fall over some stone stairs at the Queen's chamber at Dunfermline.

May [4.] Dunfermline. Proclamation by King James, releasing the Master of Gray from horning or any other Act made in consequence of debts contracted in His Majesty's service.

May 6. Dunfermline.——Christening of the King's son. Illness of the Master of Gray.

May 18. Recovery of the Master of Gray.

May 26. Dunfermline. King James to the Privy Council of England. In respect to the case of Andrew Creighe, whose goods had been seized by the officers of the Bishop of Durham.

[illegible] London. Bishop of Ross to Sir William Cecill. Marvels at the Abbot of Dunfermline's sudden dismissal from the Court.

1571.

Feb. 4. Answer to the notes of the injuries alleged to have been done by the Queen of Scotland's party, since the granting of the last abstinence.

[illegible] 8. Reply to the same, made by the Abbot of Dunfermline and the Commissioners, on the part of the King of Scots.

NOTE GG.

On the GENEALOGICAL TABLES of the WELLWOODS, &c., and of the PRESTONS, &c., inserted at the [illegible] the Appendix and Addenda.

In the Autobiography and [illegible] Mr James Melville, Minister of Kilrenny in Fife, and Profess[illegible] ology in the University of St Andrews, published by the [illegible] ociety, 1842, there are some curious and interesting circumstances recorded of Johne and Wilyeam Walwode, who were probably of the same origin with the Touch family. The latter is styled "Maister of the Universitie, and Professour of the Lawes, in 1589." The following is Melville's narrative of a disturbance excited in that city by the Bishop's faction against William, in which notice is taken also of his mother, brother, and brother-in-law. William, it will be observed, is styled "a man bathe in blude and affinitie joyned neir to the maist honest in all the town," and his brother John "a guid honest man."

M.D.LXXXIX.

(Pp. 272-75.)—"The yeir following ther fell out a mater in St Androis that wrought heavie and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and sear,* bathe in mynd and body, manie yeirs efter. The occasion wherof was this: The Bischope haid lurked a yeir or twa lyk a tod † in his holl, as his custom was when things framed nocht with him; and, indeid, be the Chancellar's moyen, efter he was joyned with us, the King's opinion and lyking was far diverted from him. He devyses in this mean tyme a mischeiff to be revengit upon his mislykers, and steires upe a jakman ‡ of his, called Hendrie Hamilton, to quarrell a Maister of the Universitie, Mr Wilyeam Walwode, Professour of the Lawes, a man bathe in blude and affinitie joyned neir to the maist honest in all the town, knawing weill that bathe sic of the Universitie and town that lyked him nocht wald tak part with the said Mr Wilyeam. This Hendrie comes upon the Hie-gett, Mr Wilyeam going to the Principal's Lessone of the New Collage, and efter quarrelling words, touks § him, and strikes him with the gardes of his sword. Mr Wilyeam plantes ‖ to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak

* Sore. † Fox.

‡ Jcakmen were armed retainers, who generally acted as bullies. Fr. *jaque.*

§ *Tugs,* pulls him violently. ‖ Complains.

a humble satisfaction to Mr Wilyeam in the sam place whar he injourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compulsitors upon the Rector's decreit, wherwith the said Hendrie, being chargit, first be the moyen of certean wicked men, misgyders of the town, favorars of the Bischope, and haters of thair honest and guid nibours, onlie for thair vertew, he is receaved in the number of the citiciners, and maid burges. Then he comes dissimulatlie to the Rector, desyring the execution of the charges to be superceidit, and promisit to mak a mends to Mr Wilyeam on the Hie-Streit sic an day. Be this Mr Wilyeam is secoure, and within a day or twa addresses him to his ordinar Lessone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and sand-glass in the uther, meditating on his Lessone, Hendrie Hamilton ushes * out of a hous, where he lay in wait for bloode, and unbeseating † Mr Wilyeam, with the first strak ‡ wounds him in the hand, and mutilats him, and haid proceidit fordar, giff be sum gentlemen passing that way he haid nocht been steyed. Mr Wilyeam is led to his mother's hous crewallie woundit: the newes wharof gaes amang his frinds, they ryse and rine togidder in armes to assist the Bailyies for justice. Bot an of the Bailyies being upon the conspiracie, refusing thair assistance, brings the murdarer, accompanied with the Bischopes guid-brother, James Arthour, called comounlie Jaques, and a officer or twa, and na ma,§ and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeam's mother's stare, yet whar he was lying with his wound bleiding, sa that it could nocht be steamide.‖ The quhilk, his brother and brother-in-law seeing, could nocht abyde, bot making a mint,¶ maid the lown to flie, and steirit upe a grait tumult of all sort rinning togidder in armes, vniversitie, citie, and gentle men being in the town for the tyme.

"In this tumult, naine is sa bissie to show his manreid ** in feghting as the said Jaques Arthour; and meitting with his marrow,†† with rapper and dagger, missing his ward, he gettes a pork ‡‡ at the left pape, wharof he dies.

"His corps is brought to a cheirurgian's boothe, and sighted ther, and sought be his frinds and a number in publict, and fund to haiff that onlie, a poinct streak of a rapper sword,§§ be whom giffen na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeam's brother, Johne, persewes efter Hamilton; wha crying for mercie, and randring himselff, obteines mercie at the said Johne's hand, and be him is brought out and delyverit to the Bailies againe. The tumult steying, the honest men goes to thair houses, ignorant altogidder of anie evill done, namlie of the slauchter of the said Jaques. Amangs the rest, an (James Smithe), a man of singular qualities, graitlie beloved of all godlie and guid men for his vertew and guid conditiones, and as mikle invyed and hated be the wicked, is warned be divers that loved him that ther was a man slaine, and the matter was dangerus, prayed him thairfor to hauld himselff quyet and out of the way for a tyme. The quhilk he refused, reposing on his innocencie, and saying they haid sufferit wrang in the

* Issues. † Besetting, attacking. ‡ Stroke. § No more.

‖ Stemmed, stanched. ¶ Attempt. ** Manfulness. It implies his obligation as a feudal retainer, bound, by bond of *manred* or *manrent*, to fight in his superior's quarrels.

†† Match, equal. ‡‡ Thrust, stab. §§ *Rapier* or small sword.

persone of thair frind, bot haid done nane. Incontinent, the Bailyies comes to the house of the said honest man, better accompanied nor whan they convoyit Hamiltone to the Tolbuthe, and charges him in the King's name to go to warde with them. He willinglie obeyes, and gaes with them, and sa does the rest to the number of nyne or ten.—Sa they ar summoned to a day of law in Edinbruche, whar, understanding the law to be streat, and wanting the Prince's favour, quhilk was caried by thame be the Bischope's faction, and thairwithall craftilie abbusit be thair feinyied * frinds, they ar brought in effect to com in the will of the partie, wha decernes upon thame all banisment furthe of the town during thair will; and upon twa in speciall—to wit, James Smithe, to whase worthie praise I spak befor, and Johne Walwode, brother to the said Mr Wilyeam, banisment out of the countrey, upon grait soumes of contravention and sure caution. By this malitius craftie devys and convoy war these guid honest men thus wayes maist innocentlie and unjustlie vexed and banissed out of the realme from their wyffes and childring (sax yeires), and at thair retourning, warse † handlit as we sall heir in the awin place."

(Pp. 317-18.)—"The Parliament, according to promise, was solemnized in the moneth of Junij, 1594; . . . and I being then in grait credit, purchassit, be the King's awin speciall cear and favour, ane act in favours of the honest men of St Androis, James Smithe and Johne Walwode, for retourning of thame from exyll to thair awin countrey, citie, hous, wyff, and childring."

The following is the title of a book published at Leyden, 1594, 4to, by Prof. Wm. Welwod (Gvlielmvs Velvod), the same person of whom Melville gives the curious narrative just cited:—"Juris Divini Judæorum, et Juris Civilis Romanorum Parallela"—[Parallels of the Divine Law of the Jews, and of the Civil Law of the Romans.] The treatise is dedicated to John Earl of Cassilis, and to Lord John Lindsay, with all their titles and offices. It is likely, also, that it is he whom Melville styles "Mr Williame Wallat, Prof. of the Mathematicks, 1584."—*Cald. Hist.*, Wod. Soc., vol. iv. p. 5.

In the Edinburgh University Library, also, there are some books written by the same "William Welvvod, Professor of the Civil Law." The titles of two of them are—

1. "De dominio maris juribusque ad dominium præcipue spectantibus assertio brevis et methodica. Cosmopoli: Excudebat G. Fonti-siluius, 16 Calend. Januar. 1615."

2. "An Abridgment of all Sea-LAVVES. Gathered forth of all writings and monuments which are to be found among any people or nation, upon the coasts of the great Ocean and Mediterranean Sea.

"And specially ordered and disposed for the use and benefit of all benevolent sea-farers within his Majesty's dominions of Great Britain, Ireland, and the adjacent isles thereof.

"By William Welvvod,
"Professor of the Civil Law.

"London: Printed by the Assignees of Joane Man and Benjamin Fisher, 1636."

* Feigned, pretended. † Worse.

The dedication of the latter little book, which was originally published at London in 1613, 4to, is :—

"To the High and Mighty Prince, James, King of Great Britain, France, and Ireland, &c.

"It pleased your Majesty, some years past, most graciously to accept of this birth in the great weaknesse and infancie thereof. Therefore is it, that now being strong, and by all warrants inarmed, it most thankfully returns, offering service to your Majesty, even for all the coasts of your Highnesse dominions, upon hope to merit your former grace.

"Your Majesty's most humble subject and daily orator,

"W. WELWOD."

There is another little book by the same Professor, the object of which is to trace the parallelisms between the Roman and the Jewish laws.

There is also a work by him in the University Library, Edinburgh, having this title :—

"GVILIELMI VELVOD De aqua in altum per fistulas plumbeas facile exprimenda apologia demonstrativa."

"Edinburgi : apud Alexandrum Arbuthnetum, Typographum Regium. 1582."

It is dedicated to the Earl of Bothwell, Lord of Hailes and Crichton, High Admiral of Scotland :—

"Illustrissimo ac nobilissimo Domino Francisco Comiti Bothuelliæ, Domino in Haillis et Creychton, &c. Magno Scotiæ Thalasiarchæ, &c.

"Datum *Andreapoli*, pridie nonas Novembris 1582. Gulielmus Veluod."

On the list of graduates in Edinburgh University are to be found the two following Wellwoods, whose position in the Table can be easily seen :—

"Joannes Walwoodus," graduated "Julij 22, 1637."
"Gulielmus Welwood," „ "July 7, 1694."
"[July 22, 1637. Magister Andreas Stephanides, Regens.]"

The following is a copy of the form of *sponsio* subscribed by Graduates in 1635 and subsequent years :—

"Nos etiam Laureæ bonarum artium et philosophiæ candidati, conceptis hisce verbis candide subscribentes, vovemus, et coram Deo cordium scrutatore spondemus, nos in veritate Jesu Christi in quo enutriti sumus, posthabito papismo invicto et obfirmato animo ad extremum usque habitum permansuros : Ita nos Deus amet omnes et singulos, prout quisque religioso huic juramento obstrictus adhæserit.

"[Nos qui presentibus manu nostra subscribimus, coram Deo vovemus, nos perpetuo futuros fautores et pro facultate amicos Academiæ Edinburgensæ singulisque præceptoribus quorum ductu vel bonas artes didicimus, vel magistri in artibus facti sumus : Ita nos Deus amet.]"

In the "Biographia Medica," by Benjamin Hutcheson, Member of the Medical Society of London, published in 1799, it is said—

"Thomas Welwood, M.D., was born near Edinburgh in 1652, and educated at Glasgow, whence he went over to Holland with his parents, who

m Scotland in consequence of having been suspected as
murder of Archbishop Sharp in 1679," &c. This is the
statem in substance which is given at p. 529 of first volume, on
uthorit Gorton and Burke, but understood then to have a refer-
nce to James. They were, perhaps, nearly related, if not brothers, and
have been Thomas who was knighted, as Gorton and Burke
without speculating on this subject, I may add, that I have
he best authority, that Andrew, James, and John, stated
the Wellwood Genealogical Table to be the sons of the
llwood, who was, about 1659-64, minister of Tundergarth,
nfriesshire, matriculated and graduated at St Andrews
College. following are the entries in the Register Book of the
University of St Andrews, kindly extracted for me by the Rev. James
Bean, clerk :—

"Andreas Welwodius, matriculated in St Salvator's Coll. in the *second* class, 27th Feb. 1663.

"An. Welwod, graduated as M.A., 22d July 1665.

"Jas. Wellwod, matriculated in St Salvator's Coll., 26th Feb. 1668.

"James Wellwod, graduated as M.A., 25th July 1671.

"Joannes Wellwood, matriculated in St Salvator's Coll., 27th Feb. 1663.

"Js. Welwod, graduated as M.A., 28th July 1666.

"The usual practice was to take the degree of M.A. after three years, and so James and John had done. Andrew, having matriculated when attending the *second* classes, took the degree after two years."

James Welwood, M.D.—I have stated in the first volume, p. 529, on the authorities there quoted, that this eminent person, after having completed his education at Leyden, taken the degree of M.D., and returned with King William to this country at the Revolution of 1688, and been appointed one of the royal physicians for Scotland, was knighted.

I am now, however, satisfied that the authorities for his knighthood were mistaken. He does not so style himself in the title-page of his published "Memoirs of the most material Transactions in England for the last Hundred Years preceding the Revolution in 1688," London, 1700, 8vo, of which there were several editions—one, the sixth, in 1718, is now before me. The title-page of the work is :—

"MEMOIRS of the most Material Transactions IN ENGLAND FOR the Last Hundred Years preceding the REVOLUTION in 1688. By JAMES WELWOOD, M.D., Fellow of the College of Physicians, *London*. The SIXTH EDITION, corrected. With a short Introduction, giving an Account how these *Memoirs* came at first to be writ. LONDON: Printed by *J. D.* for TIM. GOODWIN, *Fleet street*. M.DCC.XVIII."——Also by the same Author, "Vindication of the Revolution in England, 1688, in 5 Letters betwixt him and John March. London, 1689, 4to :" "An Answer to the late King James' last Declaration to all his pretended Subjects in the Kingdom of England, dated at Dublin Castle, May 8, 1689. London, 1693, 4to. Anon."

"I have given my Bookseller leave to make a sixth Impression of the following Memoirs; and the rather that, some time ago, one *Baker* printed more than one Edition of them without my Knowledge, very incorrect, and on bad Paper. I own I have been greatly surpris'd at the Run they have had in the World, considering they were writ without any Thought of making them publick, and merely for the private Information (as is hinted in the Preface) of my royal Mistress, the late Queen Mary, of never-dying Memory. The Reader may not perhaps be displeased to know the Occasion of my writing them, which was this:—

"There came out, the first Years after the Revolution, several Books and Pamphlets, that gave very contradictory Accounts of the Affairs and Reign of King Charles I., and among others, one with the Title of 'A Letter from General Ludlow to Sir Edward Seymour.' In this Pamphlet the Memory of that Prince was strangely blackned, and all the Transactions of his Reign represented in the worst Light. I had frequently the Honour of that excellent Princess's Commands to attend her in her Retirements, where our Discourse turn'd generally upon Books, and more particularly such as treated of the Reigns of her Great-grandfather and Grandfather, King James I. and King Charles I. In all which Conversations she exprest the nicest Judgment and the most unbyast Inclination to find out Truth.

"The Week this 'Letter of General Ludlow to Sir Edward Seymour' came out, and had made a great Noise in Town, the Queen was pleas'd to ask me if I had read it: and I owning I had, she told me she had read it too, adding, with a severe Air, that was not in her Nature, she was sure the Author must have been a very wicked Man, and that it was impossible King Charles could have been the Man he had painted him in that Pamphlet.

"Upon this, our Discourse on that Subject drew out into some length, and she seem'd pleas'd with some Things I said, and some Answers I made to Questions she put to me about the Transactions of those Times. At last she fell to regret the insuperable Difficulties she lay under (for I well remember that was her Word) of knowing truly the History of her Grandfather's Reign; saying, that most of the Accounts she had read of it were either Panegyrick or Satire, not History. Then, with an inimitable Grace, she told me, if I would in a few Sheets give her a short Sketch of the Affairs of that Reign, and of the Causes that produc'd such dreadful Effects, she would take it well of me. Such Commands were too sacred not to be obey'd; and when I was retiring from her Presence, she stopt me to tell me she expected I would do what she had desir'd of me, in such a Manner and with that Freedom as if I design'd it for the Information of a Friend, and not one of the Blood of King Charles I., promising to show it to none living without my Consent.

"In this Manner was I engag'd to write these Memoirs. But when I came to set about them, I found myself oblig'd to begin them higher, and carry them down lower, in point of Time, than was expected of me.

"Nor perhaps should I have had any Thoughts of publishing them at the time I did, if I had not been prevail'd with, partly from the Fear of a surreptitious Copy, but much more from King William's having sent me, by the late Earl of Portland, the Manuscript I had given his Queen, found in her Cabinet; where upon the back of it she had writ with her own Hand the Promise she had made me of showing it to Nobody without my Consent.

"If the World had not been bereav'd so soon of that inestimable Life, I had cast these Memoirs into another Method, with large Additions, wherein some dark Transactions of those Times might possibly have been put in a truer Light than hitherto they have been. And indeed it's a Pity that, of all the Nations in Europe, the History of ours alone should seem most cover'd with the Clouds of Darkness and Partiality. J. W."

The following is a curious and graphic concluding paragraph to the author's address to the reader:—

"Before I have done, I beg leave to take Notice of a Pamphlet that came out last Summer, call'd 'Cursory Remarks upon the Proceedings of the Last Session of Parliament.' The Gentleman that wrote it had not only the Honesty to publish an Answer to his own Book, but, in that Answer, to insinuate that I was the Author of it. All the Use I shall make of this unusual Liberty of the Press is, to declare that I have not published any one Paper, Pamphlet, or Book these Six Years; and though I have but little Leisure, and yet less Inclination, to appear again in Print, yet, if ever I alter my Resolution, and publish anything hereafter, I will certainly put my Name to it, as I have done to these Memoirs."

Gorton, too, one of the authorities referred to, and who is followed by others, is mistaken as to the period of Dr Wellwood's death, when he says that it was in 1716. The edition of the work referred to was published by him, as now shown, in 1718. But the most conclusive evidence of the erroneous date is the following extract from a letter, which, with some other communications, I have had the gratification of receiving from Mr Charles Gibbon, Richmond Herald, and Mr George Collen, Portcullis Pursuivant of Arms, Herald College, London. It bears date 15th Feb. 1859. "Upon reference to Chalmers' Biographical Dictionary, it is there stated that he died at Edinburgh in 1716, aged sixty-four. This date is erroneous, for it appears by the obituary in the 'Historical Register' (a work which existed from about 1706 to 1736), that on 'April 1727 died James Wellwood, M.D., Fellow of the College of Physicians, London.' And from the same periodical it appears, '22d March 1732, died Mrs Elizabeth Wellwood, relict of Dr James Wellwood, of the College of Physicians.'

"It appears by a MS. in this College, containing Sketches of Arms kept by Herald Painters for Work done at Funerals, that a Hatchment was painted for *Welwood*, deceased, 4th April 1727, impaling the arms of his wife, 'Tregonwell, of Dorset.' It also appears by the said MS. that, on 18th March 1731-2, a Hatchment was painted for a Mrs Welwood, whose first husband was Seymour, and her second 'Dr Welwood.' There is no pedigree of Tregonwell upon record, showing the marriage of Dr Welwood; but, upon reference to Hutchins' History of Dorset, we find a pedigree of Tregonwell, of Milton Abbas, in that county, by which it appears that John Tregonwell had a daughter, Elizabeth, who married Edward Seymour. The marriage with Dr Welwood is not given, but there can be no doubt that this lady was his wife."

In a subsequent letter from Mr Collen, he says, "I have referred to a manuscript book of 'obits' in this library, and find the following—'1727, Aprill 2d, died, that eminent physician Dr Wellwood, at his house in York Buildings.' York Buildings are near the Strand, and are situated in the parish of St Martin-in-the-Fields, where he was probably buried."

From this latter piece of information it appeared likely that Dr Wellwood might have been interred in the cemetery of St Martin-in-the-Fields, and that there might be still existing a tombstone bearing an inscription regarding him. Accordingly, having occasion to write to the Secretary of the College of Physicians, London, for another purpose, I made this suggestion to him, and he was kind enough to make inquiry as to this; the result of which was to the effect that Dr Wellwood was interred in No. 2 vault of St Martin's Church, on the 6th of April 1727; that the church was put in mourning; that there were six men to carry the coffin to the vault; that there were prayers and candles, and the interment took place at midnight. The clerk did not believe there was any tombstone, but as all the vaults, in obedience to an order, are to be opened, and their contents removed, should, on the opening of the No. 2 vault, any inscription be found on the coffin, it is to be taken, and if forwarded in time for this publication, will be inserted.

The Secretary, Mr W. Copney, obligingly copied and transmitted to me the following account given of Dr Wellwood in the Roll of the Royal College of Physicians, prepared by Dr Munk, the Harveian Librarian, from materials derived from the College Annals:—

"*Feb.* 26, 1859.

"James Wellwood, M.D.—A Doctor of Medicine, but of what university is not stated, and Physician in Ordinary to the King and Queen, was admitted a Fellow of the College, December 22, 1690. His admission is thus recorded:—

"'Dr Jacobus Wellwood, Regis et Reginæ communis Medicus petiit se ex more admitti in numerum Sociorum Collegii Medicorum Lond. Quo tempore Præses (Dr Charlton) infit orationem, in quâ singulare hominis ingenium, eruditionem, et supra omnia acre animi judicium de rebus arduis ac cognitu difficilibus, miris laudibus prædicabat. Quâ peractâ lectisque publice literis aliquot fidem facientibus loci quem apud Regem tenuerat, ab omnibus jubentissime acceptus est.'

"Dr Wellwood was named Elect, October 23, 1722, in place of Sir Richard Blackmore, who had retired into the country, and was himself certainly dead on the 5th of May 1727, when Dr Plumptre was appointed Elect in his place."

Benjamin Hutcheson, in his "Biographia Medica," already noticed, having stated that *Thomas*,* whether a mistake or not for *James* Welwood, had been *educated at Glasgow*, I made inquiry at my old collegiate fellow-student and friend, Professor Fleming, there, whether there was evidence on record for any of the Wellwood family having at an early

* There was a Thomas, cousin to Dr James and his two brothers, afterwards noticed.

matriculated at that college. His immediate reply was, that in a
rinted for the Maitland Club, entitled "Munimenta Univ. Glasg,"
ito, of which he took some charge, the names of all the matricu-
udents, from the foundation of the University down to 1727, are
el from the original records. He had looked into it, but no student
name of Welwood is to be found in it. But in the catalogue of the
University Library he found the following entries, which he copied
verbatim et literatim :—

"Welwood (James, M.D.), Memoirs of the most material transactions in England for the last hundred years preceding the revolution in 1688. 8vo. Lond. 1702.

"*Lucanus* (M. Annæus Cordubensis) Pharsalia, translated into English verse, by Nicholas *Rowe*, with a preface b[illegible]es *Wellwood*. Folio. Lond. 1718.

"*Xenophon*. The banquet, translated from the Greek, with an essay concerning the doctrine and death of Socrates, by James Welwood, M.D. 12mo. Lond. 1710."

There is the following curious entry in Wodrow's History, vol. ii. p. 360 :—

"A.D. 1684 :—August 25. Mr James Welwood, Doctor in Medicine, well known since to the world by his curious Memoirs, and other writings, is ordered by the Council to be sent to Cowpar (Cupar-Fife, it is presumed), there to satisfy the Sheriff's sentence for his non-conformity."

Also in the Historical Notices of Scottish Affairs, 1661-88, selected from the MSS. of Sir John Lauder of Fountainhall, Bart., Sen. Coll. Just., it is recorded,—

"6 Augusti 1684. Mr James Walwood, Doctor of Medicine, is, by order, apprehended on suspicion that he 'keiped' correspondence and gave intelligence to the fugitives in Holland. He was delated by the Earl of Balcarhouse (sic) on some private pick (sic) between them."

His brother, *Mr Andrew Welwood*, was a person of decidedly religious character, as well as of good talents. The excellent little work of which he was the author is entitled, "Meditations representing a Glimpse of Glory, or a Gospel Discovery of Emmanuel's Land, whereunto is subjoined a Spiritual Hymn, intituled, The Dying Saint's Song ; and some of his last Letters. By Mr Andrew Welwood, brother to Mr John Welwood, late Minister of the Gospel in Scotland." An edition now before me was printed at Glasgow by James Knox, and sold at his shop, near the head of the *Saltmercat*, 1757.

One letter is addressed, a little before his death, to each of his nearest relations—his mother, his brother James, his sister Helen, his cousin Thomas Welwood, and a Right Reverend Mr Davidson, all characterised by piety, earnestness, and affection, as well as having something appropriate to each. In his letter to his mother, he refers to a Mary in such terms as to render it likely that she was his sister. His brother

John not being addressed, and being styled in the title-page "late Minister of the Gospel in Scotland," must have been dead. In his letter to Thomas he subscribes himself "his dying cousin, A. Welwood."

The publishers of the Treatise, in their Address to the Reader, say,—"It appears plainly, from the letters annexed, that he designed to have served the Lord Christ in the work of the ministry," &c., and add that "he died at London, in time of our *late persecution*, as would seem, of a consumption."

His "Dying Saint's Song," of nearly seven 12mo pages, breathing throughout a fine spirit, has the peculiarity of eighteen lines all beginning with the words, "No more shall," the last four being—

> "No more shall sin lodge near to heavenly grace,
> No more shall sin eclipse Christ's lovely face,
> No more shall sin pull heart from things divine,
> No more shall sin my heart to earth incline."

Rev. John Welwood, born about 1649, became a preacher, but does not appear to have been ordained to any particular incumbency. He officiated frequently in his father's church at Tundergarth in Annandale, and in other places near the Borders, both on the Scotch and English side, with much acceptance, and spiritual good to many. Taking a deep interest in the struggles against Episcopacy, he uttered many striking sayings as to what he conceived would be the issue to some of the chief actors, one of which was, that while preaching at Boulter-hall in Fife, upon the text, "Not many noble," &c., at the close he said, pointing to St Andrews, "If that unhappy Prelate, Sharp, die the death of all men, God never spoke by me." Having seen afterwards a servant attired in the Bishop's livery, he sent a message by him to his master, to the effect, that he would not go to his grave in peace; which being delivered in reply to interrogations put to him by his master in the evening, the bishop is related to have made sport of it, but his wife said, "I advise you to take more notice of that, for I hear that these men's words are not vain words."

Soon after this he went to Perth, and about three months subsequently died of consumption, in the month of April 1679, at the early age of 30, in full assurance of his interest in Christ, and rejoicing in the hope of heaven. The magistrates would not permit his body to be interred at Perth, and ordered the militia to be raised, imprisoning one John Bryce, box-master or treasurer to the Guildry, for refusing to give out the militia's arms, but who, after the Revolution, became one of the bailies of Perth. They permitted his friends, however, to carry his corpse out of town, and bury him without the precincts wherever they pleased, but imprisoned any of the citizens who accompanied the funeral. His body was carried to the churchyard of the parish of Dron, about six miles south from Perth, and, notwithstanding the refusal of the parish minister, Mr Pitcairn, one of

the old resolutioners, and afterwards Principal of St Mary's New College in St Andrews, to give the keys of the churchyard, some of the attendants climbed over the churchyard dyke, and dug a grave, where he was interred. The Rev. Charles Goodall, minister of Dron, has kindly communicated a copy of the inscription on his tombstone which still exists. On one side are the following lines in capital letters:—

"Here lies a follower of the Lamb,
Through many tribulations came;
For long time of his Christian race
Was persecute from place to place.
A Scottish prophet here behold,
Judgment and mercy who foretold,
The gospel banner did display,
Condemned the sins of that sad day,
And valiantly for truth contended,
Until by death his days were ended."

On the other side of the tombstone there are the following lines, also in capital letters, with the figure of a face above, having the first two figures of the date 1731 on the one side, and the last two on the other:—

"Here lyes the Reverend Mr John Welwood, Minister of the Gospel in the Church of Scotland, who died at Perth, Aprile 1679, about the 30 year of his age."

See Life of Rev. John Welwood in the *Scots Worthies;* also, "Remarkable passages in the Life and Death of Mr John Welwood," published by Patrick Walker in 1727, and republished in the "Biographia Presbyteriana," 1827.

The following is one of many "Letters written by Mr John Wallwood, while he was preaching up and down Scotland in the years 1675, 76, 77," from a manuscript copy belonging to Mr David Laing, Edinburgh, which he kindly permitted to be extracted for this publication:—

LETTER 37.—To *Mrs Ross* (maiden name Catherine Collace).

"ANNANDALE, *August 4th*, 1677.

"MRS ——

"I have little thing now to write, but that I find the Lord still gracious in guiding me by his counsel; sometimes comforting, and sometimes casting down, and sometimes casting in some ballast; for though we would desire to have nothing but sunshine, he who is infinitely wise knows better what is fit for us than we do. I was for a long time vexed with fear of being back-slidden; but now I win whiles to somewhat of assurance that my ways please him, tho' not so as I would. He knows our frame, and remembering we are dust, is content of the poor widow's mite; and we often conceive him to be a hard master, but he is far from that. I find this country full of ignorance and security, and as little religion in it as any place where I have been: yea, very hard to be drawn to any meetings. I know not what the Lord intends, yet I intend to give one trial, and see what may be done hereaway.

"I would even tire of this state of life; but I find the most desirable state of life, if God do not call to it, is not only tasteless but bitter; and any life wherein the soul hath his presence, and knows it is accepted of him, is sweet. I think I might both do more good and get more, if I were right. Oh, its difficult to be what we ought to be! Difficult to get Enoch's testimony. "He walked with God." We had a field meeting in this country yesterday, the finest that was ever in it, and there were more people than we expected. There is some hope that preaching may win in here away, though the people be exceedingly ignorant and rude. As for myself, I have summer days and winter days and nights. Unbelief is my chiefest ruin. Yet I am well if I wist it. I know you have your own ballast, and there is need of it. As is the man, so is his strength. I know also, that whether you sensibly feel it or not, you are continually with him, and he holds you by the right hand; and that is yours, 'fear not, for I am with you, be not dismayed, for I am thy God,' &c.

"Oh, but faith is a noble but difficult thing, lively faith quieting but rejoicing the soul. You have done for God, now you are also suffering. Both are difficult when God is away; but yet, he will have his people find somewhat of their own strength, that they may know who is to them righteousness and strength. Happie they that get it constantly believed; for my part, I get little of it done, seeking too much after a righteousness of my own, and not dung out of my own strength.

"The Lord be with you to strengthen you and carry you honestly through.—I rest, &c.,

"J. W."

(The first letter is signed "Jo. Wallwood," the others are merely initialed.)

"*P.S.*—Since I wrote this, I am told that the Curate, my father's successor, sent letters to several gentlemen to stirr them up against us; and they met yesterday, resolving to have come upon us; but the waters hindered them. So what more will be gotten done in this country, I know not. There are so many rude and wicked people in it."

After a diligent search in various Registers, no entry has been found of any *James Wellwood* born between 1600 and 1610, the period during which the Minister of Tundergarth's birth probably took place. It is satisfactory, however, to know that his matriculation and graduation at St Salvator's College, St Andrews, have been recently discovered. The Rev. Mr M'Bean, Librarian of the University, on receiving from me a note of the probable period of Rev. James Welwood studying there, searched for and found the following entries:—"James Welwood matriculated in St Salvator's Coll. 1623." "Jacobus Walwodius graduated 1626 (A.M.)." He adds, "There is no circumstance mentioned of the family, nor are there any other particulars."

William Wellwood, who married Margaret Wardlaw in 1635, possessed the superiority of Touch, and transmitted it to the descendants of that branch. Robert Wellwood, born 1622, who married Jean Livingston, was portioner of Touch. His male line by her seems not to have survived himself.

Jean, as stated in the Table, was the daughter of the Rev. John Livingston, who was born, June 21, 1603, at Kilsyth (then named Monybroch) in Stirlingshire, of which parish his father, Mr William Livingston, was minister from 1600 to 1614, when he was translated to Lanark; preceded also by his father, Mr Alexander Livingston; who again was a grandson of Alexander, fifth Lord Livingston, one of the nobles intrusted with the keeping of Queen Mary in her infancy, and the ancestor of the Earls of Linlithgow and Callander. His mother was Agnes Livingston, daughter of Alexander Livingston, a cadet of the house of Dunnipace.

The Rev. John Livingston became a preacher in 1625, and for a considerable time officiated for his father at Lanark, and in the neighbouring parish churches, with great acceptance. He took a prominent part in the great revival of religion at the Kirk of Shotts, in the summer of 1630, where, after the dispensation of the Lord's Supper to a vast assemblage of people, including all the more eminently pious females of rank in that part of the country, many remained, and spent the whole night in prayer and conference; and it is recorded in the Memoir of his Life, the MS. of which is in the Advocates' Library, Edinburgh, that the bedroom of Lady Culross was filled with people, to whom she prayed "three large hours' time, having great motion upon her." The effect of a sermon preached by him on the Monday following from Ezek. xxxvi. 25-6, from its melting strain, and the down-pouring of the divine Spirit, was such, that about 500 hearers could date either their conversion, or some remarkable confirmation of their principles and hopes from that day forward.

Like many other eminent and godly Presbyterian ministers, however, of that period, he underwent the opposition of the prelates in whose dioceses he officiated, and especially of Archbishop Spottiswood, Chancellor of Scotland, so that he was obliged for a time to preach only covertly, and even, along with some other ministers, formed a resolution to go to New England, and prepared a ship for conveying them; but being overtaken by a storm on their passage, which endangered their lives, they, after prayer and consultation, resolved to return to this country, which they reached at the port of Lochfergus, in November 1636. For about two years he preached occasionally, but furtively, both in Ireland and Scotland, till in 1637, when, a favourable change having taken place in ecclesiastical rule, he had more liberty of speaking in public; and in the subsequent year he entered upon the ministry of the parish of Stranraer, in Wigtonshire, where he continued with much success for ten years. In 1648, by a sentence of the General Assembly, he was translated to Ancrum in Roxburghshire, and in 1650 he was deputed by the Church, along with two other clergymen, but much against his will, to accompany commissioners from the Par-

liament in order to treat with the young king, afterwards Charles II, at Breda in Belgium, for his return, and reassumption of a limited authority in Scotland, which, after much difficulty and delay, was attained. When on a mission to London during the Protectorate, endeavouring to procure the removal of the heavy fines imposed upon several persons in Scotland, which they were unable to pay, Cromwell seemed pleased with the overture; but when proposed to the Council, it was not adopted.

While at London, preaching before the Protector, he mentioned the king in prayer, at which some were greatly incensed; but Cromwell, knowing Mr Livingston's influence in Scotland, said, "Let him alone; he is a good man; and what are we but poor men in comparison of the kings of England?" After the Restoration he very soon fell under the displeasure of the Government, by refusing to subscribe or take the oath of supremacy and allegiance, and in April 1663 was forced to leave his native land, which he did at Leith for Rotterdam, where on his arrival he found the rest of the banished ministers before him. There being joined in December following by his wife and two of his children, besides preaching to the Scots congregation, he devoted himself to his favourite pursuit of Biblical literature, and had prepared a Polyglot Bible, which obtained the unqualified approbation of the most learned men in Scotland, when, after some parting words of counsel to bystanders, and affection to his wife, he fell asleep in the Lord, on the 9th of August 1672, about the seventieth year of his age.*

As it is mentioned in the Genealogical Table that Robert Wellwood, afterwards of Touch and Garvock, nat. June 5, 1649, married his second wife, Catherine, 6th daughter of John Denham of Muirhouse, Liberton, Cō. Edinburgh, son of James Denham of West Shiel, Cō. Lanark, by his wife Marion Carmichael, daughter of Walter Carmichael of Hyndford, &c., a brief notice of this family may be added, obligingly communicated to me by the Rev. R. W. MacGoun, Morningside:—

"Marion Carmichael (wife of James Denham of West Shiel, and mother of John Denham of Muirhouse) had been formerly married to James Steuart, younger of Allanton and Daldouie, nat. 1575, who was son of James Steuart, of Allanton, nat. 1537, surnamed 'of Langside,' from his having, in the battle fought against Queen Mary, 1568, occupied the hill of Langside with a troop of horse, which he commanded under Regent Murray.

"James Steuart, younger of Allanton, died (before his father) 1607, leaving by his wife, Marion Carmichael, besides other issue, two sons, who were thus half-brothers to John Denham of Muirhouse—viz.

* *Chambers's Scottish Biography*, 1834, vol. iii.; *Chambers's Biographical Dictionary of Eminent Persons*, 1854; *Scots Worthies*, &c.

"1. Sir Walter Steuart of Allanton, nat. 1606, ob. 1672.

"2. Sir James Steuart of Kirkfield and Coltness, nat. 1608 (after his father's death), ob. 1681.

"In the MS. History of the Allanton family it is recorded that Oliver Cromwell, in 1650, after the battle of Dunbar, in his progress through Lanarkshire, halted, with a few attendants, at Allanton House, where he was hospitably entertained by Lady Steuart, and where he passed the night. Sir Walter, being a Royalist, took care to be out of the way. On the Protector's arrival, as it is said, some choice canary and other refreshments were presented, but he would suffer nothing to be touched until he himself had first said grace, which he fervently did for more than half an hour, to the great edification of the lady. He then courteously inquired after Sir Walter; and on drinking the health of the family, observed, that 'his mother was a Steuart, and that he always felt a kindness for the name!' This and several other characteristic anecdotes of the visit are still preserved.

"Sir James Steuart of Kirkfield and Coltness, nat. 1608, acquired a large fortune as a banker in Edinburgh, and purchased the two properties already named. He was in 1649 chosen Lord Provost of Edinburgh, and in the following year chosen, along with the Marquess of Argyle and the Earl of Eglinton, on the part of the Scotch, to hold the conference with Oliver Cromwell on Bruntsfield Links. Archbishop Leighton was brought up in Edinburgh under his care, and Hugh MacKail (executed in 1666) had been a chaplain in this family.

"James Denham of West Shiel, father of John Denham of Muirhouse, had a son by his former wife (daughter of James Steuart of Allanton, surnamed 'of Langside'), who inherited the property of West Shiel, which came by intermarriage to a branch of the Allanton family.

"John Denham of Muirhouse had the following married daughters, besides Catherine married to Robert Wellwood, as appears from the Register of the City of Edinburgh—viz.

"1. Marion, nat. Sept. 9, 1635, married to Robert Hamilton of Pressmenan, Lord of Session, and had a son, John Hamilton of Biel, nat. July 5, 1656, who in 1679 became second Lord Belhaven. She had also a daughter, Anna, nat. August 1, 1658, wife of Alexander, fifth Lord Blantyre, and great-great-grandmother of Charles, present and 12th Lord Blantyre.

"2. Cecil, nat. Jan. 15, 1647, married, in Sept. 2, 1673, to James Elphinstone, W.S., ancestor of Sir James D. H. Elphinstone of Horn and Logie-Elphinstone, Bart.

"3. Agnes, nat. Jan. 23, 1648, married to James Grahame, a Bailie in Edinburgh, ancestor of Grahame of Airth.—*See* Coltness papers, published by the Maitland Club; also, Crawford's History of Renfrewshire; articles Steuart of Allanton, Steuart of Coltness."

Robert Wellwood, nat. June 5, 1649, afterwards of Touch and Garvock, is designed "merchant" in the Edinburgh Birth Register, 1676-90.

He was, in January 1683, elected "Kirk-treasurer," the duty of which office, previous to the 18th century, was to collect and manage all the funds applicable to the relief of the poor. It was, at the period in question, an annual office, and always held by a burgess of Edinburgh.

The following are extracts from the Records of the Town-Council of Edinburgh :—

"Edinburgh, the third day of January, one thousand six hundred and four-scoir three years.—

"The said day the Council elect Robert Walwood, merchant, to be thesaurer of the six kirk-sessions within this burgh for the year to come, in place of William Sheill, last kirk thesaurer."

"Edinburgh, the fyfth day of January, one thousand six hundred and four-scoir three years,—

"The which day Robert Walwood, merchant, who was the last council-day elected kirk thesaurer, compearand and acceptand his office, made faith *de fideli administratione*."

As an evidence of the near relationship of the Wellwoods of that period to the Lords Belhaven and Blantyre, the following entry from the Register of the City of Edinburgh may be given : it relates to the birth and baptism of Robert Wellwood, son of Catherine Denham, and father of Robert Wellwood, the Advocate :—

"May 25, 1690.—Robert Walwood, merchant, and Catherine Denham, a son named Robert.

Witnesses—Robert Hamilton of Pressmenan, Sen. Coll. Just., Lord Blantyre, Lord Belhaven, James Grahame, late Bailie of Edinburgh, and Mr James Elphinstone, one of the Commissaries of Edinburgh. Born on Tuesday, the 13th inst., and baptised this day (25th) by Mr Alex. Douglas.—South-west Parish."

This Robert, born in 1690, married, as stated in the Table, Susanna Campbell, but after very diligent inquiry at various parishes and persons, her parentage has not been positively ascertained. Burke, in his "Landed Gentry," does not say who she was. And still she was the ancestor not only of some of the Walwoods, but of the Moncreiffs, Robertson Barclays, Maconochie Welwoods, Stedmans, Abercrombies, Clarkes, &c. The nearest approach to a probable conjecture regarding her has been obtained from the Register of Dalgety Parish, in this neighbourhood. It appears from that register that Robert Wellwood of Touch is witness at the baptism of two children, born February 12, 1720, and July 31, 1722, of the Rev. William Henderson and Margaret Campbell. Rev. William Henderson was ordained minister of Dalgety, September 23, 1717.

It also appears from the Dunfermline Register that the Rev. William Henderson, minister at Dalgety, was on five occasions present, as witness, at the baptisms of children of Robert Wellwood of Touch and Susanna Campbell, between the dates 1720 and 1732. It may therefore be inferred that Margaret and Susanna Campbell were nearly related to each other, and were *probably* daughters of the Rev. Archibald Campbell, who was ordained minister of Dalgety, August 27, 1696, and who died there in June 1714.

The degree of relationship, however, cannot now be accurately determined, as the Dalgety Register of Births *commences* with the year 1717, and there is no Marriage Register of that period to be found.

It is thought, also, by some, that a third sister, but more probably a niece, Ann Campbell, married Robert Geddes of the Park, Culross, who had a daughter named Susanna.

The Stedmans.—Besides the description already given of the armorial bearings of Charles von Barton, *alias* Stedman, there is, he acquaints me, in heraldic language, a crest on a rim *or*, with three pearls, *dexter* a flag, *gules*, *sinister*, an anchor and cable proper.

The reason, too, he states, why the Stedmans dropped the name of Barton was, that Sir Andrew, who had authentic letters of reprisal, granted 1505, against the Portuguese, was accused of piracy by the English, who hated him for having conveyed Perkin Warbeck and his consort—then styled the Duke and Duchess of York—with the royal vessel, the Lion, in 1497. The English in 1545, under Lord Hertford, and in 1547 under Lord Clinton, burned down the houses of John de Barton at Leith, and Barnbougle Castle of Robert de Barton, who assumed the name of Moubray by authority of an Act of Parliament, passed 10th May 1527.

Another work of John Stedman, M.D., who, as already stated, was a Physician in Dunfermline, and afterwards in Edinburgh, and of whose publications a list is given at p. 305, was "De Opii noxis et virtutibus, 1734." This eminent medical gentleman is not to be confounded with another, also of celebrity, Dr George William Stedman, Knight of Danebrog, President of the Royal Medical Society, Edinburgh, son of Robert Stedman and Martha Stedman, and grandson of Andrew Stedman and Jean Grey. This Dr George William wrote—

De Scarlatinæ Sequelis. Edinburgh, 1821.
On the Arteries of the Neck. 1823.
Of the Disease called Bouquet, in W. I. 1828.
Contribution to Operative Surgery. 1832.
A Case of Apoplexy, etc. 1827.
A Case of Milky Urine. 1828.
A Case of Sesanos. 1828. etc.

William Black, Clerk of the Admiralty, Dunfermline, who married Marion, third daughter of Rev. John Stedman and Jean Kinnaird, went over to the Low Countries in 1748, and was godfather to William George, grandfather of Charles von Barton-Stedman. He was descended, maternally, from the Earl of Wemyss, whose son or grandson was also a friend of Dr John Stedman, the Physician in Dunfermline and Edinburgh. The portrait of Dr John, painted in oil, was in the possession of the Earl. Mr William Black was also godfather to John

Stedman, son of Dr John and Margaret, commonly styled Peggy Wellwood, with Mr Robert Wellwood of Easter Gellet, Advocate, Dunfermline, May 26, 1757, and to several other children of Dr John Stedman, who lived at Dunfermline 1754-61, and perhaps longer. Dr John, the husband of Margaret Wellwood, was the eighth of the children of Rev. John Stedman of Baldridge and Jean Kinnaird.

I saw at Pitliver, in 1855, a beautiful little portrait, in cameo, of the Edinburgh Physician, Dr John Stedman. The countenance had a thoughtful, mild, firm expression, with high eyebrows and large forehead. The hair was turned back, curled at ear and behind the neck, like a judicial wig. There were ruffles on shirt-breast, a cravat, and a single-breasted coat with large buttons, and without collar. The vest had also large buttons, but smaller than those on the coat. An inscription bore "John Stedman, M.D., died 16 Aprile, 1791; Seton, pinx. Tassie F," all in capitals. Having informed Charles von Stedman of this, he requested me to intimate to Mr Wellwood the happiness which he would have in being presented with it—a favour which the retired Judge politely complied with, and I had the pleasure of being the medium of its transmission.

I may just add, on the authority of Von Barton, that *Besace*, at the top of p. 308, means a beggar's bag; and the French word *Gueuse*, a beggar, a raggamuffin. The Governors of the Netherlands called the Nobles *gueuses* when they came in procession to beg for their right and for their free religion at Brussels in 1565; and the Nobles themselves wore from that time a medal, showing a beggar's bag and the motto, "True to the King, to the *besace!*" The whole party of Dutch fighting the Spaniards, from 1569 to 1612, bore the name of *Gueuses*.

On the following page is an exact copy of the inscription on the tombstone of the late Dr John Abercombie, Edinburgh, which, on his account and that of his family still having property in the parish, may be suitable for insertion.

At the end of the Appendix and Addenda will be found, along with the General Genealogical Table, No. I., another special one, No. II., of the Family of Preston of Valleyfield, in the vicinity of Dunfermline, who were ancestors of the first three Earls of Kincardine, a title now held by the Earl of Elgin.

The ultimate representatives of the Valleyfield family are the lineal descendants of the marriage of Mary Preston, eldest sister of the sixth Baronet of Valleyfield with Robert Wellwood of Garvock (who died in 1791), including the descendants of the late Robert Clarke of Comrie, of the late Laurence Johnston of Sands, of the late John James Boswell, Advocate, and of the late Hon. Allan Maconochie of Meadowbank, Lord of Session.

SUSAN WARDLAW,
Relict of D. WARDLAW, Esq.
of Netherbeath,
And
Daughter of J. STEEDMAN, M.D.,
Physician, Edinburgh,
Died 17 October 1803,
In the 47th year of her age.

IN
MEMORY OF

JOHN ABERCROMBIE,
M.D., Edin. and Oxon.
Fellow of the Royal Colleges of Physicians and Surgeons,
Edinburgh,
Vice-President of the Royal Society of Edinburgh,
And First Physician to the Queen in Scotland.

Born
XII OCT. MDCCLXXX.

From a life early devoted to the service of God,
Occupied in the most assiduous labours,
And distinguished not more by professional eminence
Than by personal worth,
And by successful Authorship on the Principles of
Christian Morals and Philosophy,
It pleased God to translate him suddenly
To the life everlasting.
XIV NOV. MDCCCXLIV.

AGNES,
Wife of JOHN ABERCROMBIE, M.D.
Daughter of D. WARDLAW, Esq.
of Netherbeath,
Born 12 Aug. 1787,
Died 25 Jan. 1835.

Also
JOHNINA MARY,
Their Daughter,
Born 30 Dec. 1825,
Died 25 March 1829.

ADAMINA, died 24 April, 1851.
GEORGINA, died 10 May, 1855.

The pedigree of the male line of the Wellwood family, in the first Table, has been compiled from the "special retours for Fifeshire," from 1600 to 1750; from the particular "Register of Sasines for Fifeshire," from 1700 to 1740; from the Register of the City of Edinburgh; and from Parochial Registers, mainly Dunfermline, from 1579 down to the present century. The pedigrees in the remainder of this Table have been compiled from the best printed and living authorities.

The pedigree of the family, "Preston of Valleyfield," has been compiled from "Douglas's Peerage," "Douglas's Baronage;" "An Historical Account of the Senators of the College of Justice, from its Institution in 1532," by Brunton & Haig, Edin., 1832; and from the various parochial registers, chiefly Culross.

For the pedigree of the *male* line of the Wellwood family, on the left side of Table No I., and for Table No. II., I am indebted to the Rev. R. W. MacGoun, M.A., Morningside, Edinburgh, who married one of the sisters of the Rev. William Colin Clarke, grandson of Robert Wellwood (who ob. 1820), and heir of entail to Valleyfield.

NOTE HH, pp. 401 of this volume.

Randolph.—The exception here referred to, as taken to the wording of the tablets, relates chiefly to the introduction of a *Sir* and a *Duke*, instead of more highly-born or titled personages. And there is at least an insinuation made that *Sir* itself is a misnomer, in regard to the individual who has been so styled. The reason of the selection has already been given, and need not be repeated, while an easy and practicable mode of supplying the deficiency of numbers, which was unavoidable from the smallness of the space, and the narrative form of enumeration adopted, has been suggested. Surely, every reader of Scottish history must be familiar with the fact, that the mother of Randolph was a sister of King Robert Bruce, and that Randolph himself was held in high estimation by his royal uncle, as well as that among other important public services which he rendered, was his valuable aid to the gaining of the great victory at Bannockburn. Surely, too, like many other well-known and distinguished individuals, he might not be always mentioned under his later and higher title, but only under that which was most familiar, and under which he performed many of his most eminent services. Sir Walter Scott, who cannot be supposed ignorant of Randolph's real status, nor likely to misname him to his grandchildren, while not amusing them with fiction, but familiarly instructing them in important outlines of actual Scottish history, styles him, in his letters to them, in a single page (vol. i. p. 79, edit. 1844), no less than *four* times, *Sir Thomas Randolph*, and twice simply Randolph. Tytler styles him "the great Randolph," and records that David II., in his eighth year, and his youthful Queen, on being crowned with the usual solemnities at Scone, "the royal boy, after having been himself knighted by Randolph the regent, surrounded by his barons and nobles,

conferred knighthood on the Earl of Angus, Thomas Earl of Moray, Randolph's eldest son, and others of his nobles" (vol. ii. p. 6); and "after being for a short period under the King's displeasure, he became one of the most illustrious of Bruce's assistants in the liberation of his country, and ever after served his royal master with unshaken fidelity."—(Vol. i. p. 239.) It will not, too, be questioned that to the present day he is spoken of as "Randolph," or "the great Randolph," or "Sir Thomas Randolph," by persons who perfectly well know and recollect that he was subsequently Earl of Moray.*

"If it be objected," as a learned antiquary writes to me, "that, after he became Earl of Murray, he ceased to be called Sir Thomas Randolph, the answer is, that such is not the fact. This clearly appears from the passages you have quoted, and they could be multiplied. In the Act of Parliament which made him Regent, he is designed Sir Thomas Randolph, Earl of Murray—'*Dominus* Thomas Ranulphi, comes Moravie' (Act. Parl. Scot. i. p. 105.) The same style occurs generally in the records of the time.

"On the panel he is designed 'Sir Thomas Randolph, *Warden of Scotland*'—the latter and higher office being named, instead of the inferior one of Earl of Murray, just as in the present day the Lord Justice-General is so called, and not Lord Colonsay; the Lord Justice-Clerk is so called, and not Lord Glencorse."

The following reply to a query of mine in the learned London publication, *Notes and Queries*, of date so recent as Dec. 25, 1858, is also satisfactory:—

"*The Regent Murray* (2nd S. vi. 395.)—It is probable that Thomas Randolph, Earl of Murray, was styled *Sir* alike by those who addressed him and those who spoke of him. The word *Sir* was used formerly not in the limited sense it is now, but as a term of respect to honourable persons, whether ecclesiastical or lay. Every one knows that Chaucer and Shakspeare used it as a title for priests, as we now do *Reverend*. Sir Thomas More, and indeed nearly every English writer of early date, did the same. It was often not confined to these limits, but applied to peers, both spiritual and temporal. The following quotations from Capgrave's *Chronicle of England* might be multiplied indefinitely:—

"'Thei that had this victorye were Ser Willyam La Souch archbischop of York, with his clergie, Ser Gilbert Umfrevyle, Harry Percy, Raf Nevyle, William Dayncourt, and Henry Scroop.' (A.D. 1346.)—P. 212.

"'But whanne Ser Thomas of Lancaster herd this, he withdrow him with all his power.' (A.D. 1317.)—P. 185.

"The 'Ser Thomas' of the above extract is the Earl of Lancaster who was beheaded at Pontefract, A.D. 1320. "EDWARD PEACOCK.

"Bottesford Manor."

* As to Randolph's death and interment in Dunfermline, *vide* p. 137, vol. i.; and as to cause of it, "Statistical Account of Inveresk" (he having died at Musselburgh); and other authorities.

Tytler relates that, "in 1332, Baliol advanced to Dunfermline, where he found a seasonable supply for his small army in five hundred spears and a quantity of provisions laid up there by the orders of Randolph, then recently dead."—Vol. ii. pp. 10, 11.

As to the arms put upon the centre of the panel, although the original ones were traditionally, or even known by some old residenters in the parish to have been those of Scotland and Denmark, any faint tracings of them which were thought to be still remaining could not, it was considered, be safely adopted in the restoration. The date 1610, therefore, was regarded the safe guide to follow, especially "since, from the union of the crowns (in 1603) to the union of the kingdoms, the arms of England and Scotland were quartered on the shield in terms of an act of the Privy Council of Scotland, the Scotch arms taking precedence in Scotland, the English arms in England. But after the union of the kingdoms in 1707, there was only one coat for the whole of Great Britain, and in that the English arms took precedence of the Scotch, as well in Scotland as in England."

The following extract from the *Dunfermline Advertiser* for July 1858, states a more favourable opinion of the erection, both as to position and restoration, than has appeared in some distant journals, the writers in which had probably not the same means of forming an accurate judgment. Nor, while citing the inscriptions in antique raised letters on the two added panels, one at each end, does the writer offer any objections to them.

"This fine old relic forms now an interesting addition to the antiquities of Dunfermline; and as it has been erected in the space originally allotted for a royal gallery (should royalty ever grace Dunfermline with her presence), it would not be out of place were the Earl of Elgin (the lineal descendant of the royal Bruce) to have it fitted up as the seat of the Broomhall family. Should this ever be, there would then be some reason for its being placed where it is —an act which at present has caused no little discussion; some thinking it ought to have been put up on its original site in the Old Abbey—where, however, it would have broken the line of perspective, and looked odd-like—while others would have had it over the arched door in the west end of the church, where its beauty would have been hid in the dark; so that perhaps it is just in the best place it could be."

In addition to the objection here stated to the last position, there was the expense of necessary alterations on the stoves in that locality, and of appropriate accompanying ornamental framework, according to a sketch furnished by our eminent young artist, Mr J. N. Paton, amounting, it was estimated, to upwards of £70. To another proposed position, the front of the Magistrates' Gallery in the new church, there were the objections that originally the panel had no connection with that gallery, having been on the opposite side of the nave, and that there would be a visible incongruity in a piece of dark-stained wood being fixed on wood of a light colour. To a fourth proposal, for placing it on the east end of the new church, between the apex of the arched ornament above the vestry door, and the sill of the large fine window above, there was the objection of the impossibility of a pew being ever placed behind it, which was always held out as at least an appropriate appendage; as well as the still greater objection of the space being too narrow to admit of the entire window being seen.

I have now, however, the gratification of adding, as a recommendation of the position adopted, and in reply to a question often put, "Is there nothing that could be erected in the south transept which would correspond with the royal gallery in the north?" that a most suitable erection would be, the front of the Marquess of Tweeddale's (previously Earl of Dunfermline's) old gallery, which adjoined the King's on the west. The central portion of this still remains in good preservation, and only requires some renewal of staining and gilding. It contains the Seton shield of arms in the centre, and a white horse at either side at liberty as supporters; the mottoes *Semper* (always) above, and *Nec Cede Adversis Rebus, nec Crede Secundis*, below,* all in good preservation. The rest of the panel can be either, as formerly, in plain compartments, or ornamented like those of the King's gallery, with additions at each side, on which the names of the remaining royal and eminent personages attested to have been interred within the walls of the nave and choir of the church of 1250, the want of which on the other restored panelling has been the subject of so much regret. The exact site, too, of the tomb of King Robert Bruce and his queen, Elizabeth, *in medio chori*, just midway between the two galleries, and under the present pulpit, could be noticed, so as, perhaps, to supersede any separate mode of commemoration, as already suggested; as also that of King Alexander III., which was probably only a little in front of the proposed position of the new panel. The work, also, could easily be executed in Dunfermline, and thus the expense of transmission to and from Edinburgh be saved. I have merely to add that Mr Joseph Paton, sen., who possesses the relic, has, on this suggestion being made to him, cordially agreed to part with it for the purpose. Nothing, therefore, is now required but the consent of the Heritors and the raising of the money necessary for defraying the expense, with the appointment of a small committee of subscribers, for carrying the proposal into effect.

ADDENDA.

NOTE I. Pp. 66-72 of Second Volume.

The following able article is illustrative and confirmatory of what is stated in these pages:—

"EARLY USE OF COAL.

"Doubtless coal was used in prehistoric times; yet, strange to say, the earliest printed record of its application to smelting purposes is to be found in the *Metallum Martis* of Dudley, a work which appeared so recently as the year 1619. Dudley and his contemporary ironmasters were compelled by the stringent timber acts of Elizabeth (A.D. 1558-81), to substitute some other combustible for wood in the reduction of iron

* Neither Yield to Adversity, nor Trust Prosperity.

ores: hence their adoption of coal. But its use, in that respect, was simply a revival of a very ancient practice. To what nation, then, are we indebted for the discovery of the economical properties of coal? Fashion or prejudice would refer it, as a matter of course, to the Romans; and, I think, with injustice.

"The extent and success of Roman mining are indisputable facts. Before their conquest of Britain, the Romans had had very considerable experience in smelting and metallurgical operations in general. According to Pliny (*N. H.*, xxxiv. 4), the senate strictly prohibited the working of all mines in Italy, so long as the tributary states could furnish the necessary quantum of metals. By this regulation an enormous revenue (as judged from the sums paid into the *Ærarium*, or public treasury) was derived from the various mines in the empire scattered throughout Spain, France, Illyricum, Sardinia, Greece, and Africa (*vide* Strabo, x., Polyb. xxxiv. 9, and Liv. xxxiv. 21). But in all their *mining returns* (to use a modern phrase), there is not the remotest allusion to the mineral which we call *coal*.

"Neither natural nor mechanical difficulties deterred the Romans from prosecuting their search after and winning minerals: on the contrary, they appear to have been well acquainted with the methods of sinking shafts, driving adits or levels, &c., as may be concluded from their extensive labours in the Pyrenees (Vicdessas), and in Spain (Carthago Nova), as well as in Britain. And, naturally enough, they profited largely by the mining experience of other nations. Thus, the perfect system of draining mines (indicative, by the way, of deep workings) was borrowed by them, says Diodorus, from the Spaniards B. C. 216, who used the Egyptian *cochleans*, or pumps, invented by Archimedes.

"If we consider, in the next place, the geographical distribution of coal within the limits of the Roman empire, we shall find that mineral both abundant and well-developed (sometimes, indeed, out-cropping), not only in Italy, but also in Spain, France, Belgium and Sardinia: in some instances in close proximity to mines which were worked under licence of the senate. Yet, as before intimated, there is no trace or evidence whatever of its having been raised, much less employed as an operative and domestic fuel, either by the Romans themselves, or by any of their tributaries.

"In Britain it was otherwise. There are indubitable proofs that our forefathers used coal both in their dwellings and in their bloomeries; and, most probably, long anterior to the advent of the Romans. The shrewd surmises of Horsley (*Brit. Rom.* 209) and Lysons (*Hist. Cumb.*, 'Maryport') have been recently and most fully confirmed by Mr Bruce in his *Roman Wall* (pp. 432-434). The last-mentioned distinguished archæologist relates that,

"'In nearly all the stations of the line (*i. e.* of Severus' Wall) the ashes of mineral fuel have been found; in some a store of unconsumed coal has been met with. . . . In several places the source whence the mineral was procured can be pointed out; but the most extensive workings I have heard of are

in the neighbourhood of Grindon Lake, near Sewingshields. Not long ago a shaft was sunk with a view of procuring the coal, which was supposed to be below the surface; the proprietor soon found that, although coal had been there, it was all removed. The ancient workings stretched beneath the bed of the Lake.'

"Similar vestiges of the primitive use of coal in this country have been discovered in various other localities (*vide* Musgrave's *Belg. Brit.*, cap. xiii.)

"From these interesting particulars, it may be fairly inferred that the Romans derived their knowledge of the value of coal, both as a domestic and operative fuel, from the ancient Britons. We have the authority of Strabo (lib. iv.), that iron was largely exported from this island (before the Julian invasion); and the recent discovery of the primitive blast-furnace on Lanchester Common, so unlike to anything heretofore known or observed in the remains of ancient works on the Continent, enables us to determine the means by which that trade was maintained.—β"
—*Notes and Queries*, Jan. 8, 1859.

Note II. p. 120, 326.

Return of the Total Number of Births, Deaths, and Marriages, registered in the Burgh and Parish of Dunfermline during each Month of the Year ending December 1858:—

Name of Month.	Births.					Marriages.	Deaths.		
	Males.	Females.	Total.	Legitimate.	Illegitimate.		Males.	Females.	Total.
January, . .	25	39	64	60	4	33	33	34	67
February, .	33	30	63	57	6	5	21	18	39
March, . .	43	43	86	83	3	6	23	25	48
April, . .	46	57	103	100	3	9	23	21	44
May, . . .	28	38	66	62	4	13	13	10	23
June, . . .	39	43	82	76	6	14	11	15	26
July, . . .	36	31	67	63	4	14	7	13	20
August, . .	26	28	54	51	3	11	12	8	20
September, .	24	23	47	44	3	7	16	16	32
October, . .	30	32	62	59	3	8	15	13	28
November, .	32	26	58	51	7	32	16	14	30
December, .	38	32	70	65	5	22	21	24	45
Total,	400	422	822	771	51	174	211	211	422

RATE of MORTALITY at different Ages during 1858 :—

	Burgh.	Landward.	TOTAL.
Under 2 years of age, ...	72	57	129
2 years, and under 5, ...	38	16	54
5 „ „ 10, ...	14	12	26
10 „ „ 15, ...	8	6	14
15 „ „ 20, ...	6	7	13
20 „ „ 30, ...	12	7	19
30 „ „ 40, ...	17	14	31
40 „ „ 50, ...	17	5	22
50 „ „ 60, ...	18	8	26
60 „ „ 70, ...	20	10	30
70 „ „ 80, ...	19	15	34
80 „ „ 90, ...	7	16	23
90 „ „ 95, ...	0	1	1
TOTAL, . . .	248	174	422

NOTE III.

EXTRACT FROM PRIVY COUNCIL REGISTER—REPARATION OF THE KIRK OF DUNFERMLINE, 1563.

(Kindly communicated by Mr David Laing, March 25, 1859, for this Publication.)

" Apud Striuilling, xiij° Septembris, Anno Domini [15]lxiij.

" SEDERUNT.

" Jacobus Moravie Comes · Jacobus Comes de Morton · Joannes Dñs Erskin.
" Secretarius · Rotulator · Clericus Registri.

" The quhilk day, fforsamekle as anent our Souerane Ladeis letteris purchest at the instance of the hale communitie, inhabitaris, and indwellaris of the toun and parochin of Dunfermling, makand meatioun that quhair in tymes bigane past memor of man, the Abbottis of the Abbay of Dunfermling were accustomat and in use vpon thair expenssis, to uphald and big the wallis of the paroche Kirk of Dunfermling, and als the ruif thairof, in leid, theiking, beting, and mending of the samyne fra weit. And als the Sacristanis, beand Vicaris of the said paroche kirk, wer in use in like wyiss vpoun thair expenssis to mak and uphald the glassin windois of the said kirke and siclike; the said tounsschip of Dunfermling wer in vse of reparaling of the samyn within as efferit on their expenssis, like as thai ar content to do: And albeit now at this present the said kirk is at sic ane point, that throw decaying thairof, and nocht vphalding of the samyn, in the wallis, ruif, kippillis, and thak tharof, be the Abbot now present of the said Abbey, and Vicar of the said kirk, callit William Lummisden, Sacristane, vpoun thair expenssis, as vse and wount wes, the wallis in sindrie partis ar revin, and the volt thairthriow pairtit neirhand the ane side from

the vther, and the glassin windois of the samyn decayit, and nane now being thairin. Quhairthrow it is in great danger and perrell to the saidis complenaris of thair lyvis to enter, remane, or bide within the said kirk, owther in tyme of prayers, teching, or preching of the word of God, or ony vther besines neidfull to be done thairin, without haistie remeid be prouidit in all thingis necessar baith for the partis of the saidis Abbot, Sacristane, and the said indwellaris of the toun foirsaid. Not the less the saidis Abbot and Sacristane will do nathing thairto, conforme to thair partes as vse and wont to, wes albeit thai be answerit of the teindis and fruitis thairof, as is allegit. The saidis inhabitants and indwellaris foirsaidis compeired be Johne Boiswale, baillie, William Wilson, thesaurer, for thame selfis and the remanent of the communitie, inhabitaris and induallaris of the said toun. And anent the charge givin to Maister Robert Pitcarne, commendatar of the said Abbay of Dunfermling, Alane Cowtis, and the said Williame Lumisden, Sacristane of Dunfermling, to compeir before our Souerane Lady and Lordis of hir Secreit Counsele, the said xiij day of September instant, to se ordour takin anent the complaint foirsaid as accordis. The saidis communitie, inhabitants and indwellaris foirsaidis, compeired be Johne Boswal, baillie, and William Wilson, thesaurer, for thame selfis and the remanent of the saidis communitie inhabitantis and induellaris of the said toun, the said Alane Cowtis, chalmerlane of the said Abbey, and the said William Lumisdene, Sacristane thairof, being persons present, and the said Maister Robert, being oftyme callit and nocht compearand, The Lordis of Secreit Counsale decernis and ordanis the saidis Maister Robert, and Alane, Chalmerlane foirsaid, in his name to vphald and big the wallis of the said parroche kirk, and als the ruif thairof, in leid and vther theiking, beting and mending of the samyn and kippill werk above the volt thairof for saulftie of the danger for a writ. And als the said William Lummisden, Sacristane foirsaid, and the said Mr Robert, to beit and vphold the glassin windois thairof siclike as thai wer wont in all tymes bipast, vpon thair expenssis. And ordanis letters to be direct heirvpon gif neid beis."

Note IV.

"Robert the Bruce was born July 11, 1274. *The Bruce*, by John Barbour, edit. 1790, i. 56 ; and Kerr's *Hist. of Scotland*, i. p. xlvi."—Reply to a Query in *Notes and Queries*, March 25, 1859.

Note V.

It may be suitable to this work, before its close, as a tribute of justice and respect to the first heritor of the parish, to record one or two brief but well merited testimonies to the recent great and peaceful achievements in China and Japan effected by the Right Honourable the Earl of Elgin, as Plenipotentiary of Great Britain in these eastern empires. Referring to the Japan Treaty, the Prime Minister, the Earl of Derby, at the Lord Mayor's dinner, London, on 9th November 1858, is reported to have said—"I should do gross injustice to one of the most deserving public servants I know, if I did not take this, the earliest public opportunity I have, of declaring, that by the success of these negotiations" (as to foreign policy) "England was deeply indebted to the ability, the tact, the

determination, and the perseverance of her Majesty's Plenipotentiary, the Earl of Elgin.—(Cheers.) By that distinguished nobleman a further and most unexpected extension of our commercial relations had been negotiated with the hitherto secluded, but not unimportant, empire of Japan. He believed that that treaty, if properly made use of, would tend greatly to extend the commercial interests of this country."

The Edinburgh *Scotsman*, an able and widely-circulated newspaper, said (12th November 1858):—

"Lord Elgin has done a great thing in so quiet a style that his countrymen have but slowly apprehended the mere fact, to say nothing of its possible consequences. Our Plenipotentiary has opened up not one, but two oriental empires to the trade and civilisation of the west: to the honour of bringing China within the international pale, he has now added that of similarly introducing the still more remote and reputably inaccessible kingdom of Japan. The latter feat has been accomplished in such a pacific fashion, so much by-the-by as it were, that it looks like a mere episode in the Chinese business, while it is in reality an achievement as great, though not practically found to be so difficult as the other. Lord Elgin's coolness, courage, and quiet determination, enabled him to pass the formidable-looking, but unreal, barriers with which this strange people had previously contrived to surround, and fence off from either intrusion or observation, their island empire; he concludes at Jeddo and returns to Canton with a treaty—a companion, we presume, to that negotiated within cannon-shot of Pekin—through which Britain enters into relations, commercial and otherwise, with one of the most remote and remarkable peoples on the face of the earth. The accounts of the visit of the British squadron to the Imperial city of Jeddo, and the reception of our distinguished countryman and his suite in the Japanese capital, read like an extract from a romance, so strikingly different from anything we know of in this quarter of the globe do the character and institutions of this isolated Asiatic empire appear. So far as can be guessed, Japan seems an immensely improved edition of China, reflecting not a few of the external peculiarities of Chinese character and customs, but with a higher and more practical intelligence, a purer morality, and an advancing and adaptable, instead of a stagnant and corrupting civilisation."

The London Times of December 17, 1858, in a long leading article on the same subject, said—

"Lord Elgin has accustomed us to a sameness of success. Link by link the chain of policy unwinds in regular movement. If he would startle our home public, he must commit some egregious mistake, or suffer some notable check. The newly-arrived mail brings only the usual intelligence of progress. After the conclusion of the Treaty of Jeddo, Lord Elgin returned to Shanghai, to meet the Commissioners who were to come thither to settle the details of the treaty. When the usual delays had occurred, and after the usual attempts to change the place of negotiation, the Commissioners arrived; and we are told, their demeanour has been such as to confirm the belief, that the Court of Pekin is resolved to carry out all the provisions of the treaty with entire good faith. Mr Oliphant, who went out as Lord Elgin's private secretary, had been appointed

acting secretary to the embassy during the absence of Mr Bruce, who came home with the Treaty, and is now accredited as ambassador to Pekin. Mr Wade, then whom there is no more eminent Chinese scholar or zealous public servant, had been associated with Mr Oliphant, as a commissioner for the revision of the tariff; and Mr Lay, whose services during the negotiations in the Peiho were so conspicuously mentioned, and who, holding the office of inspector of customs under the Chinese Government at Shanghai, had a special knowledge of these matters, acts as interpreter and *amicus curiæ* between the two sets of Commissioners. These parties have now been for some time holding conference within the walls of the Chinese city of Shanghai, and we are informed that the progress already made is such as to promise an early and most satisfactory termination of their labours.

"Lord Elgin took the first opportunity after the arrival of the Commissioners to pacify Canton. He made it a condition precedent to the transaction of business with the Chinese Commissioners that Canton should be tranquillised. The Commissioners looked out upon the fleet of steamers and square-rigged vessels that crowded the Shanghai river, and acceded. They instantly despatched a special messenger to Canton with a proclamation announcing the peace: they promised to obtain the removal of *Hwang* and the dissolution of the committee of war, and they manifested an alacrity, of which a few months ago it was thought that Chinamen were entirely incapable, to remove all impediments to a conclusive state of peace. All this has been done. Canton is as quiescent as it was six days after the bombardment."

Lord Elgin's brother, the Hon. Frederick Bruce, who has been appointed the first British Ambassador to China, and whose residence will be at Pekin, was previously British Consul at Bolivia, then at Monte Video, in South America, and latterly Consul-general at Alexandria in Egypt.

LORD ELGIN'S EXPEDITION ON THE YANG-TSE.

Extracts from a lively and interesting account of this expedition, in a letter by a young officer to his relatives in Edinburgh, dated H.M.S. *Furious*, Chinkiang, on the Yang-tse Kiang:—

"On the 8th November last (1858), Lord Elgin came on board, and then we steamed down the Woosung and a few miles up the Yang-tse-Kiang, and anchored for the night, as in river navigation one requires to see the way. Next day we set off again, and after steaming about sixty miles stuck fast in the mud, so there was nothing for it but to lighten the ship by taking out the guns, shot, chain-cables, &c., and putting them into our boats and the other ships. After a good deal of trouble and hard work, the ship went off into deep water, where we remained until the gun-boats found a passage deep enough for us to proceed. On the 11th, we started and got over a good many miles, passing through a low flat country, well watered by innumerable canals, creeks, and rivers, which, although not very picturesque, seemed to be capital land, with

plenty of trees spread over it. The Chinamen seemed much surprised to see us, and came crowding down on the banks to have a look at us.

"There was plenty of water in the river up to Nankin, so we went full speed, and about four o'clock on the 20th came in sight of the town, towing the Cruiser, the two gunboats and the *Retribution* being a little ahead of us. Nankin is on the left bank of the river going up, and it comes close down to the water's edge. We expected the rebels, who hold the city, to fire on us, and were all ready for them if they did. The *Lee* gun-boat was ahead of all, with a white flag flying. We were all expectation, when off went a gun at her from one of the forts, and two or three others followed. We went to quarters, and steaming slowly up to them, gave them a regular smashing. We commenced firing at half-past four, and the enemy ceased firing at a quarter to five o'clock, P.M. We were struck several times—being hulled in four or five places, had the mainstay shot away and some of the rigging, and Lord Elgin's barge was completely smashed, great part of her bottom being torn away. One shot went into the Earl's cabin, and he has kept it as a curiosity.

"On the 26th we came in sight of Gankin, which being also in possession of the rebels, we were in readiness to return the fire, if they had attacked us. Sure enough they did fire from a large fort with a very fine pagoda in the middle of it, and our shot went through both the walls of the fort and the pagoda, and made many more doors and windows in it than was ever intended by the builder. We commenced firing at 10.50 A.M. and knocked off at 11.50 A.M., having silenced all the forts along the river side.

"On the 9th I had the pleasure of dining with Lord Elgin, and next day we visited the governor of the two provinces, in one of which Hankow is placed. We went on shore in two gun-boats, and our marines and blue jackets kept the crowds from pressing on us. The Chinamen seemed very much struck with the fixed bayonets shining in the sun, and kept their mouth and eyes as wide open as possible. All the officers were provided with sedan-chairs, as we had to go about a mile and a half to the Governor's yamun, and had to pass through some very dirty streets. As we approached the yamun, the Chinese musicians struck up, and made a most horrible squeaking. When we arrived, we were led into a large hall, and placed on chairs arranged in pairs, with a table between them. The tables were very small, about a foot and a half across. Lord Elgin and Kwan the Governor were seated on a raised platform at one end of the room, with a table between them. After we were all seated, they began to chatter to each other through the interpreter, and, while they were talking, tea was set before us in small China cups. After the Governor and Lord Elgin had finished *chin-chinning*, or talking, we all got up from the tables, and were conducted into two large rooms, having a lot of tables also, and seats round them for four persons. There were thirty-four different sorts of food placed on each table, and as none of the dishes were removed, every space was covered. Some of the preserves and sweetmeats were very good. After tiffin we all left, and got on board, very tired and hot.

"On Saturday the Governor came on board the *Furious* to return the visit, and very much astonished all the Mandarins were with our ten-inch guns and the steam-engine. They were very much astonished also with the photographic machine, and old Kwan was quite delighted to have his portrait taken. We left Hankow next morning, as the river had fallen three feet in five days, and if we

had not looked smart, most likely there would not have been enough water for the ship to float in some places, and so we should have had to wait until April or May when the river rises again.

"We have had a jolly long cruise, and I have seen a great deal more than I ever expected."

THE EARL OF ELGIN'S MISSION TO CHINA.

In acknowledging the address of the European community of Shanghai, Lord Elgin is reported to have said:—

"We have, no doubt, incurred very weighty responsibilities. Uninvited, and by methods not always of the gentlest, we have broken down the barriers behind which these ancient nations sought to conceal from the world without, the mysteries, perhaps also, in the case of China at least, the rags and rottenness, of their waning civilisations. Neither our own consciences nor the judgment of mankind, will acquit us, if, when we are asked to what use we have turned our opportunities, we can only say we have filled our pockets from among the ruins which we have found or made. Let us hope that Great Britain, when she comes to view her connection with the furthest East, will make good her title of a Christian nation. My own course has not, however, been always smooth and free from difficulty. Among the critical places which, in my progress as a negotiator, I found in mid-channel, right ahead of me, two were pre-eminently so—the trade in opium, and the Chinese Custom-House system. I had long sincerely commiserated the false and cruel position in which men of high honour and integrity, engaged in commerce with China, are placed by the irregularities which characterise the administration of the one, and anomalous conditions under which the other is carried on. It must be distinctly understood that the modifications introduced into the new Chinese tariff in reference to opium do not in any degree fetter or restrict the discretion of Great Britain as regards the traffic in that article. If the British people and the British Government see fit to do so, they may still make it penal for a British subject to engage in it, and by doing so, although they will not probably, in any material degree, diminish the consumption of opium in China, they will no doubt do something more or less effectual towards preventing British subjects from being the importers. Short, however, of this extreme measure, of the likelihood of the adoption of which each man may form his own opinion, I am satisfied that the barren announcement by a foreign government of its assent to the principle that the trade in opium is illegal, is productive of nothing but mischief, that it is a delusion and a snare both to the Chinese and those who have commercial dealings with them. In my recent discussions with the Chinese Imperial Commissioners, I have merely sought to induce them to bring the trade in opium from the region of fiction into that of fact, and to place within the pale of law, and therefore under its control, an article which is now openly bought, sold, and taxed by them beyond that pale. The effect of the change on the interests of the trade itself will be, I believe, either trifling or null. If, on the one hand, the tax to which the new tariff subjects the importer be somewhat greater than the *squeeze* now levied on the article, he will,

on the other hand, be relieved from certain charges incident to a traffic ostensibly contraband. As regards the lax and corrupt administration of the Custom-House, I have endeavoured—not, I hope, altogether without success—to impress on the Imperial Commissioners the importance of establishing a Custom-House system which shall be uniform at the several open ports, equal in its operation on all parties, and controlled by persons of integrity and competent knowledge."

INDEX TO VOL II.

A

Abbey, etymology of, 238; management of, at Reformation, etc., 255-58.

..... Church, recent repairs on nave, and dates on buttresses of, 135-36; antiquity of nave, 159-62; architecture, letter of Edward Freeman, Esq., Fellow of Trinity College, Oxford on, 136-41; Dedication Stone of, 162-67; circular opening in floor of, 158; Rood Altar and aisle of, and burials in, 167; south-west tower of, 158-59; Royal Gallery of, 168-69; Lady Chapel, 170; St Laurence's Altar, 15th, 173; front panelling of old royal gallery renovated and erected in new church, 318-19; alteration on the interior of tower of new church, etc., 199-200.

Abbot's Hall, origin of name of, 177-78.

Abbots of Dunfermline, list and memoranda of, 212-28; Seals of, 216-18, 222; Grant to, 253; dispute between Abbot Alexander de Ber, and James de Dundas, as to right of abbot's men landing at certain rocks of South Queensferry, 252.

Abercrombie, Dr John, inscription on tomb of, 457-58.

Agriculture, statistics of, 327-30.

Alexander I., King, 400.

Amiens, Cathedral of, 189-90.

Anne of Denmark, Queen, original charter of, and her character, 276.

Annunciation Palace Stone, Mr Freeman's opinion on Arabic figures on, and date of palace; recent discovery of repetition of the date on it, etc., 127-29.

B

Banks in Dunfermline; Savings Bank, 322, 348-51.

Barbour's Bruce, lines from, 258-59.

Barton, Charles Von, *vide* Stedman.

Beath, meeting of early Protestants at Kirk of, 266.

Black, Rev. Dr David, Dunfermline, 313-14.

Blackwood, Mr Adam, Roman Catholic and Professor, 313.

Blair, Arnald, monk and chaplain to Sir William Wallace, 309.

Blake, James, first damask-weaver, Dunfermline, and his servet, 330.

Bowling-greens, old and new, 198-99.

Breweries, 347.

Brick-and-tile work, 347-48.

Bridge over Towerburn, under Bridge Street, 123-24.

Broomhall family, account of, 291-300; present Earl of Elgin, in China and Japan, 466-71.

Broomhall House, architect of, 202-3.

Bruce, King Robert, date of birth of, 466; opinion of Archæological meeting in Edinburgh, 1856, as to sword and helmet of, 202-3; epitaph on ancient monument of, 195; proposal for tablet on site of his tomb, with notice of tomb of his queen Elizabeth, 401. [The late Dr Gregory's appropriate and elegant inscription, Latin or English, written for a small marble monument to the royal hero, might be inserted on another tablet, also over the tomb, at one side.]

Bruce-haven, 1.

Burgh, common, and double seal of, 3-5; distinction between municipal and regality burghs, and ancient limit of, 53, 410.

Burntisland, castle of, 177.

C

Calder, West, church, 233.

Calendar of State papers, extracts from, regarding Dunfermline, 435-40.

Canoes, found at Port Ling, near Inverkeithing, and ancient gravestone at ditto, 388-89.

Carnbee Church, 233.
Catharine St, chapel of, 53.
..... paintings and legend of 193-95.
Charles I., baptism and funeral of, with epitaph on, 277.
Charleston Limework, 106-8.
Charters, royal, in favour of Dunfermline, 114.
Church statistics, 365.
Churches, *quoad sacra*, 319.
Churchyard, new [old bowling-green], 198-99.
..... stone-coffins, square watercourse, 135.
..... St Mary's, 201.
Cists, found at Dhu-craig villa, near North Queensferry, account of, 386-88.
City of Dunfermline, claims to title of, 5-55.
Cities, table of, in England, 23.
Clark, J., a military gentleman, letter of, 385.
Cleish Church, and coal rights, 233-34.
Clerk, Sir Alexander of Pittencrieff, Balbirnie, and Stenton, father and son, 383-86.
Coal, early use of, 461-63; first workings of, 66-72; reports on mining districts of England and Scotland, France, Belgium, and Germany, by Mr Seymour Tremenheere, parliamentary commissioner, 72-75; strikes, 75-77; Elgin colliery, 77-83, 106; Wellwood colliery, 83-92; Townhill and Whitefield, 92-96; Halbeath and Cuttlehill, 96-105.
Craigluscar, inscription and shield on monument of the Durie family in old church, and on a stone which had been on the old Durie mansion-house, Craigluscar, 156-57, 399.
Crimean gun, 199.
Culdees, their settlement in Dunfermline, 209-11.

D

David I., death at Carlisle, character, conveyance of body to place of sepulture, legend of corpse at Queensferry, burial at Dunfermline, 425.
David II., born at Dunfermline, Latin verses laudatory of his birth, 260-61.
Davidson, Mr John, native of Dunfermline, professor at St Andrews, author, death at Prestonpans, 310-12.
Deaf and dumb, teaching of, at Dunfermline and Edinburgh, 372.
Dhu-craig, island of, 111.
Diary, Robert Birrel's, 275-76.
Donaldson, Mr Andrew, teacher, 313.
Douay, town and college of, 187-89.
Dunfermline, distant view of, 1; claims to be a city, 5-55; comparative size of with Edinburgh in 1360, 55; supply of water, 63-5; ancient orthography of names in parish of, 117; ordnance survey of, *ib.*; views of, 117-18; monastery of, 228-29; grants to monks of, 230-32; regality, privileges of, 252; great fire in, 278-79; great flood at, 283-84; Earls of, 284-91; townhouse and bell, 316-17; guildhall, 317; etymology of name, 393; periodicals conducted in, 426.
Dunfermline House, near Elgin, 404-6; 432-35; Earl of, the Chancellor, letters to James VI., and to nobility, 406-9; James, fourth Earl of, and George Seton of Barns who assumed the title of Earl, Pinkie House, etc., 287-91.
Durie, Abbot, seal and family of, 222, 315-16.

E

Ecclesiastical statistics, ancient, 365-70.
Elizabeth, Queen of Bohemia, born in Dunfermline, notice of, 124-26, 395.
Erskine, Ralph, statue of, 320-22; descent, burial-place, epitaph on, editions of works, 369-70.
..... Sir John, of Dirleton, Earl of Kellie, 409.
Exhibition in Guildhall, list of articles at, 415-16.

F

Fairs, 383.
Faskety Hill, 1.
Ferguson, Rev. Mr David, 309-10; genealogical table, No. I.
Fiery Cross, 265, 410-11.
Firth of Forth, 61-63; fish and seafowl of, 111; whales of, 112-13.
Foodies Mill, 1.
Foundries, iron, 346.
Frater-Hall, Lectern, foundations of east and north wall, octagon tower, staircase and well, dormitory, 132-35.
Fyvie Castle, 285-89.

G

Gallery, ancient royal, restoration of its front panelling, 400-1.
Gallowridge Hill, 1.
Gas Company, 352-53.
Ged of Baldrig, 315.

Genealogical Tables of Wellwoods, Prestons, &c., note upon, 440-59.
Gilfillan, Mr Robert, 314.
Golf, game of, curious story of Charles I. as to, 198-99.
Golfdrum Street, 198.
Graham, Patrick, first archbishop of St Andrews, 263-64.
Guildry, 351-52.
Gyrth Bridge, 2.

H

Hailes, now Colinton church, 234.
Halket, family of, &c., *see* Pitferrane.
Hardyknute, poem of, 301, 412-14.
Headwell, origin of name, 395.
Henry, eldest son of James VI., birth, baptism, and death of, and names of other children of the king, 276-77.
High School, rectors of, 370.
Hill-house, 323-24.
Hospital, fever, MacLean, 322; classified table of inmates, 378.
..... St Leonards, &c., *see* Leonards, St.

I

Incorporated Trades, Act as to, 352.
Interments in churchyard, 326.
Inveresk, 234; etymology of, 254.
Inverkeithing Church and Chapel, 234-35; minor palace or inns, 241-42.
Ironstone pits, 110.
..... works, old malleable, 346-47.

J

Jacquard, Mons., portrait of, with his machine, &c. at Lyons, 331-32.
James I., King, born at Dunfermline, &c., 263.
..... II., King, charter of, 208.
..... VI., poem by, 224; progresses of, to Linlithgow, Dunfermline, Falkland, and St Andrews, 271-74.
..... baptism of, and Earl of Bedford's progress to, and reception at, 425-26.

K

Keavil, Barclay, family of, 430-32; and Genealogical Table, No. I.
Kinglassie, 235.
Kinghorn, 235.
Kirkaldie, Laird of Grange, injury to, in Dunfermeling; Complent vpoun Johne Knox, and answer of the Reformer to, 268-71.

L

Lady's (Marie) Mill, and gudlie lands, 53.
Landowners, list of, 119.
Laurence, paintings of, 193.
Leckerstone, and derivations of name, 57-9.
Lectures, popular, in Dunfermline, 372-73, 402.
Legat's Bridge, 2.
Leonards, St, hospital, 373; burying-ground, 416; steam-factory at, 335-36.
Leasuden, 429.
Libraries in Dunfermline, 372.
Limekilns, 1, 2.
Lindores Abbey, 57-8.
Livingston, Rev. John, 452-53; Genealogical Table, No. I.
Lochleven Castle, siege of, 261-62; escape of Queen Mary from, 267-68.
Logie House, 323.
Long-Craig Island, 111.
Low, Provost, 313.
Luscar, Easter and Wester, 209.
Lyne Burn, 2.

M

Mackie, Dr John, 313.
Malcolm III., original verses on the legend of him and his false baron, 120-22; portrait of, 167; red crosse erected in his time between England and Scotland, and sons of, 183; suspicious charter of, 207.
Manse and Glebe, 360.
Manufactures, specimens of Dunfermline, at Great Exhibition in London, 1851, 332-35; mottoes on James Blake's servet, wrought at his workshop over the pends or arched gateway, in 1719, 330.
Margaret, St, Queen of Malcolm III., life of, 170-72; relics of, and where now, 173-76; death, account of, by Turgot, her confessor, and her chapel in Edinburgh Castle, 178-182; cave or oratory of, 122-23; St Margaret's Well, 117; St Margaret's Stone, 121-22.
Markets, corn and other, ancient and modern, 383.
Mary's, St, churchyard, 201.
Mason marks on palace crypt, remarks on, by A. Jervise, Esq., F.S.A. Scot., 126-27.
Master of the Grammar and Song schools, bond of Queen Anne of Denmark, relative to, 417-19.
Maygate, supposed etymology of, 196.
Medical men, list of, 326.

Melville (Maleville), ancient church of, 235-36.
Meteorological Table kept in Dunfermline, 60-61.
Mill, Walter, the convert to Protestantism, and martyr, 266-67.
Mills, 347.
Ministers and Churches of all denominations in Dunfermline, 360-64.
Missionary, City, former and present, 364, 417.
Moncreiff, Rev. Sir William, Rev. Sir Henry, and Lord, from whom descended, 306; Genealogical Table No. I.
Murray of Perdew, monumental inscription stone, and account of family of, by W. Downing Bruce, Esq. F.S.A., of Garlet, 151-55; charter of, 201-2.

N

Newburn Church, 236.
Newton Church, 236.

P

Palace, when founded, 127-29; remarks on its probable age, by E. K. Freeman, Esq.; recent discovery of minute repetition of date on the palace annunciation stone, &c., 127-29.
Paton, Joseph Noel, R.S.A., list of works of, 204-7; recent paintings of, 402-4.
..... Waller, paintings of, 207, 402.
..... Joseph, senior, list of additions to his collection of antiquities, 203-4.
Perth, claims of it to being a city, 35, 36; ancient church of (St John's), 236-37.
Pinkie Field, battle of, 265-66.
Pitcairn, Abbot or Secretary, two new engravings of his house, Maygate Street—Plates X. and XI.; monument on north wall of old church, 156.
Pitferrane, family of, 300-3, 357, 414-15; mansion-house, 323.
Pitliver, property of Dempsters, afterwards of Wellwood, 304; house of, 323.
Pitreavie House, ancient tapestry in (now removed to Fordel old castle); mercantile books of the Blackwood family in, 56; battle at; bones, and silver coin of Charles I. found at, 279-83.
Pittencrieff House, 323.
Police, 358.
Poor-House Table, classification of inmates, &c., 378.
Population of Dunfermline, burgh and parish, in 1841 and 1851, &c., 324-26.
Post-office, 358-59.
Precentor in Abbey Church, 371-72.
Presbytery of Dunfermline, present members of, 429-30.
Priors of Pluscardine and Urquhart, 238-41, 432-35.
Prison, account of new, 380-82.
Provosts of Dunfermline, anecdotes of early, 354-57.

Q

Quarries, whin and free or sandstone, 109-10.
Queensferry, North, botany of hills at, 114; chapel of, 236.
..... South, burgh seal of, 122; anecdotes relative to, 252, 425.

R

Railway, Charleston, 359-60.
..... Edinburgh, Perth, and Dundee, 359.
..... Stirling and Dunfermline, 359.
..... West of Fife Mineral, 110-11.
Randolph, Sir Thomas, note on, 459-60.
Reader in Church, office of, 370.
Redstone Crosse, march between England and Scotland, 183.
Refreshment Rooms, 354.
Regality, privilege, ancient register, benefits, and Coquet Seal of, 252-54.
Registration Table of births, deaths, and marriages for 1855-56 and 1858, 120, 464.
Reid, Mr John, teacher, 316.
Robert II., King, 262.
Rolland, Adam, of Gask, who ob. 1763, and son the advocate, 157-58; family of, Genealogical Table No. I.
Ropeworks, 347.
Roscobie limestone and fossil remains, 108.
Rosyth, old church and yard of, interments in, 326; castle, and inscription-stone on; Easter and Wester Rosyth, 65, 267-68, 393-95; ancient family of, 66, 420-25.
Rotten-Row, etymologies of, 130-31, 183-84.

S

Sanctuary House, 195.

Sarcophagus, Elgin marble, in entrance hall of Broomhall House, 203.
Schaw, William, monument of, and woodcut of monogram of his name, 155.
School of Arts edifice, now a printing establishment, 57.
..... Wilson, 57, 371.
..... Female Industrial (teacher now certificated), 318.
Schools, ancient, 251.
..... in parish, statistics of, and rate of attendance at, 370-71, 417.
..... grammar and song, bond of town of Dunfermline anent Queen Anne of Denmark's mortification to, 417-19.
Seal, Coquet, or seal of regality, 253-54.
..... of Inverkeithing, 254.
Seton family, and houses of, *see* Dunfermline.
...nning-mills, 345-46.
...p and candle works, 347.
...ieties, Bible and Sabbath school, 365; horticultural, 352; total abstinence, 419-20.
...ns, Sir Patrick, ballad of, 426-29.
...m-factories, 335-42.
...dman, Charles Von Barton, Besselich Abbey, near Coblentz, 305-8, 456-57, and Genealogical Table No. I.
Stedman John, M.D., 305-6, 456-57.
..... George William, M.D., 456.

T

Table-cloth, Crimean, 342-45.
Table-linen weaving at Carthagena in Spain, anecdote of, 345.
Tanneries, 347.
Teaching of deaf and dumb, 372.
Tobacco manufactories, 347.
Total abstinence societies, 353-54.
Tournour Hill, 1.
Tower-burn, 1, 2.
Tower, Malcolm's, 4.
Town old arms, 4.
..... Clerk's new offices, 380.
Transy House, 324.
Triforium, etymology of, 184-86, 202.
Tron Well, and woodcut of, 196-97.

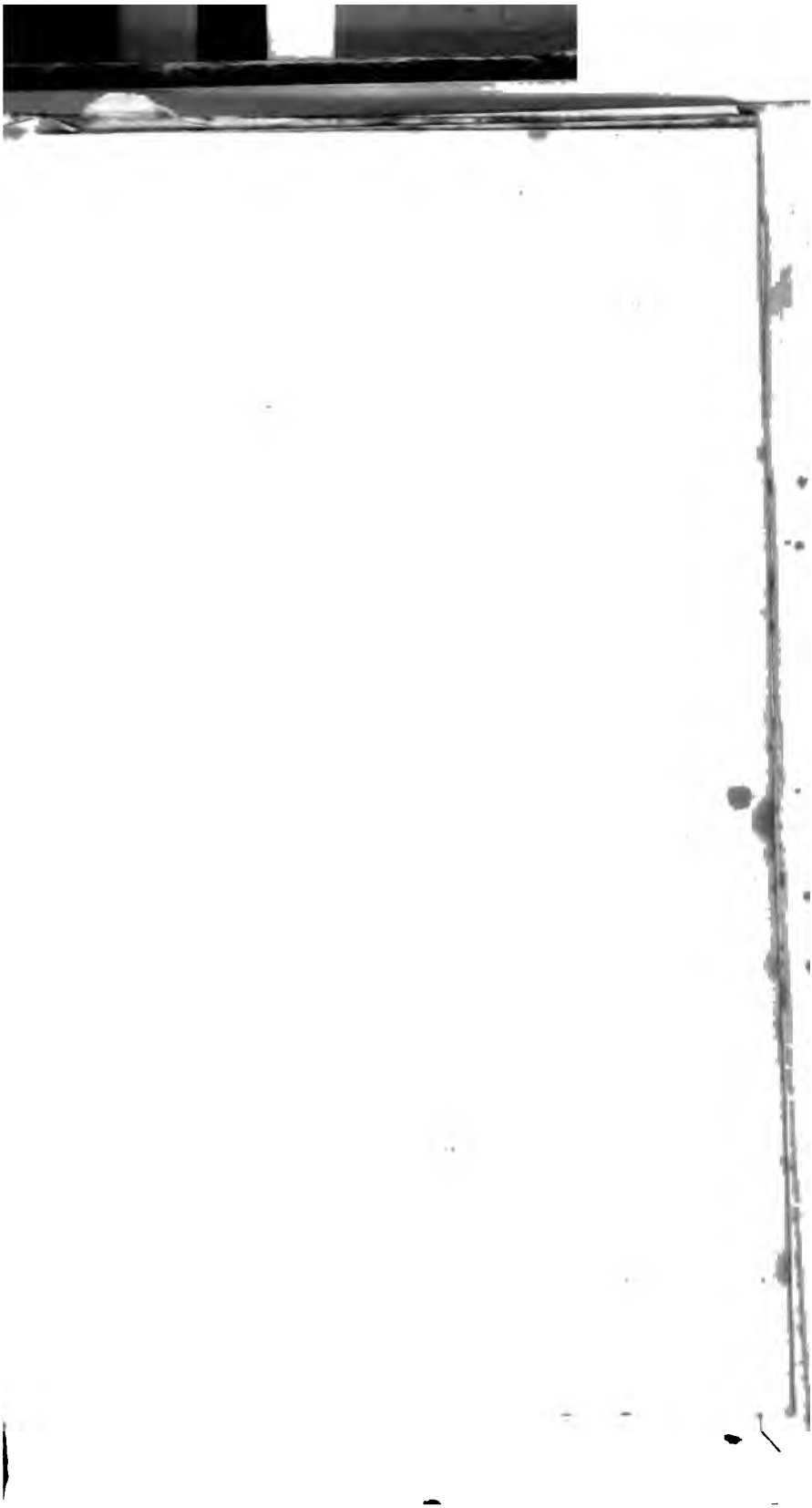
U

Urquhart, priory of, 241.

W

Wardlaw family, 303-4.
Water Company of Dunfermline, 379-380.
Wellwood family, note on Genealogical Table No I., 440-59.
Witches, 203-4; witchcraft, 370.

PRINTED BY WILLIAM BLACKWOOD AND SONS, EDINBURGH.







[*Too late for previous insertion.*]

OBITUARY—1819.

From BLACKWOOD'S EDINBURGH MAGAZINE, *Sept.* 1819.

ADAM ROLLAND, ESQ., ADVOCATE.

Aug. 18.—At his house, Queen Street, Edinburgh, Adam Rolland of Gask, Esq. advocate, and Deputy-Governor of the Bank of Scotland. The death of Mr Rolland makes one of those blanks which cannot easily be supplied—an accomplished gentleman, an elegant scholar, an eminent lawyer, a truly sincere and pious Christian, a man of unsullied probity and honour, of liberal and beneficent habits, and an ardent lover of his country.

He received the first rudiments of his education at Dunfermline, near which lies his paternal estate of Gask. He went through a regular course of study at the University of Edinburgh, and early gave promise of that character which he afterwards so eminently maintained. The study of theology, he used to say, had never been to his liking, and he followed it in deference to the opinion of his friends. He passed advocate in 1758, the same year with Sir Ilay Campbell, Bart. and the late Mr Andrew Crosbie, and though he did not fall so immediately into general practice as those two great lawyers and celebrated pleaders, yet his worth and talents were at length duly appreciated; and for many years before he retired from the bar, he stood in the very foremost rank of those lines of practice to which he confined himself. No lawyer was more resorted to for written pleadings and for opinions—particularly in feudal questions and in arbitrations of importance and intricacy.

The leading features of his mind were strength of judgment, a correct and delicate taste, a strong sense of propriety, a high feeling for, and constant attention to, personal dignity, honour, and independence. His understanding was clear and exact, and his memory retentive. In few minds was treasured up more various and useful knowledge, better arranged, and more at command. An acute observer of men and manners, he had an inexhaustible fund of anecdote, which was never introduced but with point and effect. He had an exact and critical knowledge of the Latin language. The classical epitaph on his father's monument in the Dunfermline cemetery [Abbey Porch] will now be perused with peculiar interest from the affecting circumstance, that there, *mutatis mutandis*, is drawn with a master's hand his own character. The English language, though in his youth it had not been much attended to in this country, he, from the very first, made it his particular study to speak, as well as write, with purity and elegance. The habit became quite natural to him. In conversation, he spoke with ease and fluency, in the most appropriate and significant words, the most elegant turn of expression, the justest

pronunciation and emphasis; and he read and recited with a taste and feeling, that gave the author a force and effect not perceived when read by another.

He did not, however, speak in public when he had to stretch his voice beyond the tone of conversation, but early confined himself exclusively to written pleadings and giving opinions—a division of professional labour in which he had no example, and has had no successor.

He intermeddled little with politics. But in the year 1790 and 1791, when he apprehended danger to the country, from the spreading of the democratical principles engendered by the French Revolution, he thought it his duty to depart from his usual habits, and give the weight and sanction of his name to the measures which appeared to him necessary for repelling the danger.

He was always an admirer of Mr Pitt, and a personal friend of the late Lord Melville, to whom he was much attached, and, from the purest motives, a steady and decided approver of their public measures. It does not indeed appear that he ever regarded anything in the power of ministers as an object of ambition. He was repeatedly asked to accept a seat on the Bench as a Judge of the Court of Session prior to 1796; when he was strongly solicited by Lord Chief Baron Dundas, then Lord Advocate, no longer "to resist the general wish of the court, and indeed of the country;" and he declined a similar offer after the division of the court into two chambers.

He had for some time before been abridging his business, and he soon after withdrew from practice altogether—when his health and faculties were still entire, his line of practice most enviable, and his consideration at the bar as high as ever. This he did, from no disgust or discontent, but from the conviction that, with the competence he had acquired, he could pass his remaining years in a manner more suited to his inclination and time of life.

He had, some time before, been appointed one of the Directors of the Bank of Scotland, and he continued for several years to devote a good deal of attention to its affairs. On the death of Patrick Miller, Esq. of Dalswinton, he was appointed Deputy-Governor.

He delighted to relax occasionally in the society of a few select friends. His conversation was instructive, lively, and fascinating. His knowledge and good taste were not confined to philology and polite literature, but extended through the whole circle of the liberal arts.

A threatening of an attack of apoplexy a few years after his retirement, and his increasing deafness, made him afterwards seclude himself in a great measure from general company. But he continued to the last to keep up with the increasing knowledge of the age, took a warm interest in the public and private occurrences of the day, and was always ready to countenance by his name, and aid by munificent donations, every charitable plan that appeared to him to be recommended by its utility. His charities, both of a public and private kind, were liberal and extensive, and many who were relieved by his bounty will lament his death.

He was a zealous Presbyterian, and regularly attended public worship until his deafness rendered him incapable of hearing. The Sunday he carefully kept sacred both from business and company. Amid the unceasing round of engagements, great, he said, was the benefit he had derived from that rule which gave him the command of a portion of time to himself.

From this state of dignified and useful retirement, and in the enjoyment of general respect and esteem, Mr Rolland was removed by the attack of his last illness, in the 85th year of his age.

Polite, cheerful, affable, benevolent, regular, orderly, and dignified—his character was strikingly portrayed by his personal appearance—a little above the middle size; erect, without any tendency to stoop, even in his declining years; his features as well as person elegantly formed, with a graceful demeanour and fine expression of countenance; exact in his dress without any approach to frivolity—a finished gentleman of the former age; but without any of that peevish nonconformity with the present time, which is often the weakness of age, but which lessens that usefulness which men so respectable as Mr Rolland have always in their power, and which he never failed to exercise to his friends, his neighbours, and the public.

Legacies to the following amount have been left by this distinguished person to the undermentioned charitable institutions:—Society for Propagating Christian Knowledge, £1000; Lunatic Asylum, £1000; Society for Relief of the Destitute Sick, £1000; and other Legacies;—amounting in all to £13,000.



ENLARGED INDEX TO VOL. I.

A

Abbey Old Church, 114-124.
..... ancient Eastern Church, 124-26.
..... New ditto, 322-24, 404, 405; ceremony at foundation of, 534-37.
..... Gateway or Pends, 113-14.
..... Monasteries and Priories in Fife, a list of, 165-66.
..... Parks, 157-58.
..... Walk, a poem, 531-32.
Abbot, its derivation, 176, note.
Abbots, office, list, and memoranda of, 176-204, 500-3.
Abbot's Boat on Lochleven, 213.
Abercrombie, James, Lord Dunfermline, 287.
Abercromby Chapel and Church, 183, 219, 221, 555.
Adam, Abbot, 178-92.
Adie, Mr Robert, magistrate, epitaph of, 490.
Admiral, heritable, 260.
Æneas Sylvius, Pius II., 20.
Agricultural Society, Western District of Fife, 392-93.
Agriculture of the parish, 341-53.
Alexander de Ber, abbot, 178, 187.
..... I., King, interment of, at Dunfermline, 133-34.
..... II., King, grants lands of Dollar to Abbey, 98-9.
..... III., King, and his Queen Margaret, interment of, at Dunfermline, 133, 135-36.
..... III., King, Charter of, at Pitferrane House, 573.
..... III., King, David and Alexander, his sons, interment of, at Dunfermline, 133, 137.
..... Seton, 1st Earl of Dunfermline, 283-87, 515-19, 571-73.
..... III., Pope, Bull of, 504, *et passim*.
Alluvial deposits, at collieries, 64.
Alms-house, ancient, 449-50.
Altars, in ancient church, 114, 126-27, 136-37, 492-93.
Amry, Queen Anne's, at Logie House, 163-64.
Anderson, Mr David, chemise and shirt without seam, 380-81.
..... Dr, of Newburgh, 65.
Andrew, abbot, 178, 189-90.
..... Bishop of Caithness, 307, 493.
Andrew's, St, Church, 322, 406-67.
Annabella Drummond, Queen of Robert III., interment of, at Dunfermline, 133-37.
Annals, MS., of Dunfermline, Dr E. Henderson's, 78.
Anne, Queen of James VI., marriage-gift of lordship of Dunfermline to, 105-6, 253-54; House of, 105-9; Nuptial-bed of, 163; Burial-place of, given to Sir Henry Wardlaw of Pitreavie, 120, 513; Inscription over doorway of, 120; Letter of, 304; Effects at death of, 510, *et passim*.
Annunciation stone, on Palace window, 92-94, 99-105, 486.
Antiquities: Malcolm Canmore's Tower, 83-88; St Margaret's Cave, 88-89; Tower Bridge, 89-90; Wallace Spa Well, 90; Palace, 91-105, 486; Old western approach to town, 90; Queen's House, 105-9; Constabulary and Regality Houses, 109-10; Ancient Ports, 110-12; Frater-hall, 112-14; Abbey, Old Church, 114-24, 490-92; Ancient Eastern Church, 124-26, 492-93; Royal Tombs, 127-40; Robert Bruce and his Queen, Tombs of, 140-54, 495-98; Wallace's Thorn Tree, 154-56; Robert Pitcairn's House, 156; Bowling-green, 157; Palace gardens, 157; Ancient Chapels, 158-60; Perdews, 160; King Robert Bruce's sword and reputed helmet, 161-63; Mr Paton's collection of, 164, *et passim*.

Anthony's (St), Chapel at Edinburgh, 453.
..... Canons of, Leith, 224.
Appendix, pp. 481-584.
Archibald, Abbot, 178-81.
Arms or seal of burgh, 4, 5, 482.
Assessed taxes, amount of, in burgh, 402.
Assessment, legal, for poor, 466, 581.

B

Bagimont, papal legate, 184.
Bailie of Regality, office of, and successive holders of it, 256-69; House of, 109.
Baine, Mr John, engineer, Dunfermline, sketches of, 81.
Balchristie village, 169-70.
Baldridge-burn, 18.
Balfour, Sir James, of Denmill and Kinnaird, 167.
Baliol, Edward, 264; John, King, 511.
Balmule, 326; etymology of, 481.
Balneve, Mr John, minister of Dunfermline, 415, 545-46.
Balvaird Castle, 566.
Banks, 324, 385.
Baptist, Scottish, Church, 322, 411.
Barbour's Bruce, extract from, 147.
Barclay, Mr George, description of Dunfermline by, 3, 77.
Basalt rocks, 66-7.
Bayne, Mr James, teacher, 314.
Beaming machines, 368, 371.
Beath, etymology of, 481; parish of, 7; hill of, 9; conventicle at, 278.
Beaton (Bethune), James, abbot, 178-89, 193, 197-98, 502-3.
Bells of Abbey Church, 118.
Bendachin Church, 219-21.
Benedictine monks, account of, whether first occupants of that monastery, 174-76, 500.
Bible Society, 413.
Bill of mortality, 538-39.
Bimar Island, 14, 67.
Binks, rock, 88, 485.
Births, registrations of, 331-32.
Blacader, Robert, abbot, 178, 192-93.
Black, Dr David, minister in Dunfermline, 317, 410.
Blackwood, Messrs Adam, George, and Henry, 314, 557.
Blaes, Red, description of, 35.
Blair, Arnald, *alias* John, 397, 530-31.
..... Rev. Dr Hugh, High Church, Edinburgh, 154.
Blak, John, abbot, 178, 187.
Blake, James, first damask-weaver, 113, 354, 381-82.
Boece (Hector), historian, 20, 127.
Bondmen belonging to monastery, 216-19.
Botany of parish, 68-70.
Boulders in parish, 64-65.
Bowhill, Lord, 431, 546.
Bowling-green, 157.
Breweries, 384.
Brickworks, 384.
Bridges, 403; under Bridge Street, 90-1.
Broomhall House, 324; family, 287-93, 519-20, 535-36.
Bruce, Robert I., King, death at Cardross, 566; interment of, at Dunfermline, 133-37; tomb and body of, 138-41; inspection of, by Barons of Exchequer; description of, and its reinterment, by Dr Gregory, 140-45; inscription for monument of, by ditto, 145-46; evidence for certainty of tomb and body being Bruce's, 146-50; details of funeral, *495-97*; character of, 150-52; Elizabeth, queen of, interred at Dunfermline, 133-37; tomb and short account of, 151-54; excommunication of, 147; epitaph of, 150.
..... James, bishop of Dunkeld, &c., 266.
..... Sir George, of Carnock, 288-89.
Buchanan, Mr Thomas, minister of Dunfermline, 416-29.
Bulls of Popes, 72, 75; of Alexander III., 504; Innocent IV., 505.
Burgh, royal, of Dunfermline, date of constitution, and charters of confirmation of, 394-95; mode of government of, 395-96; list of provosts, 396-7; annual revenue, and progress of its debt, 397; records of, 398; ancient gallows and stocks, 399; Guild Court, 399; Police, Burgh, and County Courts, 399-400; constables, 400; Sheriff and Small Debt Court, 401; elects with other burghs a Member of Parliament, 401; revenue of post-office, stamps, and assessed taxes of, 401-3; school of, 320, 438-40, 547; seal or arms of, 4, 5, 482.
Burial-ground, improvements on, 157, 498.
Burial in kirks, Act against, 563-64; and *vide* interment of dead, 490.

C

Cairncubie Spring, 15.
Calais Moor, 80.
Calder Church, 219, 221.
Candlework, 384.
Card-cutting machine, 360.
Carnbee Church, 219, 222.
Carucate of land, extent of, 208-9, 240.
Catherine, St, chapel of, 159, 231; yard of, 159-60; wynd, 108.
Cave, or oratory, St Margaret's, 88, 89.

Chalmers Street Church, 410.
Chamberlain Rolls, as to funeral of King Robert Bruce, 495-97; illustrations of persons and places mentioned in them, 564-68.
Chapels, ancient, in the parish, 158-61.
..... and churches, modern ditto, 321-24, 404-12.
..... and churches of the monastery, list and notices of, 219-31.
Chapel-well farm, origin of name of, 158.
Charles I., King, birth of, and anecdote of infancy, in Dunfermline (A.D. 1600), 92; banquet at Palace, on account of, 513; birth and death of his brother Robert (A.D. 1601), 513; creation of an earl and five knights (A.D. 1633), 271.
..... II., King, "Dunfermline Declaration" of, or subscription to Covenant by, at Dunfermline, 275-76; last resident monarch in palace (A.D. 1650), 99.
..... II., Earl of Dunfermline, 287, 515.
Charlestown village, population of, 331; harbour of, 385, 404; friendly society and sick fund of, 461-62; limework at, 53-6, 65-6; schools of, 547-48; railroad of, 35, 41.
Chartulary of Dunfermline, MS. and printed, account of, 71-77.
Christian de Bruce, sister of King Robert Bruce, and wife of Murray, Regent of Scotland, burial of, at Dunfermline, 493.
Civil history of Dunfermline, 71, *et passim.*
Clackmannan Castle, 161.
Cleish Church, 219, 222.
Clergy, regular and secular, 255.
Clerk, Sir Alexander, Pittencrieff House, 270, 325.
Coaches, stage, 402-3.
Coal, etymology and history of, 18-21; strata, dykes, dip, &c., of, 21-4; methods of working, 24-6; colliers, and their wages, 26-7; fire and choke damp, 27; splint-coal, 46.
Coast, nature of, 9.
Cockburn, Sergeant, poem of, 549-52.
Coke, nature and kilns of, 35, 41.
Coldingham, priory of, 238-242.
Collieries, Elgin, 27-36; Wellwood, 36-42; Townhill and Appin, 42-6; Halbeath, 46-9; Cuttlehill, 49-50; South Lethans, 50; strikes in, 50; schools in, 444-46.
Collier-Row (now Bruce Street), etymology of, 110.
Commendators, and monasteries held *in commendam*, 177, 192-204, 255.
Commercial School, 321, 441-42, 547.
Compostella, St James of, 501.
Confession of Faith in 1580, 200.
Constable, or keeper of the palace, 250; constabulary house, 109.
Constantine, Earl of Fife, buried in Dunfermline, 133.
Corves, etymology and nature of, 25.
Couper, Mr Simon, minister of Dunfermline, 415, 423-25, 546.
Cousland Church, 219, 222.
Cowper, William, Bishop of Galloway, 560-62.
Craig-luscar, etymology of, 481.
Craig-murmur, island, 67.
Creichtoun, Henry, abbot, 178, 191-92.
Crichton, church of, 227.
Croft-angry, near Garvock, meaning of, 159.
Crossgates village, 331, 410.
Culdees, etymology of word, 170-71; account of them, and whether first occupants of the monastery, 168-74, 500-1.
Culross, Hugh, first abbot, of, 183; hospital of, 289.
Currying-works, 384.

D

Dalgety Kirk, 286.
Dalyell, Sir John Graham, monastic antiquities of, 74; search for the royal remains by, 137-38.
Damask-loom, description of, 363-66.
David I., King, brought 13 monks from Canterbury to Dunfermline, 176; various grants of, 214-220; founded the priory of Urquhart, 232; buried at Dunfermline, 133-34; character given by Lord Littleton, 484, *et passim.*
..... II., Bruce, born here, 103, 264-65.
..... son of King Alexander III., buried at Dunfermline, 133-37.
Davidson, Mr John, minister, 311-12.
Deaf and Dumb Schools, 446, 546.
Diseases among colliers, 334-45; fatal diseases in 1843, list of, 538.
Documents, ancient, in Pitferrane House, 526-28.
Donaldson, Mr Andrew, teacher, 314-16, 532.
Drawing Academy, 371-72.
Drumtuthil, etymology of, 481.
Drysdale, Mr William, school, mortification of, 447.
Du-craig Island, 14, 67.
Dugdale's Monasticon Anglicanum, 167.
Dunbar, Mr Alexander, minister of Dunfermline, 415.
Duncan, Earl of Fife, 216.

Dunduff, etymology of, 481; loch, 17; school, 547.
Dunfermline, etymology of, 2-5, 481; situation and height of, 1; extent and boundaries of, 7-8; topographical appearances of, 8-10; meteorology and hydrography of, 10-16; lochs and rivulets of, 16-18; mineralogy, geology, and soil of, including all the collieries and quarries, 18-67; zoology and botany of, 67-71; civil history, ancient and modern accounts, maps, plans, and surveys of, 71-81; landowners of, 81-2; parochial registers of, 83; antiquities of, 83-165; monastery of, 161-261; historical events of, 261-81, 514; eminent persons of, 281-318, 483-85, 493, 502, 510-13, 515-34, 556-58; modern and other buildings of, 319-26, 534-38; population of, 327-41, 539-40; agriculture of, 341-53; manufactures of, 353-85; banking-houses and savings' bank of, 385-88, 540; Guildry and Incorporated Trades of, 388-91; societies and Gas Company of, 391-94; parochial economy of, 394-404; ecclesiastical state, present and ancient, of, 404-37, 541-46, 558-62; education of, 437-48, 547-48; literature of, 448-49, 548-52; charitable institutions and friendly societies of, 449-63; poor's funds, and their management, 463-69, 552-54, 581; prison and police of, 469-74; fairs, inns, alehouses, &c., of, 474-77; contrast of its state in the 11th and 19th centuries, 477-78.
Dungeon, ancient, 111-112.
Dunipace Chapel, 219-223.
Dunkeld Church, 170, 219, 223.
Dury, George, abbot, 94, 179, 198-99.
Durie, Mr John, monk, 307-8.
Durward, Alan, justiciary, 183.
Dye-works, 384.

E

Eadmere, bishop, 176, 575.
Earls of Dunfermline, *vide* Seton.
..... Elgin, *vide* Broomhall family.
Edgar, King, buried at Dumfermline, 133.
..... Port, 86, 485.
Education, 437-47, 547-48.
Edward I., 261-64.
..... Prince, son of Malcolm Canmore, buried at Dunfermline, 128.
Elgin Colliery, *vide* Collieries.
..... Family, *vide* Broomhall.
..... burial vault, 154.
Elimosinar (Almoner), 454.
Elizabeth, Queen of Robert I., 151-52.
Emigrants from Dunfermline, 554.
Episcopal chapel, 322, 412; ministers, ancient, 583-84.
Epitaphs, 150, 487-90, 519, 575.
Equitable Friendly Institution, 459.
Erskine, Mr Ralph, minister of Dunfermline, 416, 428-33, 546.
Ethelred, 129, 261-81.
Events, remarkable historical, 261-81.

F

Fairful, Mr John, minister of Dunfermline, 415.
Fairs, 474.
Fairway sunk-rock, 14-15.
Female Schools, 443, 548.
Fences, 403.
Fergus, Mr Henry, minister in Dunfermline, 10, 317, 557.
..... lord of Galloway, 158.
Ferguson, Mr David, first Protestant minister of Dunfermline, 308-11, 415-17.
Fernie, Mr Thomas, minister of Dunfermline, 416, 433.
,..... Mr John, do. do., 77, 416, 433.
Fire, great, 270-71, 514, 568-71.
Fire and Life Insurance Offices, 575.
Fireclay, bed of, 57, 63.
Firth of Forth, tides, &c. of, near Dunfermline, 13-15, 68, 482-83.
Fordun, Scotichronicon of, when written, 5, *et passim*; extract from, 150.
Forman, Andrew, abbot, 195-96.
Forrester or Foster, Mr Andrew, minister of Dunfermline, 415, 417-21.
Fossil organic remains, 50-1, 55-7, 61-3.
Fothriff, 214.
Foundries, iron, 384.
Frater Hall, 112-14.
Freestone quarries, Berrylaw and North Urquhart, 60; Millhills, 60-1; Pittencrieff, 61; Woodmill, 61; Sunnybank, 61.
Friars' Yard, or Garden, 156-57.
Friendly societies, 455-63.
Fuel, 476; *vide* also Coal.
Funeral societies, 459, 462.
Fyvie, barony of, and lord, 284.

G

Gaelic etymology, 218, 481-82.
Gallery, seats in old church, 121-23.
Gardeners' Society, 456-58.
Garveys, account of, 483.
Garvock, etymology, 481.
Gas Company, 393-94.
Gate-milk, 186, 228.
Gaufrid I., II., III., abbots, 178-83, 575.
Ged, Mr Wm., of Baldridge, 41.
Gellald or Gelland, 209, 578.

Geology, 18, 50-1.
George, abbot, 178, 192.
..... Dury, do., 179, 198-99.
..... Gordon, 6th Earl of Huntly, commendator, 179, 203.
Gilchrist, etymology of, 218.
Giles, St, Church, 219, 223, 455.
Gilfillan, Mr Robert, poet, 318.
Gillespie, Mr Thomas, 411.
Glebe, parish, 405-6.
Glinen Church, 219-24.
Gloe, or White Loch, 17.
Golfdrum Street, etymology of, 157.
Gordon, Mr James, of Rothiemay, his map of parish, 79, 80.
Graham, Mr James, minister of Dunfermline, 416, 423-26.
Gray, Mr John, minister of Dunfermline, 416, 546.
..... Mr Patrick, commendator, 179, 202-3, 503.
..... Master of, 179, 202-3, 503.
Gregory, Dr, account of exhumation and reinterment of King Robert Bruce, and inscription for his monument by, 141-46.
Grose's Antiquities of Scotland, as to Palace, 97, 109.
Guild Court, 399.
Guild-hall, 320.
Guildry Incorporation, 388, 389.

H

Hailes Church, 219, 224, 183.
Halbeath Colliery, *vide* Collieries.
Halkett, family of, *vide* Pitferrane.
Haly Bluid Acres, 126.
Hammermen, 390.
Harbours, 404.
Harding's Chronicle, quotation from, 263-64.
Hardyknute, poem, 297-98, 520-26.
Hay, Father, *Scotia Sacra* of, 130.
Henderson, E., D.D., Theological Tutor, Highbury, 317.
..... E., LL.D., author of Annals, &c., of Dunfermline, 78, 80, 317-18.
Henryson, Mr Robert, schoolmaster and poet, 312-14, 531-32.
..... Edward, LL.D., and Sir Thomas, 575.
..... J., notary-public, 76.
Hepburne, James, abbot, 179, 195.
Heritable offices in Dunfermline, 255-61.
Heritors, 81.
Heugh Mills, 114.
Hills, names and composition of, 9, 63.
Hill-head Loch, 17.
Hill-house, Hebrew inscriptions on, &c., 9, 160, 307, 325-26.
Histories of parish, 77-8.
Holyrood Abbey, 562.
Hope, St Margaret's, 66.
Horticultural Societies, 390-92.
Hospitals, St Leonard's, 452-54; Pittreavie, 454-55; St Leonard's Hill, 453.
Hugh, abbot, 178, 185-86.
Hunts of Pittencrieff, 124, 538.
Hutton, Lieut.-General Henry, MS. Collections of, 78-79.
..... Bailie, Wm., 78-79, 108.
Hydrography, 13-18.

I

Inchcolm, monastery of, 134.
Inchgarvie, 67, 482-83.
Ingibiorg, first wife of Malcolm III., 282.
Inglis, seamless shirt of, 379.
..... Mr David, MS. journal of, 79.
Infant schools, 321, 442-43, 548.
Inns and alehouses, 475-76.
Innocent IV., Pope, biographical notice and bull of, 505.
Inscriptions, ancient, in Dunfermline, 89, 93-4, 109, 120-22, 133, 145-46, 201, 320, 571.
Interment of dead, hist. of acts against, within kirks, affray in Dunfermline churchyard, 490-92, 563-64.
Inveresk Church, 168, 219, 225, 578.
Inverkeithing Church and Chapel, 219, 225-26; ancient baptismal font in, 225-26; battle of, 276-83.
Islands, 14, 67, 482-83.

J

Jacquard machine, 358, 363.
James II., King, translation of confirmation charter of, 557-80.
..... VI., King, marriage, and morning gift to Queen Anne of Denmark, (A.D. 1589); residence in Dunfermline (A.D. 1590), 105-6, 512, *et passim*.
Jamieson, Dr, remarks on Palace by, 97, 100.
Jamieson's Wallace, extracts from, 154.
Jardine, Sir Henry, report of Robert Bruce's tomb by, 139.
Jermin's mortifications, 452.
Jerome, St, Latin Bible of, 156.
Jocelin of Brakelond, monastic life of, 568.
John, St, chapel and gleib of, 158, 231.
..... I., abbot, 178, 184, 576.
..... II., Blak, abbot, 178, 187.
..... III., of Strathmiglaw, abbot, 178, 187-88.
..... IV., abbot, 177, 188.
..... V., of Balygirnach, abbot, 178, 188.
..... VI., abbot, 178, 188-89.

John VIII., Ho Thang, abbot, 178, 180.
Jones, Inigo, architect, 385.

K

King, Mr Robert, minister of Dunfermline, 415, 425, 428, 506.
Kinnoull, etymology of, 481; family of, 385, 386.
Kirk Church, 220, 228.
—— Sir William, 385.
Kirkin Church, 220, 227.
Kirkton, Mr Hugh, minister of Dunfermline, 425, 427-32, 545.
Kirnsallan, a title of Earl of Elgin, 220-21.
Kirsyth Cellar at Limekilns, 331.
Kirsyth buried at Dunfermline, 132.
Kinghorn Church, 220, 226.
—— Walter, Church, 219, 227, 228.
Kinghorne Church, 220, 226.
Kinloss, Bruce Baron of, 220-21.
Kinmond, Mr Thomas, minister of Dunfermline, 425, 545.
Kirkcaldy Church, 170, 219, 226.
Knockhouse, etymology of, 482.
Knox's Liturgy, 509.

L

Lady's Mill Toll, 114, 148.
Landowners of Dunfermline, and their valued rentals, 81-2.
Langtoft's Chronicle, extract from, 155.
Lathes, a, and its, meaning of, 194-95.
League and Covenant, Solemn, 272.
Leslie, Dr John, Bishop of Ross, 130, *et passim*.
—— Margaret, wife of Mr John Murray, minister of Dunfermline, burial-lure and tombstone of, 421-22.
Lethams Colliery, vide Collieries.
Libraries, public, 445.
Limekilns village, population of, and King's Cellar at, 331; harbour of, 333, 494; church of, 410; Merchant Seamen's Fund of, 462; schools of, 547-48.
Limestone Quarries—Charlestun, 53-6, 65; Executive, 58-7, 60; Sunnybank, 57, 66; Craigluscar, 57-9.
Lindsay, David, bishop, 420, 546.
Liston, Sir Robert, M.D., remarks on body of King Robert Bruce by, 141.
Livingston, Mr Alexander, description of Dunfermline by, 3, 77.
Lochs, 14-17; Lochend Loch, 17; Lochfitty, 17; Lochleven, boat on, 213.
Lockhart of Lee, origin of name of, 148.
Logie, etymology of, 481.
Long-Craig Island, 14, 67.
Low, Mr Adam, provost, 216-17.
Lyne-burn, 18.

M

M'Farlane, Walter, Transcript-Chartulary of, 74
M'Gill, Mr Harrie, minister of Dunfermline, 415.
Mackie, Dr John, 532-34.
M'Lean, Mr Allan, minister of Dunfermline, 416, 433-34; school, 321.
Magazine, or Royal Cellar, 95.
Malcolm (Canmore) III., King, son of Duncan I., succeeded to throne in A.D. 1056-7, 86, 485; marriage of, 5, 6, 86-7; encounter with a traitorous nobleman at *tryste* (tryst) of, and probable building of the Tower, 84-5, 483-84; supposed Foundation-charter to monastery of, 167-68, 499; death and burial of, 128, 130; character of, and of his Queen, 251-53, *et passim*.
—— IV., King, buried at Dunfermline, 128-35, *et passim*.
Malcolm, 2d Earl of Athole, and his Countess, buried at Dunfermline, 133-35.
Manufactures — table-linen, 353-82; spinning-mills, &c., 382-84.
Manse, parish, 405.
Mansion-houses round Dunfermline, 324-26.
Maps of parish, 79-80.
Margaret, Queen of Malcolm Canmore, a Saxon princess, driven to Scotland, and married at Dunfermline, 86-7; death, burial, and translation of, 129-32; sacred relics of, 131-32, 193; cave or oratory of, 88-9, *et passim*.
—— Queen of Alexander III., 133, 136-37, 494.
Margaret's, St, Church, 322, 409.
Markets, 394, 474.
Marriages, averages of, 335-36, 539-40.
Mary, Queen of Scotland, at Rosyth Castle, 10.
—— St, chapel of, 160, 231.
Masterton, etymology of, 482, 331, 454-55, 252, 578.
Master of the Song school, 440-41.
Mathildis, daughter of Robert I. and Elizabeth, 133-37.
Matilda, daughter of Malcolm and Margaret, account of, 484.
—— daughter of Malcolm Canmore, founder of *Leper* (misprinted *Lesser*) Hospital, 484-85.
Matthew, abbot, 178, 184.
Maygate Church, 410.
Mechanics' Institution, 448-89.

Meldrum, Henry, chemise and shirt without seam of, 379-80.
Melville Church, 219-28.
Memorable historical events of Dunfermline, 261, 281, 514.
Mercer, Mr Andrew, 78, 552.
Meteorology, 10-13.
Michael, St, chapel of, 160, 231.
Mills, spinning, corn or meal, saw and flour, 382-85.
Mineralogy, 18.
Ministers of Dunfermline, list from the Reformation of, 415-16, 544-46.
Mitchell, Admiral Sir Andrew, 306-7.
Monastery, whether at first Culdean or Benedictine, 165-77; abbots, list and memoranda of, 178-204, 487, 501-3; remarkable historical incidents of, 204-08; fame and wealth of, 208-11; fishings, &c., of, 211-12; endowments and privileges of, 212-16; right in bondmen of, 216-19; churches and chapels of, 219-31; cells or priories, with their priors of, 213-42; ancient schools of, 242; privilege of excommunication, 242-43; jurisdiction, registers, cocquet seal, and extent of regality of, 243-49; management and disposal of property of, at and after the Reformation, 249-55; translation of bulls and charters to, 504-6, 577, 580; glance at interior of, and offices in a, 506-9, 568.
Mongal, Richard, prior of Dunfermline, 501.
Monro, Alex., Dr, minister of Dunfermline, 415, 544-45.
Monteith of Randieford, 326.
Monuments, 123-25, 128, 154; epitaphs on, 487-90, 575.
Mortality, table and bill of, 332-33, 538-39.
Moubray, Sir Robert, of Cockairnie, 326.
Moulin Church, 228.
Murray, Mr John, minister of Dunfermline, 415, 420-21, 422.
..... Sir Andrew, Regent of Scotland, 264-65.
Musselburgh, 168, 225.

N

National Covenant, 272.
Navigation, or shipping, at Limekilns and Charlestown, 385.
Newburn Church, 220-29.
Newlands Church, 220-29.
Newton Church, 220-29.
Nicolaus de Innerpeffyr, 501-2.
Norie, Mr Robert, minister of Dunfermline, 415.
North Church, Dunfermline, 322, 407-8.
..... Queensferry Chapel, 220-230.

O

Oliphant, Mr William, minister of Dunfermline, 415-23, 546-82.
Ores and simple minerals, 63, 64.
Ornithological Society, 392.
Orwell Chapel, 220-30.

P

Palace, site and size of, 91; birthplace of Charles I. and his sister Elizabeth, 92; Annunciation-stone of, 92-5, 486; kitchen of, 98; subterraneous passage of, 95-8; age and architecture of, 99-104, 486.
Parliament held at Dunfermline, 264.
Parochial Registers, 82, 83.
Parrot or cannel coal, 47-9.
Paton, Mr Joseph, antiquarian collection of, 164-65.
Patrick, abbot, 178-82.
Patronage of Church, 423.
Pennant, tour in Scotland of, 109.
Perdieus, 160, 498, 210.
Perth church and chapels, 220, 230.
Peter, prior of Dunfermline, 176, 575.
Petrifactions, 62.
Pierson, Mr William, minister of Dunfermline, 415, 544.
Pilgrim's Cross, 132.
Pilgrimages to Dunfermline, 132.
Pinkie House, 285-86.
Pitcairn, Robert, *commendator*, 156, 179, 199-202; epitaph of, 201, 487.
..... Henry, *commendator*, 203-4.
Pitferrane, etymology of, 482; family, 272, 293-301, 526-28, 573; house of, 324; ancient documents in ditto, 526-28.
Pitliver, etymology of, 482; family, 305, 528-30; house of, 324.
Pitreavie, battle of, 276-78; hospital of, 454; house of, 8, 81.
Pittencrieff, etymology of, 481; ancient coal of, 19; house, and proprietors of, 325, 537-38.
Plains, composition of, 63.
Plans of town and parish, 80.
Pluscardine, priory of, 234-38.
Police, 399, 401; cases of, 474.
Pont, Mr Timothy, geographer, 79-80.
Poor's Funds, history and present management of, 463-69, 552-54, 581.
Poor's House, 324, 450-51.
Population, 327-341, 412-13.
Ports of town, 110-11.
Presbyterian Kirk, worship in, after Reformation, 558-563.
Presbytery of Dunfermline, 574-75; ministers of, at Reformation, 543-44; ejected, 582.
Printing, progress of, in Dunfermline, 548-49.

Priors of Dunfermline, 176, 501, 575, 582; priors of Urquhart, list of, 233; do. of Pluscardine, 236; do. of Coldingham, 239-41.
Prison, 469-74.
Privy Council, letters of the Lords of, as to the great fire in Dunfermline, 568-70.
Provosts, list of, 396-97.
Psalter Churchyard, 123.

Q

Quarries, *vide* freestone, limestone, and whinstone, 59-66.
Queen Anne of Denmark and her house, &c., *vide* Anne.
..... Street Church, 321, 409.
..... Margaret, *vide* Margaret.
Queensferry, 7, 8, 87-8, 214, 404, 485; Chapel, 230.

R

Railroads, 35, 403-4.
Rain, table of, 12.
Ralph, abbot, 178, 184-85.
Ramsay, William, Earl of Fife, 133.
..... James, 245-46.
Randolph, Thomas, Earl of Moray, 133, 137, 264.
Readers, and their office, 431, 541-44, 559.
Rechabites, a modern tee-total society, 461.
Recess, body in a, 110, 555.
Records, Burgh, 398.
..... Kirk-Session, notices in, 272-78, 434-37, 447, 491.
Regality Court, 245; seal of, 247; privilege of, 243-45.
Register of Dunfermline, MS. and printed, *vide* Chartulary, 71-77.
..... of tacks and teinds, and of Lordship of Dunfermline, MS., 76-7.
..... of baptisms and marriages, deaths and burials, Kirk-Session, 82-3.
Relief Church, 410; ministers of, 411.
Religious denominations, statistics of, 412-13.
Richard de Bothuel, abbot, 178, 190-91.
..... Bishop of Dunkeld, charter to monastery by, 584.
Richardson, Robert, *commendator*, 249-52, 510.
Rivulets, 17, 18.
Robert de Berewick, abbot, 178, 181-82.
..... Lundonia, 579.
..... Crail, abbot, 178, 186-87.
..... Keldelecht, abbot, 178-83.
..... I., King, *vide* Bruce.
Robert, son of James VI., born in Dunfermline, 513.
..... Duke of Albany, Governor of Scotland, 133-37.
Robertson, Andrew, ludicrous epitaph of, 490.
Rolland, Mr Adam, of Gask, and epitaph of, 123-24, 489.
..... School, 443.
Roman Catholic congregation, 412.
Ropeworks, 384.
Roscobie, etymology of, 482; limework, 56-7, 66.
Rosyth, old parish of, 8; church and churchyard of, 9, 463; castle of, 10, 65, 333, 490, 539.
Rotten-Row Street, etymology of, 110.
Row, Mr Samuel, assistant minister of Dunfermline, 272, 415.

S

Sabbath School Association, 413-14.
Sacrist, 236, 506.
Saline parish, 574.
Sandstone, *vide* Freestone Quarries.
Savings Bank, 386-88, 540.
Schaw, Mr William, architect, and epitaph of, 123, 487-89.
Schools, ancient, 242; modern, 320, 437-47, 547-48.
Scientific Association, 449.
Scott, Sir Walter, 104, 121.
Seals, ancient, 4, 94, 247.
Secession ministers, list of, 409-10.
Second Charge, Dunfermline, institution of, 422-23.
Session Registers, 82.
Seton, Alex., first Earl of Dunfermline, 283-87, 515-19, 571-73.
..... Charles, second, and Alexander, third, earls, 287, 515-17, 555-56.
Sharp, Archbishop, 278-79.
Sheriff Court, 401.
Simon, abbot, 178, 184.
Slaves of monastery, 216-19.
Small-Debt Court, 401.
Societies, religious, 413-14; friendly, 455-63.
Soil and boulders, 64-5.
Solemn League and Covenant, 272.
Spens, Sir Patrick, ballad of, 494-95.
Spinning-mills, 383.
Spital Cross-head, 453.
..... Bridge, 453.
..... Chapel, 453.
Springs at Cairncubie, 15.
Stamps, produce of sale of, 402.
Stark, Mr William, 118.
Stipends of ministers, 406-12.
Stirling Churches and Chapel, 220, 230.
Strathardolf Church, 220, 230.
Stuart, Alexander, abbot, 194-95.

Stuart, James, abbot, 178, 193.
Subterraneous passage in Palace, 95-8.
Sunday play prohibited in Dunfermline, 513.
Surgeons, 335.
Sword and (reputed) helmet of King Robert Bruce, 161-63.

T

Tain, 152.
Tanning work, 384.
Teachers, list of, 547-48.
Temperature, 12.
Templars, 185-86.
Thirlstane, Vice-Chancellor, &c., 253.
Thompson, Mr James, minister of Dunfermline, 416, 433.
Tilework, 384.
Tobacco, manufactories of, 384.
Tombs, royal, and eminent persons interred, 127, 156.
Tonsure of monks, 172, 499.
Topographical appearances of Dunfermline, 8-10.
Total Abstinence Society, 394.
Tower Burn, 18.
..... Hill, 83.
..... Malcolm Canmore's, 5, 83-8.
..... Bridge, 89-91.
Town, ancient western access to, 90; house, 319; lock, 16, *et passim*.
Trades, incorporated, 389-391.
Trap, *vide* Whin Quarries.
Transy House, 326.
Tulliebodie Kirk, 268.
Turgot, Margaret's Confessor, 115, 127.
Turnpike roads, 402.
Tweeddale family, 257-59, 510-11.

U

Urquhart, priory of, 231-34, 284.
Urwell (Orwell) Chapel, 230.

V

Views of town, 80-1.
Villages, list of, 331.

W

Wallace, Sir William, and his mother, 154-56.
..... Spa-well, 90.
Wallsend coal-pit, meaning of name of, 28.
Wardlaw Family, 301-5, 556-57, 576-77.
..... old parish of, 305.
..... Mr James, minister of Dunfermline, 416, 428, 430-33.
Water for supplying town, 15, 16.
Weavers, 338, 377, 381, 540; and *vide* Manufactures.
Wellwood Family, 158-59, 260, 528-30.
Whales, 68, 212, 578.
Whin or trap quarries, 43, 59; Outh, 60, 66-7; Red Craigs, 60; Woodhill, 59-60.
William, King, the Lion, 135.
..... de Oberville, 19, 214.
..... [I.], abbot, 178, 183.
..... [II.], abbot, 178, 183.
..... de Sancto Andrea, 178, 189.
Windows of ancient north transept, 126.
Winds, prevailing, 12.
Winton, prior of Lochleven, chronicle of, 6; extracts from, 129-131, 134-36, 206, 239, 494.
Winram, prior of ditto, 417, 546.
Witches, burning of, 436-37.
Witchcraft, Witch Knowe (knoll), dub, and loan, 436-37, 558.
Witnesses, ancient signatures of, 73, 555.
Wymet Church, 220-31.

Y

Yearly Societies, 460.
Young, Mr George, servant to abbot of Dunfermline, Archdeacon of St Andrews, 511-12.

Z

Zoology, 67-8.

[redacted]

OPINIONS OF THE PRESS ON THE FIRST VOLUME,

Octavo, 600 pages, Illustrated with 17 Elegant Engravings, of

AN HISTORICAL AND STATISTICAL ACCOUNT

OF

DUNFERMLINE,

INCLUDING A REPRINT OF THE AUTHOR'S PRIZE ESSAY TO THE HIGHLAND SOCIETY ON THE COAL-FIELD, WITH ADDITIONS;

ANTIQUITIES, MONASTIC INSTITUTION, REMARKABLE HISTORICAL EVENTS, EMINENT PERSONS, POPULATION, AGRICULTURE, PAROCHIAL AND MUNICIPAL ECONOMY, ANCIENT AND PRESENT ECCLESIASTICAL STATE, EDUCATION, MANAGEMENT OF POOR, ETC.

BY THE REV. P. CHALMERS, A.M.,

Minister of the First Charge, Abbey Church, Dunfermline,

1844.

Tait's Edinburgh Magazine.

This is one of those elaborate pieces of local history, which have usually been the growth of English university men, or of the learned leisure of cathedral towns, and rarely the literary achievement of a Presbyterian clergyman. It presents a very full account of the town of Dunfermline, a place of great antiquity, and, at all times, of importance in Scottish annals, and now rapidly increasing in population and manufacturing enterprise. Our limits forbid us giving anything like an analysis of this well-filled volume, which is highly creditable to the industry and research of its author.

Macphail's Edinburgh Ecclesiastical Journal.

There is not a town in Scotland better deserving of a historian than Dunfermline, and in Mr Chalmers it has met with one, zealous, laborious, and in every way qualified for the task which he undertook. The work, as now published, is perhaps as complete a historical and statistical account as we have of any town in the kingdom. The importance of Dunfermline in the present day, as a stirring manufacturing place, and the number of coal, lime, and other works with which it is surrounded, would have alone entitled it to a lengthened and particular statistical account.

Its great historical celebrity, and the number of eminent men which it has produced, and the figure which it makes in the history of the Scottish Church, also give to Dunfermline an importance and an interest in the eye of the antiquary, and

the man of letters. Here we have the graves of several Scottish monarchs, including the best and greatest of our queens—the sainted Margaret; and the most illustrious of all our monarchs—Robert the Bruce. Those also who have an admiration for researches of a different sort altogether from that to which Robert the Bruce belonged, will also be gratified with finding in Dunfermline the birth-place of the unfortunate Charles I., the producing of whom Sir Robert Sibbald (who it should however be recollected was royal physician to Charles II.,) declares in his History of Fife, to be "the greatest honour this shire ever had."

To all the subjects which can fairly be brought under the title of this work, Mr Chalmers does the greatest justice. The painstaking and labour which he has expended on the statistical department of this volume are evident in every page. His townsmen owe him a debt of gratitude for engaging and completing a labour for which he could look for no adequate pecuniary remuneration, or even indemnification. The volume, we should mention, is handsomely got up in every respect; and is illustrated by several beautiful engravings, including a view of the hoary ruins of the abbey, and of the interior of the magnificent old church.

Spectator.

This may be recommended as an admirable book of the class. Without in any way neglecting antiquarian matters relative to the ecclesiastical, historical, and civic annals of Dunfermline, the Author presents to the reader the more contemporary questions of statistics, agriculture, the useful arts of manufactures and mining, as well as the condition of the people, at sufficient length, and without unnecessary dryness. The volume is handsomely got up, and profusely illustrated by engravings of buildings, seals, and other antiquities.

Caledonian Mercury.

This handsome volume has arisen out of collections and research begun for the usual statistical account of the parish of Dunfermline, and it shows how much may still be done to supply the sad defect of local histories in Scotland.

The proper statistics, though the most important part of the work, are the least interesting to all but those connected with the place; but we have derived much pleasure from some of the information brought together by the author.

His account of the coalfield and the mineral wealth of his parish is careful, and we have no doubt accurate and learned, after the learning of that black art. The history of the beautiful manufacture of damask, for which Dunfermline is distinguished, is exceedingly interesting, and to us new; it has the rare quality, in such writing, of being intelligible.

But as befits a writer living under the shade of the fine old church of Canmore and "swete Sanct Margret," and which holds the body of "good King Robert," the author has indulged in a large proportion of antiquarian research and speculation. If, here and there, we find symptoms that he has not long devoted himself to such pursuits, that is counterbalanced by the proofs of the interest which he now takes in the fascinating study of church antiquities; and from books and records not of very common occurrence, he has brought together a great deal of information and entertainment.

We must not omit to notice the illustrations of this volume. There are some plates of old Abbey Seals, &c. which might be better. But the geological map and sections, and the drawings of the linen-weaving machinery, are most useful; and Chalmers has the merit of first publishing eight or nine of the prettiest views ever been engraved of the interesting ruins of the Abbey of Dunfermline.

Scottish Record.

This handsome volume is an expansion of the account of Dunfermline, prepared by Mr Chalmers for the general statistical work published by Messrs Blackwood, and accordingly enters into a variety of details for which the plan of that work did not permit him space, adhering, however, to the division and arrangement there observed. Works of this local character are too frequently dry and uninteresting to the general reader ; but when executed by a man of a philosophical and observing spirit, able to discriminate and describe the peculiarities of circumstance and character which have given its peculiar features to each province of the nation, they form the most useful and instructive class of works to which the attention of the student of history can be directed. Mr Chalmers has had a favourable subject. The town of Dunfermline is intimately connected with several of the most interesting periods of our civil and ecclesiastical history ; and, as being the seat of an important manufacture, and situated in the heart of an extensive coal-field, its history affords occasion for a valuable commentary on the progress and effects of some important branches of national history. Mr Chalmers has done every justice to his subject, and has furnished us with a volume which will be read with interest and instruction, not in Dunfermline only, but over Scotland.

The book is illustrated with some excellent plates, and a map of the Dunfermline coal-field.

Glasgow Courier.

The old *Statistical Account of Scotland* is a valuable and lasting monument of the patriotism and public spirit of the late Sir John Sinclair, by whom the work was originated, and of the learning and ability of the parochial ministers, by whom it was chiefly drawn up. A considerable period having elapsed since its publication, it was proposed, some years ago, to give a new and supplementary account, embodying such facts and observations as were rendered necessary by the progress of society, and the advance of science and civilisation. The parochial ministers of Scotland were again applied to, and, like their predecessors, gave to the work their cordial and effective assistance. But the limits within which the new and additional accounts of the respective parishes were to be contained were much too narrow, when compared with the interest and importance of the materials which had in many cases been collected for this purpose; hence it is that some of the reverend authors, warmed with their subject, and not willing to be "cribbed, cabined, and confined," within the bounds of a dry and technical formulary, have given the result of their researches at greater length: they have not only returned short answers to the questions which were put to them, but have drawn up, for the fuller satisfaction of all concerned, a Larger Catechism, with proofs and illustrations. Such is the history of the work before us ; and, from the gratification which its perusal has given to us, we hope it will be the harbinger of other works of a similar kind. An account of the town and parish of Dunfermline presents topics of high and varied interest; and the author has treated them with ability and judgment. His researches have been extensive and accurate ; and the mass of information which he has gathered round his subject presents materials which will prove interesting and useful to all who study the history and antiquities, the agriculture and manufactures of their native land, or who concern themselves about the education and social economy of its inhabitants. Besides a republication of an essay on the coal-field of Dunfermline, to which, in its original form, one of the premiums of the Highland and Agricultural Society of Scotland was awarded, the work contains a very full account, illustrated by drawings, of the manufacture of table-linen, for which Dunfermline has long been famed. The articles on popula-

du ' funds, &c. are accompanied by statistical tables, which are igested and anged, and full and accurate information is given as to all the local institu ons and associations. But the portion of the work which, in robability, will ost interest and please readers in general, is that which treats history and ntiquities of Dunfermline. The Hunting Tower, which wit- the chaste loves of Malcolm Canmore and his sainted queen, still stands, though s, in the midst of stately and venerable trees. The chamber in the rock to Queen Margaret retired for the purposes of penance and devotion, is still out. The well of which Wallace is said to have drank, in the haste of pur- flight, and the thorn-tree propagated from that which he planted with his and over the grave of his mother, may yet be seen, while the body of his ious compatriot, Robert Bruce, is entombed in the neighbouring church. o Malcolm's Tower are the ruins of a palace which was once the residence e birth-place of several of our Scottish sovereigns. Any one of these frag- s of antiquity would be sufficient to set up any single parish as a landmark, to h travelling antiquaries and tourists would repair in crowds. In Dunfermline are only a few of the more prominent of the many objects which it presents to en our patriotic feelings and associations. All these objects the author has fully examined and accurately described. He has entered at great length into history and antiquities of the Abbey of Dunfermline, and illustrated the pre- state of the buildings connected with it by several accurate and beautiful vings. Its revenues and privileges, the churches and chapels belonging to it, he cells or priories dependent upon it, are enumerated; and he gives a glance into the interior of an ancient monastery by noticing the various officers of such a community, and adding a short account of their daily devotions and domestic arrangements. In tracing the ecclesiastical state of the parish, he gives a similar glance into the interior of a Presbyterian Kirk, and shows how public worship was conducted for seventy or eighty years after the Reformation. And in the body of the work, as well as in the Appendix, the reader will find a great deal of curious and accurate information as to the progress of religion and literature in Scotland. As we have already exceeded the limits of a notice of this kind, we have no room for extracts; but we cordially commend the work to the attention and favour of the public. We consider it highly creditable to the ability and industry of the author, and we trust that the spirit and enterprise which he has manifested in its publication will be duly appreciated and rewarded.

Glasgow Constitutional.

This is every way one of the best works which Scotland has produced in a very useful and pleasing field of literature. The reverend author has obviously brought to his task a large portion of enthusiasm, tempered with no small amount of shrewd, vigorous common-sense; and the result is a volume exhibiting in every page proofs of great research, most laborious painstaking, and sound and dispassionate judgment, and written throughout with unflagging spirit and liveliness. The toil and trouble which Mr Chalmers must have undergone in collecting his materials can perhaps be duly estimated only by those who have been engaged in like undertakings; but it needs no more than a glance at the multitude of authorities, printed and in manuscript, which crowd the margin of his pages, to satisfy every one that his labour has been very great. No available source of information, indeed, seems to have been neglected by him; and with indefatigable zeal in gathering, he fortunately combines considerable skill in disposing and arranging, so that the fruits of his extensive inquiries are laid before the reader with every circumstance of advantage. The work necessarily addresses itself more immediately to

the inhabitants of the locality which it so well illustrates ; but Dunfermline was so long a place of almost primary importance in our annals, that its history must have interest for every educated Scotsman. It was the chosen city of Saint Margaret, the progenitress of our royal line, and the harbinger of our medieval civilisation—it was both the burial-place and the birth-place of many of our kings and nobles—its venerable church guarded the tomb of King Robert Bruce, and its old palace witnessed the birth of King Charles I.—it was the seat of one of the greatest of our abbeys in ages when monastic establishments were the great landmarks of Christendom, the chief nurseries of learning, and almost the only fountains of instruction in the useful arts. In later times, Dunfermline bore a conspicuous part in the ecclesiastical strifes and struggles of the sixteenth and seventeenth centuries, not to speak of its share in the secession of the Erskines from the Establishment in the last age. In our own day, it is interesting as the centre of one of our chief coal-fields, and as the main seat of one of the most beautiful of our manufactures—the art of damask-weaving. All these topics are treated by Mr Chalmers with equal industry and ability ; and in every one of them he shows himself to be perfectly at home. It is seldom that either a taste for subjects so dissimilar, or information sufficiently varied and extensive for their discussion, is possessed by the same person ; and in this, as well as in other respects, Dunfermline may congratulate herself on the good fortune which has cast her history into the hands of a gentleman so well qualified to do justice to all its departments. The book is profusely as well elegantly illustrated ; and, with one or two trifling exceptions, we can give the volume our hearty and unqualified commendation.

Dunfermline Advertiser.

This long-expected work has at last appeared. It is a goodly-sized octavo volume, of 592 pages, beautifully printed. It is illustrated by seven highly-finished engravings of the Abbey, interior and exterior, the Fratery and the Palace in Pittencrieff woods, besides plates of several ancient and interesting Seals, belonging to the Burgh and old Abbots. We have also an excellent specimen of ancient illuminated manuscript, a very correct drawing of the carved stone in the Palace window, representing the angel appearing to Mary, the date of which, 1100, has puzzled antiquarians not a little ; another engraving represents a full-mounted damask loom, and Kent's beautiful machine, exhibited at the author's lecture on the Dunfermline linen manufacture. The contents embrace the most ample details of everything interesting connected with the Town and Parish, and must have cost an amount of time and research, to accumulate and digest, of which few persons can form an adequate conception. The work commences with the author's Prize Essay on the geology of the parish, illustrated with two plates—one of which is a very distinct and valuable map of the whole Dunfermline coal-field, with the various workings at the different pits, coloured. The Antiquities of the Town are discussed at length, and a great number of new things brought to light, which cannot fail to interest the reader. The modern history of the town and its inhabitants also receives ample justice ; and on the whole, we do not hesitate to pronounce this work a very complete and satisfactory history of Dunfermline.

Dunfermline Journal.

The handsome external appearance of this volume, the beautiful engravings by which it is illustrated, and the extensive and accurate information which it contains, are highly creditable to the taste and industry of the author, and must have cost him an amount of labour which few can have any conception of. The completeness of its details, derived as they have been from the most authentic sources, renders it very valuable as a book of reference, not only to the people of this parish, but to all who take an interest either in the antiquarian or later history of Scotland.

Fife Sentinel.

That the ancient town of Dunfermline contains materials for a history of more than ordinary interest, every one, in any degree acquainted with the history of our country, whether civil or ecclesiastical, will readily admit. A favourite residence of the Scottish sovereigns of the olden times, and the seat of a splendid monastic institution, the birth-place of kings and queens, and the burial-ground where saints and warriors and monarchs sleep—situated in a district of great mineral wealth, and occupying a high place in an important branch of our national manufactures—an ample and accurate history of Dunfermline must necessarily be possessed of many and varied attractions, must embody a large amount of peculiarly interesting, and at the same time useful, information—interesting to all classes of readers, both on account of the variety and the importance of its multitudinous details, the objects of importance it must unavoidably describe, and the narratives of exciting events with which it must abound. And we hesitate not to say, that a history of this description has been given to the world by the Rev. Peter Chalmers, in the able, elaborate, and comprehensive volume before us. Several historical notices of the town and parish of Dunfermline have previously been published—some of them merely of a fragmentary character, others limited to articles in topographical dictionaries and Scottish gazetteers, and others more ample and complete, such as "Fernie's History of the Town and Parish," but none of them will bear a comparison with this "Account," either in the extent or the accuracy of its details. The author possesses an intimate knowledge of the traditionary history of the district, has personally examined the ancient records of the town and parish, and been fortunate in obtaining access to various sources of authentic information relative to the ancient history of Dunfermline, which either were inaccessible or unknown to the preceding historians; he has explored with much care and attention the mineral fields of the surrounding district, and drawn up, with great pains, a full and accurate statistical account of the town and neighbourhood. We cannot at present afford room even for a full enumeration of the contents of this exceedingly interesting and valuable work; however, it may give our readers some idea of the extensive mass of information it contains, to state, that it embraces an account of the Topography, the Meteorology and Hydrography, Mineralogy and Geology, the Collieries, Limestone and other quarries, the Zoology and Botany of the district. In this department of the work is included the author's Essay on the Coalfields of Dunfermline, which was approved of by the Highland and Agricultural Society, and rewarded with one of their premiums. In addition to these, the work embraces an account of the ancient and modern registers of the burgh; of its numerous and interesting antiquities; its once rich and magnificent monastery; the many remarkable historical events, and the eminent persons connected with the town; its public buildings and private mansions; its associations for the encouragement of trade and industry; its parochial economy and ecclesiastical state; its educational, literary, charitable, and other institutions. It is enriched with a number of well-executed engravings, illustrative of ancient charters and seals, its regal and ecclesiastical antiquities, with drawings of some of the machinery employed in its manufactures, and an excellent coloured map of the Dunfermline coal-field. It is the only ample and complete account of the town and parish of Dunfermline that has appeared, evincing great research on the part of the author, and characterised by an easy, simple, and perspicuous style. We have perused the work with much pleasure, and cordially recommend it to the notice of our readers.

Fifeshire Journal.

The Royal Burgh of Dunfermline, the largest of the towns of Fife, is on many accounts deserving of a historian, and in Mr Chalmers has found one who has proved himself well qualified for the task he has undertaken. In the handsome volume before us we have collected together all that the most laborious inquiry and research could compile regarding the past and present state and history, and the commercial, agricultural, and manufacturing condition of Dunfermline and its neighbourhood. The work is adorned with a number of beautiful engravings of the principal buildings in the town, as well as of seals and other objects calculated to illustrate the contents.

The first sections of the work comprehend a description of the situation of Dunfermline—a disquisition on the probable origin of the name—an account of the extent and appearances of the parish, its mineralogy, geology, &c. This part is illustrated by a map of the Dunfermline coal-field, and a section of the Halbeath coal-field. The most probable of the etymologies assigned to the name Dunfermline is, according to Mr Chalmers, that which derives it from the Celtic *Dun-fairelinne*, "The watch-tower on the stream,"—a title which agrees with the natural position of the place; but no subject connected with the antiquities of our country is involved in greater doubt, or leaves more scope for inquiry and controversy, than the etymologies of our names of places.

The description of the mineralogy and geology of the parish—which is republished, with alterations, from an essay by the author which appeared in the *Quarterly Journal of the Highland Society*—is very full and interesting.

The whole account of the collieries and quarries in the parish has been drawn up with the greatest labour. The next division in the work is devoted to the civil history, antiquities, remarkable events, eminent persons, &c. of Dunfermline. The account of the Chartulary of Dunfermline (of which a specimen, beautifully engraved by Lizars, is given) will be interesting to antiquarian readers.

The numerous and famous antiquities of Dunfermline necessarily occupy a large place in Mr Chalmers's work, and he has been most laboriously minute in his description of them, and shown no ordinary research in investigating their history.

Mr Chalmers describes at great length the ruins of Dunfermline Palace, in which King Charles I. was born, as also his sister Elizabeth, afterwards Queen of Bohemia.

He gives a full account of the discovery of the remains of King Robert Bruce, and of what with considerable reason is believed to have been Elizabeth, King Robert's queen.

His notice of King Robert Bruce's sword and helmet is highly interesting. Mr Chalmers has most properly neglected nothing that he could gather in connection with the history of Scotland's greatest monarch.

Under the head of the Monastery of Dunfermline, Mr Chalmers treats at great length of the ancient monasteries and churches of Fife, the order of the Culdees, concerning whom so little is certainly known, and so much has been written. He has also presented us with notices of the abbots and priors, and furnished us with all the information now to be had of the wealth, endowments, and privileges of the monastery of Dunfermline.

The concluding sections of this valuable and interesting work are occupied with accounts of the schools in Dunfermline, and of its charitable and literary institutions, with an account of its prison, police, &c. In the Addenda and supplement to his work, Mr Chalmers has collected an immense quantity of curious matter illustrative of the subjects treated of in the body of the history. We can with safety say, that very few towns in the kingdom have had their history, antiquities, and statistics, done half the justice to that has been done to Dunfermline by Mr Chalmers.

Fife Herald.

This valuable and handsome volume should have been brought under the notice of our readers before this. It is a valuable and laborious work on an interesting subject. The prominent position which Dunfermline occupies in the civil and ecclesiastical history of Scotland, from the earliest periods, and her importance in modern times, not only as possessed of so many interesting relics of the past, but as a great seat of population and trade, demanded a copious history and a competent historian—and both are here. Both as regards the past history and present condition of Dunfermline, Mr Chalmers has been most laborious and painstaking, and has collected and arranged a great mass of information, of a character both interesting to the student of Scottish history, and doubly so to all who, by birth or other tie, are connected with the locality whose history is given.

Cupar and St Andrews Journal.

The work displays a vast deal of research and antiquarian reading; and having to do with the ancient magnificence of Dunfermline, its varied historical associations, and its modern manufacturing importance, the subject itself is very attractive, and, as far as we have seen from a hurried and partial perusal, the author has done justice to it. We notice with much pleasure that a considerable space is devoted to the moral and industrious statistics of the parish, subjects which most local historians seem, in their zeal for antiquarian research, to consider of little importance. The passage regarding the state of the lower classes, in the fourteenth century, may be referred to as an example, p. 216-219.

By the same Author, price 1s. 6d.,

TWO DISCOURSES

ON THE

SIN, DANGER, AND REMEDY

OF

DUELLING;

WITH A VIEW OF THE RISE, PROGRESS, VARIATIONS, PROHIBITIONS, AND PREVENTIVES OF SINGLE COMBAT:

With Notes.








Stanford University Libraries
3 6105 001 320 717

BM
.B9.C4
v.2

DATE DUE

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA
94305

